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JAN. 1 - DEC. 24, 1914

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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LIFE'S LESSONS

I care as the years roll onward
And I leave the past behind
That much I counted sorrow
But proves that God is kind
That many a flower that I'd longed for
Had hidden a thorn of pain,
And many a rugged by path
Led to fields of ripened grain

The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the weary strength of right

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Cannot know the minute peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring,
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and the gloom.

—Author Unknown.

CHANGE OF ADDRESS

Rev. J. M. Sudermann, Moundridge, Kansas, instead of Rochester, N. Y.

NEWS AND COMMENTS.

Bro. S. K. Mosiman, of Bluffton College, made a two weeks' trip to New York, Philadelphia, Boston, Baltimore and Washington. While in Baltimore he attended the meeting of the executive committee of the Federal Council of Churches.—Bluffton News.

The "Witmarsum" is a new paper published by the students of Bluffton College (Bluffton College Press Club). It contains two short stories, a department of "Christian Associations", Chapel and Vesper Services, Athletics, Literary Societies and College News.

ANDREW B. SHELLY

Bro. Andrew B. Shelly, of Quakertown, Pa., died suddenly in Philadelphia, Pa., where he was visiting. He is perhaps the best known and best beloved man in our General Conference. We hope to bring a sketch of his life in the next issue. Bro. Shelly died on December 26, 1913. The funeral will be held on January 1, 1914, in Quakertown, Pa. Interment in the West Swamp cemetery.

The Bluffton News reports the safe arrival of Bro. and Sister E. B. Steiner in Bombay, India, on Nov. 20, 1913.

Bro. H. G. Snyder, pastor of the Mennonite Church at Napier, began a series of meetings at Five Point Ville, Lancaster Co., Pa.

The week before Christmas the "Bethany Mennonite Mission" was opened at 2110 11th Ave., Altoona, Pa., under the auspices of the Eastern Conference, by Bro. Jacob Snyder of Roaring Spring, Pa., of which event the following report is given by the Altoona Times:

A new factor in the religious life of the city came into being yesterday, when the Bethany Mennonite Mission was formally organized by Rev. Jacob Snyder, of the Home Missions committee. The new mission is under the auspices of the Eastern district conference, and is located at 2110 Eleventh avenue. Services were held morning, afternoon and evening by the new congregation.

Officers were chosen for the church, as follows: L. L. Shaw, superintendent; R. F. Orr, assistant superintendent; John Kane, superintendent of Sunday school; R. F. Orr, assistant; Laura Sanders, secretary, and A. V. Snyder, treasurer. The Y. P. S. of Christian Endeavor Union, elected Andrew Gill, president; S. W. Attig, vice-president; Elda Snyder, secretary and Robert Davis, treasurer.

Interesting opening exercises were held. At 7 o'clock in the morning a prayer service was held, conducted by Snyder. At 10 o'clock, a mission meeting was held. A sermon being preached by Rev. S. D. Yoder, of Roaring Spring. Devotional services were conducted by L. A. Walters, and a mission conference by H. G. Snyder.

The Sunday school meeting was held at 2 o'clock in the afternoon. Interesting addresses were delivered by Theodore Jones, superintendent of the Second district of the Blair county Sunday School association; Emery Ritchey and Robert Martin. Mr. Jones took as his subject, "Opportunity," which he presented in an able manner. "The Master's Mission" was the subject of Mr. Ritchey's address, and "Who Is My Neighbor," was discussed by Mr. Martin.

At 7 o'clock in the evening, a song service was held. The Y. P. society was formed, and an inspiring address given by Mrs. A. V. Snyder on the subject "What Can Our Young People Do?" The sermon of the evening was preached by Rev. A. P. Hutchison who offered hope and encouragement to the members of the new congregation.

The committee in charge consisted of Messrs. R. F. Orr, A. Gill and Robert Davis. Meetings will be held at 7:30 o'clock each evening during the coming week, while regular services will be conducted each Sunday. Sunday school will be held at 2 o'clock in the afternoon, Christian Endeavor at 7 o'clock in the evening, and the same at 10 o'clock in the evening.

The Zion's Call brings the following notice:

According to the decision of the Conference at Stuttgart, Ill., to enlarge the Zion's Call, it is to be a church paper. The Publication Board met at Meadows, Ill., November 24 and decided to enlarge the paper to 8 pages with the following departments and departmental editors: Ben Rupp, Editor and Chief; Elmer Rupp, Managing Editor, 243 Inez Place, Chicago, Ill., Salem Orphanage; Mary Schumacher, Flanagan, Ill.; Children's; Mrs. Amos Oyer, 211 Rood St., Chicago, Ill.; Young Peoples; H. H. Metzler, Sterling, Kan.; Educational; M. D. Staker, Normal, Ill.; College; Miscellaneous, Aaron Sauder, Grabill, Ind.; Home & Foreign Missions, Amos Oyer, 211 Rood St., Chicago, Ill.; Doctrinal, C. H. Engle and D. N. Claudon, Chenoa, Ill.; Meadows, Ill.; Church Correspondence, Editorial, etc., Elmer Rupp.

The subscription price will be 75 cents per year, the first copy of which will be given out for January, 1914.

We hope and trust that this change will meet with the approval of the brethren and that a copy will go into the home of every member of the Conference and to all who love the truth and want good, religious literature in their homes.

The paper will be about three times the size of the present paper and we trust that the articles which shall appear in the new paper, will be approved of God and will prove a blessing to the dear reader.

Each department editor will be responsible for the material used in his or her department in the way of writing articles or the selection of the same. May the Lord give wisdom for the important work and lead us on to greater efforts in His name and for His name' sake.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

FEDERAL COUNCIL

The Commission on Relations of the Federal Council of Churches of Christ in America, which Rev. [illegible] secretary, met in the office of the Federal Council, 105 East 22nd street, New York, on December 10 and 11, and considered the program for the approaching session of the Federal Council of Churches of Christ in America at Mobile, January 28 to February 2. The Executive Committee of the Federal Council also met.

The commission placed a resolution on the disposal of the Missionary Board to forward its movement and urging

the churches and to disseminate special information concerning the work of federation, co-operation and unity which is developing on the foreign field.

The commission will meet with the Foreign Missions Board Conference at Garden City in January.

Subscribers who pay their subscription for 1914 in advance will receive the Mennonite Year Book free.

WORLD'S EVANGELICAL ALLIANCE.

Topics Suggested for Universal and United Prayer, Sunday, January 4th, to Saturday, January 10th, 1914.

Sunday, January 4th, 1914.

Texts for Sermons or Addresses. "That they all may be one." John xvii. 21. "Perfectly joined together." 1 Cor. i. 10. "Ye shall receive power after that the Holy Ghost is come upon you." Acts i. 8. "Go ye into all the world, and preach the Gospel." Mark xvi. 15. "The Kingdoms of this world are become the Kingdoms of our Lord." Rev. xi. 15.

Monday, January 5th, 1914.

Thanksgiving and Humiliation.

Thanksgiving That the Lord reigneth, and that "of His Kingdom there shall be no end." That Christianity is increasingly acknowledged to be the greatest beneficent, moral and spiritual religious power in the world.

Humiliation On account of the prevalence of an un-Christian standard in the discussion of questions affecting the moral bases of Society. On account of the continued failure of Christendom to provide adequate means and agents for the work of the Lord. On account of the prevailing desecration of the Lord's Day.

Scripture Readings 2 Samuel xii. 18-20; Psalm xcvi; 2 Timothy iii.; Rev. iii 7-22.

Tuesday, January 6th, 1914.

The Church Universal The "One Body" of which Christ is the Head.

Humiliation On account of our continued lack of unity and co-operation.

Prayer That as the Church is the "One body" of Christ it may be one in spirit, and may be operative in the world as one. That as our great bond of Unity is the one Lord, the Faith of Christ, as "once delivered to the saints," may be held in all its fulness. That throughout the Churches there may be a return to the Bible, both the Old and the New Testament, as "given by inspiration of God," and that the Holy Scriptures may be honored and accepted. That the pure faith of the Gospel may drive away the errors and superstitions of the unreformed Churches. That all Christians may recognize the obligation of consecrating themselves and their wealth to the service of God.

Scripture Readings Eph. i. 15-23; Eph. iii. 10-21; 1 Cor. ii. 1-5; Col. i. 18-24; 2 John.

Wednesday, January 7th, 1914.

Nations and Their Rulers.

Thanks be to God for the continuance of the strenuous efforts to suppress the Opium traffic, and the measure of success which is attending these efforts. For the awakening of the Churches to the perils of immorality.

Humiliation On account of the prevalence of international jealousies and suspicions.

Prayer For a righteous and lasting World Peace That all Kings, Presidents, Parliaments, and Legislators, may reign and rule in subjection to the supreme will and rule of the King of Kings. That un-Christian social conditions may be removed, and that we may learn to bear one another's burdens. For all public servants, Soldiers, Sailors, Policemen, Postmen, Railwaymen, etc.

Scripture Readings—1 Tim. ii. 1-8; 1 Peter ii. 13-17; Psalm xxiv.; Psalm cxxxviii.

Thursday, January 8th, 1914.

Missions.

Prayer For a due sense of Christian responsibility in the treatment of subject races. For blessing on all Missionary agencies, Evangelistic, Medical, Educational and Industrial, for a return to first works in missionary enterprise, the preaching and teaching of the Gospel of the Lord Jesus Christ. For a simpler faith in God's Redemption and Salvation through the power of the Holy Ghost, as this sinful world's great need and hope. That the Churches in heathen lands may be kept faithful to the teaching of the Holy Scriptures. For a large increase of Native agents, both for the Pastoral and Evangelistic work of Native Churches in heathen lands, and also as invaluable and indispensable colleagues and fellow workers in the Mission work of the Western Churches. That mass movements in India may be guided into right channels. That the willingness of the Chinese people to hear the Gospel may be met by increased Missionary activity. That the Moslem menace may be overcome by the power of the Holy Spirit.

Scripture Readings—Matthew xxviii. 18-20; Acts iv. 31-37; Galatians i. 6-11; Romans x. 11-15; 2 Thess. iii 1-5.

Friday, January 9th, 1914.

Families, Educational Establishments and the Young.

Praise—That there is a keener interest in Christian Missions among young people.

Prayer For Parents that they may themselves know what is meant by "the nurture and admonition of the Lord," so that the training and bringing up of their children may be effective and fruitful in the Lord. For increasing recognition of the obligation of daily Family Worship. For all those engaged in practical Educational work. That in Education, the fear of the Lord may be universally recognized to be the beginning of wisdom. For all Sunday School Superintendents and Teachers, and agencies seeking the early conversion of the young. For Bible School and Bible Class Leaders, and for all who work for the spiritual and physical welfare of young men and young women.

Scripture Readings—Psalm ciii. 17; cxix. 9-11 and cxxx.; 2 Tim. iii. 15-17; Joshua i. 1-9 and xxiv. 15; Proverbs i. 7-9 and xv. 33.

Saturday, January 10th, 1914.

Home Missions and the Jews.

Sorrow—That the veil is still on the mind and conscience of the Jews. That Christianity is still so little in possession of our great cities and centres of population and life.

Prayer—For the Jews; that the veil may be removed from the Nation, and that they may see Jesus as the Christ. That God may soon fulfill His promises to them, and abundantly bless all efforts for their conversion. For more of the power of the Holy Ghost to accompany all special evangelistic and social work in the cities, towns, villages and homes of Christendom.

Scripture Readings—Zech. xii. 9-10; Romans xi. 1-15; Psalm ii. and lxvii. 2; Isaiah lx. 1-3.

THE SECOND ANNUAL BIBLE CONFERENCE.

Friday Evening

The second annual Bible Conference of the Roaring Spring Charge in the Mennonite church was opened on the 28th of November 1913. The meeting was called to order by Rev. Jacob Snyder. A committee was appointed to elect the moderator to preside over the meetings. They decided upon Rev. J. W. Shantz. The devotional exercises were conducted by Rev. Abraham Snyder. The topic, "Benefits derived from the Bible," was discussed by Rev. E. W. Graybill after which it was open for general discussion. Hymn No. 271 was sung and the meeting adjourned until the following morning.

Saturday Morning.

The conference convened at 9:30. The song, praise and prayer service was conducted by Rev. J. W. Schantz, who also preached the conference sermon. His subject dealt with the co-operation of man with God. Hymn No. 207 was sung and the meeting was adjourned.

Saturday Afternoon

The conference was continued in the afternoon, convening at 1:30 p.m. Song and praise service was conducted by L. L. Shaw. The subject "Prayer" was discussed by Mr. H. E. Miller. Christ, His Temptation, was discussed very well by Aden Ritchey. Announcements were made and the meeting adjourned.

Saturday Evening.

The conference was continued on Saturday evening, convening at 7:30 p. m. The devotional exercises were conducted by Rev. Jacob Snyder. The topic "Thanksgiving" was discussed very ably by Rev. E. W. Graybill. It was then open for general discussion. Hymn No. 223 was sung and the meeting adjourned.

Sunday Morning.

The conference as continued on Sunday morning, convening at 9:31 a. m. The moderator decided to have a short session of Sunday school. The lesson was read and many short talks were given upon it. The Quartet from Altona gave several fine selections. The mission sermon was preached by Rev. E. W. Graybill. The topic "Mission Conference" was discussed by J. G. Snyder. The meeting then adjourned until the afternoon.

Sunday Afernoon.

The conference was continued in the afternoon, convening at 1:30 p. m. The prayer, praise and testimony meeting was very well conducted by R. F. Orr. The subject, "Christ delivering up the Kingdom," was very well discussed by Harry Kensinger with the aid of a large chart. The topic, "The Church," was ably discussed by Rev. J. W. Schantz. Hymn No. 240 was sung and the meeting adjourned.

Sunday Evening.

A very good sermon was preached on Sunday evening by Mr. Glass. The following resolutions were submitted to the audience.

1. Resolved, that we thank Almighty God for the privilege granted to us, to come together in Bible Conference and enjoy this spiritual feast.

2 Resolved, that we earnestly urge family worship in our homes.

3 Resolved, that greater interest in Bible study be aroused.

4 Resolved, that we recommend Bible conferences to all our churches.

5 Resolved, that we are strictly opposed to liquor traffic and promise to do all in our power against this great evil.

6 Resolved, that we in a special way thank the brethren of the quartet for their presence and uplifting services.

7. Resolved, that we thank the good people of Roaring Springs for their kindness and hospitality during these sessions.

E. W. Graybill.
Signed. **Elmer Shelley.**
J. W. Schantz.

Home Circle.

ELSIE'S NEW YEAR.

Elsie had had a delightful Christmas. Her cousins, Annie and Jennie Moore and Frank and Ned Reynolds had spent a whole week at her home. And what a lively time they had? Such a beautiful Christmas tree, such games, such romping and coasting and sleigh riding! But it was all over now. The cousins were gone, and here it was actually New Year's day and "so stupid," so Elsie said fretfully.

Her father was absent from town, and her mother had gone away to attend to some business.

"I think it's mean to be left here alone on New Year's day," thought Elsie, complainingly. But she was not alone. Ellen, the good-natured cook, was in the kitchen, and Emma, the second girl was dusting the parlors. Besides there was "Aunt Hallie," who was Elsie's papa's aunt, whom he dearly loved. Just now Aunt Hallie was busily sewing in the bay window. She had come to spend a month.

"Aunt Hallie," asked Elsie, as from loneliness she sought the old lady. "Isn't this an awful dull day?"

Aunt Hallie looked up and smiled.

"I don't find it so, my dear," she said, gently.

"I do," emphatically. "I think it just as dull as can be. I don't know what to do with myself?"

"Don't you ever work for any one, my dear?"

"I! Work for any one?" Elsie exclaimed in surprise. "What do you mean, Aunt Hallie?"

"I mean, my dear girl, do you ever do any kindly service to the sick and the poor and the suffering?"

"Mamma does; she gives all my out-grown clothes away."

"But what do you do?"

Elsie's face flushed.

"I haven't done anything," she said. "Do you think I ought to?"

"Certainly I do. Supposing you begin now, my dear?"

Aunt Hallie laid aside her work.

"Come Elsie," said she cheerily; "let us take a walk; it will do us good this clear, bright morning, and perhaps you will think of something you can do before we get back."

So they put on their wraps and went out.

"Where are you going, Aunt Hallie?" asked Elsie, as her aunt soon turned aside from the beautiful street into a side one that led into a narrow alley, where some old houses stood packed closely together.

"I am going to see an old acquaintance of mine," was the reply. "She is the daughter of an old neighbor of mine."

"She don't live in a very nice place, does she? I shouldn't think you'd like to go to see her in such a looking street."

"But I do," Aunt Hallie said quickly. "I like to go very much, because my visits seem to do her good."

There was a long narrow old house, three stories high. The front door stood wide open, and to Elsie's surprise, Aunt Hallie walked right in and started up the stairs.

"Come, my dear," she said, "we must climb three flights."

After a weary climb they stopped at the door of a room on the third story.

A little girl opened the door. A smile broke over her sweet face as she saw Aunt Hallie.

"Oh, I'm so glad," she exclaimed, "and so'll mamma be."

She invited them politely to come in and gave them chairs. Then she went into a little inner room, and Elsie heard her talk in a low tone of some one. Presently she came back and took Aunt Hallie into the inner room, returning a moment and sitting down beside Elsie.

"Is your mamma sick?" asked Elsie.

"Oh, yes mamma's been sick for a good while; but she's getting better, and I'm so glad."

"So am I," said Elsie, her sympathy going out toward the little girl with tears in her black eyes

"I was afraid once that mamma would die," she said in a low tone, "and I prayed to God to leave her with me, for her own little girl who loves her so. And now she is better, and I'll take good care of her that pretty soon she'll be well."

"I hope so too," said Elsie, warmly, and there were tears in her eyes. "But how can you take care of her?"

"Oh, I can take care of her. Mamma says I'm a born nurse."

"Well, you are a dear, good little girl, anyway," said Elsie, brushing away the tears that fell down her cheeks; then suddenly changing the subject, she asked: "What did you get for Christmas?"

The little face clouded for a moment.

"I didn't get anything," she replied. "I prayed for a doll! I wanted one so much, but I guess God thought I couldn't have time to play with dolls with dear mamma sick, and it's all right. Nettie Griffith got one. Nettie lives on the first floor, and she's going to let me hold her's sometimes. Isn't Nettie good?"

"Very good," answered Elsie, but her voice sounded strange.

After the call was over and Aunt Hallie and Elsie were out on the street, Elsie said:

"Let's go right home, Aunt Hallie, I have so much to do."

"So much to do?" Aunt Hallie said, with a smile.

"Oh yes," and Elsie smiled, too, "I didn't know there was so much to do."

"Thank God that you have found out, dear child!"

You can infer that hours flew by for the rest of the day. How very busy and happy Elsie was. How many places she searched. What a large pile of things she was heaping up for the "least of these."

At six o'clock her mother came home and raised her hands in amazement at finding Elsie sewing away beside Aunt Hallie.

"Oh, I'm mending this dress; Aunt Hallie showed me how. And, oh, mamma, dear, you don't care, do you, if I give away the nice new doll I got for Christmas? There is the dearest little girl over there where Aunt Hallie and I went, and she did not have any Christmas."

Before the happy New Year's day closed a large basket full of things went out of Elsie's house to the "least of these." That night when Elsie knelt to offer her evening prayer, her heart was in her voice.

"Oh, I thank thee, dear Lord," she said, "for this happy New Year's day, and help me to remember it all my life, that I may honor thee, in all the work of my hands."—W. H. Engler, in Michigan Christian Advocate.

Marriages.

Hemmerle-Andrews. At Silverdale, Pa., on Dec. 24, 1913, Joseph E. Hemmerly, of North Wales, and Miss Hannah R. Andrews, of Silverdale, were married at the home of the bride. The ceremony was performed by the pastor of the Bethel Mennonite church, Perkasie.

Deaths.

Welty. — Maria L. Welty (nee Lehman) was born March 2, 1824, in Wayne Co., Ohio. She married Ulrich Welty, Dec. 9, 1841. Three daughters and one son preceded her in death. One son, one daughter, 22 grandchildren and 33 great-grandchildren remain. She died Dec. 13, 1913. Funeral services were held at Bethel church, Fortuna, Mo., by J. M. Regier in German and J. E. Aeschbacher in English.

Contributions.

Received for the Treasury of the Pacific Dist. Conference.

From brethren at Winton, Calif., $6.45; from brethren at Woodlake, Calif., $8.70.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

For Busby, Montana.

Sewing society, Menno, Wash., more than freight charges, $9.10; ditto, Moundridge, Kan., more than freight charges, $2.75; ditto, Upland, Cal., $3.34; Jacbo A. Becker, Aberdeen, Ida., $5.

Gratefully acknowledged,
G. A. Linscheid.

For Birney, Montana.

Friends, Mt. Lake, Minn., for freight expenses, $4; R. R. Co, "refund on freight", $2.55; Johann Klaassen, Eigenhof, Gretna, Man., Christmas present for Indians, $10; S. S., Altona, Man., $10; Peter Zacharias and friends, $6.

Gratefully acknowledged,
P. A. Kliewer.

For Famine Sufferers in Northern China.

Zoar cong., Goltry, Okla., per Rev. Carl Schartner, $17.16; Salems-Zion cong., Marion, S. Dak., per Rev. Alfred P. Wallner, $85; Siehar cong., Cordell, Okla., per J. W. Schmidt, $6.74; West Zion cong., Moundridge, Kans., per Jacob Isaac, $1.75; Anonymous, $5; Christian Menn church, Moundridge, Kans., per P. H. Krehbiel, $51; John Ritz, Swormville, N. Y., $2; Joshua P. Smeley, per Rev. J. C. Goering, $10; Alexandrowhl cong., Grossel, Kans., per B. H. Friesen, $22; David Schmidt, Hillsboro, Kans., $5; Cornelius Jantz, Ruff, Wash., $5; Hoffnungs-feld-Eden cong., Moundridge, Kans., per Peter C. Goering, $101.

Gratefully acknowledged,
Harrison Landis, Treas.

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Editorial.

THE LIGHT OF CHRISTMAS SHINING INTO THE NEW YEAR.

The Heavenly Father has hidden the immediate future from our eyes, and it is best so, for us. Much as we may wish to be able to lift the veil which hides the future from us we might feel very sorry if this wish was granted to us. Is it not much better for us to go step by step clinging to the hand of our loving Father upon whom we can cast all our anxiety because He careth for us?

Christmas has come. Christmas has passed, but if Christmas has come to our hearts the Christmas blessing has remained and we hear yet the glad tidings: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have eternal life."

If Christ is born not only for us, but also in us, we can say: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"

We do not know what the new year will bring us, but we do know "that to them that love God all things work together for good."

Having experienced the love of God in Jesus Christ, Christ having been born in us, we know that our Heavenly Father knows us, our needs and our anxieties and that He loves us so, that He gave His best for us and will not let any thing befall us but what will be for our true welfare.

The love of God which He shows unto us in the gift of His Son proclaimed to us on Christmas shines into the new year and makes the new year bright. Whatsoever may befall us, God's love remains the same, therefore we can look hopefully into the new year, we are guided by God's love and wisdom and as His children we can be happy, though sometimes tears flow. Storms may threaten our ship, but Christ being the captain we will weather the storm and at last reach the haven, for He is faithful who has promised us: "I will in no wise fail thee, neither will I in any wise forsake thee."

What a privilege the Christian has before others, He is certain of a wise, loving Father's guidance, while others expect no mercy from a blind, cold fate. How glad we are that Christmas has come to us and that we are assured of God's unchangeable love and wise care. If we are Christ's, all is ours. If we let the Spirit of God lead us and trust in Him by His power do our duty working for God and men, we will find happiness in this world and in the world to come.

"Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whim be the glory forever and ever. Amen." **v. d. S.**

Correspondence.

Flatland Cong., Lower Richland, Pa., Dec. 22, 1913.

I just feel like writing about our Christmas services yesterday afternoon, the shortest day of the year.

An unusually large crowd assembled at the Flatland church, to hear the Christmas program being rendered by the Sunday school. Every available space was filled and some were obliged to stand, but were repaid by the exercises being creditably rendered and also hearing good and inspiring advice from the three pastors present, Rev. Andrew B. Shelly, Rev. Harvey W. Shelly and Rev. Allen K. Fretz, of Souderton. The principal speaker was student Reed Landis, of Mt. Hermon Bible school, who gave a very inspiring and helpful address. He had as his theme, "Watch". He said, we should watch our words, our actions, our companionship, and our habits.

By. Mr. Landis' visit here and vicinity through this Christmas season, many heard him and bespeak a good future for him, since he has the qualifications for becoming a minister of importance. We can feel proud to know that he was a Bucks county boy, raised in the vicinity of Bloming Glen, but his late home is in Philadelphia.

On the same evening he made an address in the Bethany Mennonite church, in Quakertown, and the Sunday previous, Dec. 14, he preached in the Flatland church in the morning, in the West Swamp church in the afternoon and in the evening in Bethel church, Perkasie.

We are having fine weather here for so near Christmas. At this time we are so forcibly reminded of the Christmas spirit Let us all be benefited this Christmas and we may become a blessing.

With best wishes
Flora L. Fellman.

Bally, Pa., Dec. 19, 1913. To many of the readers and to the editor in particular it will be almost as gratifying to receive the intelligence as it is for the writer to give it, that here in the home of the pioneer Christian Endeavor society in the Mennonite church, the organization has lately been revived after a lapse of about five years. In this resuscitated movement a new generation of young people has been enlisted, who, together with the few hold-overs from the former period of activity are taking up the work with encouraging vigor. Three regular meetings have now been held and the interest manifested seems to be of the contagious kind that is apt to spread and grow.

On Thanksgiving Day a very interesting service was held in our church in the forenoon. A unique service of story and song constituted the first part of the program. A condensed story of the missionary work of Dr. W. T. Grenfell on the coast of Labrador was read by Miss Mary Heins, one of our teachers in the Sunday school. She held the close attention of the congregation, and the lessons of the story, further emphasized by the interspersing songs, sung by the choir, made a manifestly deep impression. Rev. Victor Boyer, of the Allentown congregation, was present by invitation and in a brief but strong sermon followed up the mission theme of the service, enforcing the thought that the carrying forth of the work of the Master enjoined upon His disciples in His great parting commission is the true expression of thanksgiving on the part of the church. It was a service not soon to be lost to memory. The attendance was gratifying though not what the attendance on these annual occasions might and should be.

On Monday evening last, an instructive lecture with a strong rescue mission note was given in the church by Mr. R. M. Honeyman of the Norristown Y. M. C. A. His subject was "New York, the Nightless City." About 150 views thrown on a canvass spoke to the eye while the lecturer addressed the ear. The main auditorium of the church was crowded by an attentive audience. Mr. Honeyman spent twenty years of his life in mission work in New York in what is known as the East Side and the Bowery. He is now giving most of his time to evangelistic work largely in rural districts.

Brother Herbert Berky, who, upon his graduation from Princeton University in the class of 1913 was elected to a position on the faculty of the Bluffton Mennonite College, is spending a part of his holiday vacation with his parents and amid his home church surroundings. From here he will go to Kansas City to attend the Student Volunteer Convention, representing the faculty of Bluffton in that gathering. He speaks with enthusiasm of the student body, the faculty, and the general prospects of the school with whose interests he has become identified. Besides Bro. Berky on the faculty, the East has representation in the reorganized school on its Board of Trustees in the person of Maxwell H. Kratz, Esq. of Philadelphia. A. S.

Berne, Ind., December 29, 1913. The church at Berne is in the midst of a series of great blessings. On Sunday evening, December 14, Rev. P. R. Schroeder, pastor of the church, delivered a very inspiring English sermon. On the evening of December 21 a choir of two hundred mixed voices rendered a very beautiful song service. Several splendid choruses were rendered and were followed by Gonnod's famous St. Cecilia.

On Sunday, December 28, the union meetings of the churches of Berne began and will continue through the entire week. These services are of an evangelistic nature. The speakers are: Dr. Friedrich Munz, the German speaker, of Warrenton, Missouri; Dr. Carl Stiefel, the English Evangelist, of Berea, Ohio, and Prof. E. S. Lorenz, of Dayton, Ohio, leads the song services. May the Holy Spirit work especially during these days and win souls for Christ. **G. S.**

REPORT OF THE LADIES' MISSIONARY SOCIETY FESTIVAL

The program of the Ladies' Mission Society festival held Wednesday evening, October 8, 1913 concluded the convention of the Pacific Dist. Conference which took place at Aberdeen, Ida.

After a lively song service directed by Rev. King, Rev. M. Horsch, of Upland, Calif., took charge of the evening program which was opened by a scripture reading and prayer.

Then followed the roll call of all the Ladies Mission Societies in the Pacific Conference and each society present or its representative responded with an appropriate Bible verse or a message. The song "More Love to Thee" was sung by the great audience that had filled the church. A well prepared theme, "God, what wilt Thou have me do?" of a member of the Upland Society, was read by Miss Margaretha E. Giesbrecht.

The Mrs. and Miss Aeschliman, representing the Colfax, Wash., society sang a duet. 'When the Bridegroom comes.". Our well known sister, Mrs. P. A. Kliewer, of Birney, Mont., had not failed to send her interesting letter, briefly mentioning few of their daily experiences, same was read by Mrs. H. C. Wiebe. A most beautiful selection was sung by the church choir, "Dort ist es immer Morgen."

Miss Magdalena Toevs, of Aberdeen, nicely recited the declamation, "Der Berg der Himmelfahrt". The audience was pleased with the solo, "Plains of Peace" given by Mrs. B. H. Matthies of Aberdeen.

Missionary Petter being unable to be here at the time to deliver his address, Rev. M. Horsch, who has had ten years of experience as missionary among the Indians at various stations in Oklahoma, made a few remarks concerning the missionary work, and the necessity of the assistance that all Christians and others should contribute. Then followed another duet by Mrs. Martha Lottis and Miss Anna Wiebe, of Aberdeen. The congregation then sang two verses of a well known hymn,

Rev. King gave the general address of the evening, emphasizing that we must first learn to love these heathen and the Missionaries must love them before we can expect successful results.

A very appropriate song was given by the Emanuel society of Aberdeen, "Ruf zur Arbeit."

Announcement followed of the appointed program committee for the ensuing year, namely: Mrs. L. M. Ledig, Upland, Cal.; Mrs. S. S. Baumgartner, Dallas, Oreg. Mrs. C. Tiahrt, Aberdeen, Idaho.

The benediction closed a series of blessed meetings which will not be forgotten by most of those who could participate during the service. **Mrs. H. C. Wiebe,**
Secretary.

Editorial.

The New Year is one of those artificial marks by which we divide time that may mean nothing to us or may mean much. As a day, the first of the year is very much like any other day. As a time when a new start is made, it may be vastly different and may affect one's temporal and eternal destiny. A mark, such as this, leads me to think of the past. It is a long story and tells of varied failures and successes. Sometimes we have been on the mountain top and things looked bright before us, often, it may have been very often, we were in the valley where things were dark and we could not see far beyond, but, if we can realize that the Lord's hand has been leading us and we are today what we are by the grace of God, we will have reason for gratification. Surely things might have been worse for us even though they were not better.

But, as the proverb puts it, " there is no use of crying over spilled milk", one cannot unmake the past but may make the future. It is certainly a grace that God shows us when, after so very many failures, He gives us the chance to start over again fresh. We stand today at the crossing. One road leads up, the other leads down. Which then, since we may choose for ourselves, will we have the wisdom to choose? The new page of our life's record is fresh and clean and white, we alone are to write upon it and we realize that duty demands that we keep that page free from blots and dirt and the nasty things that stain the character and the soul, we realize, too, how often we have failed to keep our page as it should be. Should we not therefore avail ourselves of every help that God so mercifully places in our way?

New-Year is celebrated in various ways. In China it is an occasion upon which one pays his debts. We would be perfectly willing to see this time honored custom of heathen China introduced into Christian America, for we feel that then a great deal of the bitterness, not to say hard ships, to which so many of us are subjected would be satisfied. In many parts of the world the day is one of feasting and why should it not be so? Prospects are bright before us, the rain and sunshine will help to make the earth to bring forth its good things as in the past, and God will continue to shower His blessings upon all the world as of yore. Though the future is strange and mysterious, though we are not certain what a day may bring forth, we yet know that the hand of a Provident God which has led us of old is still extended to lead us on.

Physical conditions are made much of now-a-days when it comes to worship in church. For some the building is too hot or too cold, for others the seats are not comfortable or the lights are too glaring while for others again it is too hard to see or to hear. We agree that one can always do a thing better when all the conditions are agreeable, than when one or more annoying interruption is possible. It is not expecting too much of any church board to demand that they do everything in their power to make the worshipper comfortable so that he is not compelled to endure those petty annoyances which, in themselves may not amount to much, but when they afflict the worshipper while at his devotions may be the instrument of turning his thought from the great things of God to a draft or a slight chill, and thus, who knows, but what the destiny of a soul may be involved. But granting that it is not impossible to worship God, even though surroundings may not be altogether comfortable, the church building need not be made or kept an instrument of torture for the promotion of religion. Religion is not promoted that way, though the Roman Catholic would emphasize penance and the older folks tell us that in Europe they had neither heat nor seating in their churches in the old days. Church services are designed to be effective so that the saint will find comfort and edification and the sinner will be led to a realization of his awful condition. But nothing short of a miracle can make the glories of the New Jerusalem really impressive to the saint whose teeth are chattering with cold, and, when the heavy warm atmosphere of the building has put the sinner to sleep, hell has lost its terrors. A little more draft on the heater in the first instance and a little better ventilation in the latter will add greatly to the opportunity for doing the souls of the hearers good.

In reply to an invitation given to the head of a family not connected with any church to attend and take interest in the service and work of a church newly established in a certain neighborhood the remark was made: "You church people are unreasonable, you came into the community without being asked, you erect an elaborate building with only half enough money to pay for it, you teach and use your influence against things existing here with which everybody seems to be satisfied, then you come to us and put it up to us as though it were our duty to fall right in with our support and contributions to help keep things going."

Did this man truly express the sentiment of his community? In a measure he did. Those who have no interest in religious things are not usually overly anxious to have a religious establishment next door to them and those who are very well satisfied with the things against which the church testifies surely don't want the church to come in and disturb things for them. But in asserting what he supposed to be his rights he lost sight of rights which belong to those who compose the church. It is more than their right, it is their duty to carry the Gospel to places where it is not established and this duty extends not only to their immediate community or town but to the whole world as well. Were Christian people to neglect the spiritual needs of their neighbors these non-Christians would be the first to protest that "no man cared for my soul." The kind of a person who protests against a church too nearby for the ease of his conscience is a dangerous person to the country and to humanity so long as he shows such an attitude, and the neighborhood that don't want a church gives the most positive proof that it does want a church, and want it badly. As far as calling upon the unsaved to contribute to the support of spiritual work, we admit that the churches that do so, usually by forms of wordly or secular entertainment, make a grave mistake. Christians who are in earnest about saving souls will not hesitate to support the work, even at a great sacrifice.

On the other hand, is building a church and waiting for people to come and hear its message all that is required of Christians? Has it done its full duty to those who will neither support it or hear its message? We think not. We believe that if a church has a message, men ought to be made to hear it. Why not spend some of the money devoted to costly windows and luxuriant furnishings to reaching the community through the press? We believe the time will pay to have the weekly sermon printed in the daily papers and when those who will not come to service will find that the post office will be called upon to carry the message to them in their homes as regularly as the week rolls around.

PURPOSE, PERSISTENCY and POWER IN PRAYER

The threshold subject, "Purpose, Persistency and Power of Prayer", presents a great opportunity for meditation and study. The more we think of it, the greater and deeper our thoughts become. Prayer is a power which only the human beings upon this earth may exercise and is one of the things which go to prove us to be more than just creatures inhabiting the earth. It was a power which men were able to use from the very beginning and just in proportion to the way they used it or neglected it were they happy or unhappy. Prayer is a duty on account of our needs; the commands given for its exercise; and the example of our Lord. Prayerlessness is a certain evidence of godlessness in man and an indication of realization of a lost spiritual condition.

1. What is the purpose of prayer?

All men, no matter what their condition may be, have in their serious moments an earnest longing after God. St. Augustine's often quoted sentiment, "Thou hast made me for Thyself and my soul is disquieted until it finds its rest in Thee," is true to man's nature. The history of many heathen nations shows that their wisest and best men in all ages were "seekers after God".

Prayer is a command. The dutiful child of God is sure to obey Him. He must "pray without ceasing" because God requires that he shall. He finds that his happiness and prosperity is conditioned by his obedience to God in prayer as well as in other matters. One who will not pray is one who purposely disobeys the Lords positive instructions.

In prayer we declare our desires to God and show our belief that He will grant them. Prayer is so wrapped up in faith that prayer is not true prayer without faith and faith is not real faith without prayer. In prayer we prove that we are really in earnest because no one really wants anything that he is not willing and ready to say he wants.

We are unworthy creatures and are only what we are by the Grace of God. In prayer we get the opportunity of giving expression of our unworthiness of God. It is in itself a surrender to Him and only upon the basis of absolute surrender may we expect any favor or consideration from Him.

Jesus lived, suffered and died for us. His suffering and death pay the price of our redemption. When we, unworthy men and women, come to God asking His favor we have not a single reason of our own to present why it should be granted but we may then avail ourselves of the merits of His suffering in death and secure grace through them.

Prayer is an opportunity of greatest worth. We may plead for others as well as for ourselves. Our faith: it "availeth much" when the one who pleads is right with God. Those who are in trouble, in anguish of mind and soul, in suffering and sorrow and all who are in sin as well as the whole brotherhood of man are proper subjects of prayer.

2. Why Persistency in prayer?

Life is one continual dependence upon God. The next step, the next breath, or the next heartbeat are not ours except by the grace of God. A proper attitude for our needs as occasion requires them. Prayer is the means of communication by which we may prove that we have not forgotten God but depend upon Him moment by moment and step by step.

We must continue in prayer because God's care is a continued one. Without an appreciation of His sustaining presence our life would be cheerless and our future dark.

Formal asking may be but a form of words but persistent prayer shows a continual trust and a confidential expectation that one's needs will be supplied. The relation of the child of God is like that of the earthly child to his father. He may approach Him with confidence and freedom and make all his wants known to Him all the time

The persistency required in prayer is a discipline. It is not always wise for a loving parent to give the child what he would like to have immediately. He must learn to wait patiently for the things he wants and must not get so that he feels all he has to do is to demand them. Until we learn the difference between demanding a thing from God and waiting upon Him patiently persistency is a necessary part of our praying. We are not to forget also that persistency is commanded. We need not hesitate about it, indeed we should not hesitate, since God requires it.

3. The Power of Prayer, what is it?

It is the greatest power man possesses because it brings the supernatural power of God to work on his special behalf. It makes the weakest child of God stronger than the mightiest servant of Satan, or Satan himself. "The devil trembles when he sees the weakest child upon his knees." It opens communication between the human and the devine, between man and his God. The power of prayer is proved by the results it secures. We have numberless evidences in scripture and the lives of the saints and our experiences that when the child of God comes to Him and asks he recieves.

The transforming power of prayer has a wonderful effect upon character. The praying person is a blessing to all men. Such a one makes the best citizen, the best neighbor, the best parent and, shall we say it, the best Christian.

There are, as in everything else, conditions with wich one must comply in prayer. Prayer must come from a surrendered life. God does not treat with the rebel in arms. "The sacrifice of the wicked is an abomination unto the soul." The only effective prayer that the wicked can make is one that sincerely pleads with God for mercy when absolute surrender has been made. Prayer must be in the name of Jesus. One cannot ask that which Jesus would not ask, and expect to receive an answer. Our prayer must be in full account with His spirit and consistent with His teaching.

The Scripture lesson for this subject, which is the C. E. topic for Jan. 11, is Matt. 7:7-11.

NOTES ON THE SUNDAY SCHOOL LESSON.

Jan. 11.

The Mission of the Seventy.

Luke 10:1-24.

Golden Text,—Matt: 20.

The seventy whom Jesus sent forth were to prepare the way for Him into the great harvest field. He realized that His ministry was rapidly drawing toward its end, and to choose others to prepare the way before Him. The commission which He gave these men was one of great honor. They were Christ's co-workers. Every one who has a part in bringing his message to men is a co-worker. No Christian needs apologize for his calling. He is working hand-in-hand with the greatest being in the greatest work that men may know. We have the same missions entrusted to us today. The great world needs to be prepared for Christ's coming. Of all earthly vocations, the soul-saver has the most glorious and honorable; its influence extends into eternity and involves the everlasting happiness of immortal souls.

In sending them two by two the seventy were to enjoy the blessing of united prayer, they would be a comfort and inspiration to one another and their message would have more weight because of coming from two witnesses.

The magnitude of the harvest-field, the immediate necessity of caring for it and the demand for laborers were duly impressed upon them. These things are matters of greatest importance to every Christian all the time. Men are waiting for the Gospel, it is important that they should receive it and there is no time for delay. The earnest servant of the master will keenly feel the need of laborers and make it one of sincere prayer.

They were sent out "as lambs among wolves." Every worker knows that the world is full of those who are not alone indifferent, but are anxious to give way to their passions and destroy both the work and the worker.

Those who went forth were not to be concerned with unnecessary worldly cares. They were not even to give attention to personal comforts. It is true in business and in every other effort that the one who is busy caring for his own comfort and personal needs has little time for other things. In the master's cause faith is required above everything and the true servant is ready to trust God to supply his personal needs. Since activities such as greetings and visiting from house to house were frivolous things anyway and were not to be permitted to stand in the way of the Kingdom's progress. We owe many duties to one another, but, when it comes to decide between that which we can give to our neighbor and that which we can give to God, our choice should be for the things of God. While they had a right to look to those to whom they came for their food they were to give them something too. It was the message they were preaching and the healing power with which they were entrusted, "The Kingdom of God is come nigh unto you" was their message. It brought blessings to those who received them and they were blessed in bringing it.

The responsibility of rejection was to be placed upon those who would not receive them. The very dust of the city was to be brushed from the feet of the messengers as a sign of separation. When men are rejected it is because they have rejected Christ. The time will come when their opportunities are lost forever.

It was a bitter condemnation Capernaum and Chorazin had to hear. They sinned more than the other wicked cities because they sinned against the light. What is to be said of men of today who reject Christ though they have more light?

News of the Week.

FEDERALS ROUTED BY REBELS

Presidio, Tex., Dec. 30. — Fighting between Mexican Federals and Constitutionalists at Ojinaga, Mex., was resumed today. The rebels advanced on the Federal trenches, where the remnant of Huerta's army in northern Mexico had taken refuge after its defeat of last night.

Dazed and demoralized by their disheartening encountre with the rebel forces, eleven Mexican Federal generals and the remnant of their army that had escaped defeat, crouched today in the trenches at Ojinaga, Mexico, uncertain whether they should put up a resistance against another attack or scatter in disorder.

Within the confines of the village were all that remained of the northern division of Huerta's army. About them on the hills were the advance guard of General Ortega's rebel army and still farther back were the rest of the rebels. All were moving under instructions from General Villa to exterminate the enemy if possible.

After last night's rout, in which they were so completely disorganized that many crossed to the American side or were shot to death for mutiny at their officers' feet on the Mexican side, the Federals apparently were in no position to maintain a fighting front.

On the ability of the generals to rally their soldiers will depend whether the Huerta army is to keep or lose its last remaining foothold in the northern part of Mexico.

CALUMET'S TEARS FLOW

Calumet, Mich., Dec. 28.—The Western Federation of Miners buried its dead today. Fifty-nine bodies, including those of fourty-four children, were carried through the streets down a winding highway and laid in graves in a snow enshrouded cemetery within sight of Lake Superior. Thousands of saddened miners formed the escort of the funeral parties and passed between the other thousands, who, as spectators, testified to the grief that has oppressed the community since seventwo men, women and children were killed in the Christmas eve panic in Italian hall. For hours the Sabbath calm was broken by the tolling of bells and the sound of voices intoning burial chants. In half dozen churches services were held earlier in the day, and the mourners went about the streets passing from their homes to the churches, back to their homes after brief respites and again to the churches to prepare for the last sad trip to the gravesides.

Delegates of strikers began coming into Calumet early in the day. The special train of nine coaches brought hundreds of federationists from the iron mines of Negaunee and Isphemming and every town and mining location in the copper country sent members and friends of the union to swell the ranks of the marchers in the afternoon.

2,000 RETURN TO WORK.

Gary, Ind., Dec. 30. — New orders have been placed with the Gary steel works. Two thousand men of the American Sheet and Tin Plate Company, who have been idle for some time, returned to work today. The Rumley Company has opened its plant at Laporte.

WOULD OBTAIN RADIUM FOR U. S. GOVERMENT

Washington, Dec. 29. — Secretary Lane proposes to withdraw all lands of the public domain suspected of containing radium, that their precious deposits may be obtained for the public good and not become the subject of private speculation.

Mr. Lane outlined his plan today in a letter to Chairman Foster, of the house mines committee, urging immediate passage of a joint congressional resolution to empower President Wilson to make the withdrawals. The secretary told Representative Foster that unless federal action were taken promptly there was danger that valuable lands might become involved in private speculation. Investigations of the geological survey have located public lands believed to contain the precious substance now so valuable in medicine.

For Use in Hospitals.

By the terms of the proposed resolution, the secretary of the interior would he authorized "to conduct explorations and researches with a view to determining the practicability of developing from such ores a supply of radium and to provide for the mining and treatment of radium bearing ores in such manner as would best secure a supply of radium for the use of the government of the United States and the hospitals of this country."

Secretary Lane points out that there are only two grams of radium at present in the United States. It is valued at $120,000 a gram. All has been procured from Europe.

$500,000 FIRE AT MONTREAL.

Montreal, Dec. 29. — A mile of hose stretched to the St. Lawrence river saved Montreal today from a disastrous conflagration. On account of the break in the water works intake pipe which has caused a water famine here for several days, the fire hydrants were all but useless. The fire destroyed a block of stores and houses at St. Hubert and Ontario streets and caused $500,000 loss before it was checked.

With only one weak stream of water at its disposal the fire department was obliged to depend on chemical extinguishers. Dynamite was sent for, but before it arrived coupled hose brought plenty of water from the river and the explosive was not used.

WILL GET $12,500 FOR FAKE MOVING PICTURE

Albany, Dec. 30. — Jack Binns, the wireless operator hero of the steamer Republic disaster in 1909, will receive $12,500 because a moving picutre, concern exploited a fake portrait of him. The court of appeals today upheld the judgment for that amount obtained against the vitagraph company.

Two days after the collision the Vitagraph company showed a moving picture of the accident with an alleged portrait of Binns, with the legend "Jack Binns and his good American smile."

Binns sued the motion picture company for $50,000. At the trial the picture was shown to the jury and they gave Binns $12,500. The judge set the verdict aside as excessive and asked Binns to agree to a reduction to $2,500. He refused and carried up the ease.

GUARD SLEEPS ON JOB AT THE WILSON COTTAGE

Pass Christian, Miss., Dec. 30. — A Mississippi special policeman, guarding President Wilson's cottage, went to sleep on the veranda early today, fell over the railing and carried a huge jardinier with him. The crashing crockery aroused the household and secret service men came from every direction.

President Wilson today played a round of golf, took a long automobile ride and then added a nap to his daily routine to make up for the sleep he lost because of the native sleuthe's tumble.

Dr. Cary Grayson said today that while the President's general condition is improving and all traces of grip have disappeared he will need most of his vacation to shake off nervous depression that followed his illness.

FEARED LIVES WERE LOST IN JERSEY STORM

New York, December 26.—New York and vicinity, and miles of the north Jersey coast, suffered today from a combination of wind, rain and tide, incident to a storm which began last night and increased in fury near dawn. Two barges broken from their tow, sank near the Forked river (New Jersey) life saving station, with a possible loss of ten lives; Sea Bright, N. J., was partly inundated, many fishermen's shacks destroyed, hotels were undermined and the Central Railroad of New Jersey was put out of commission.

Small craft here and there broke away from their moorings and were either damaged or lost. A car float ran amuck in the East river, sinking eight motor boats, and the Erie station at Jersey city was flooded.

How many, if any, perished on the sinking barges will be determined only when the identity of the craft is estathlished. Owners of the tug Edgar F. Luckenbach reported that she came into the harbor minus two barges she had been towing Each had a crew of five aboard. A driving rain in the storm belt gave way to snow for a time this afternoon.

MIKADO'S AMBASSADOR APPEALS TO WASHINGTON

Washington, December 27.—The Japanese ambassador has asked the state department to do what it can to protect Japanese in Juarez and in other border points. There is some apprehension that these Japanese may be made to feel the weight of resentment by the Constitutionalists because the Federals are receiving supplies of arms and ammunition from Japan, although it has already been pointed out that these goods are being delivered under contracts made by Japanese merchants lasts April.

FIRST MOVE MADE IN NEW BANKING PLAN

Washington, December 27.—The treasury department makes the announcement that thus far not a single national bank has indicated its unwillingness to comply with the provisions of the new federation reserve act. In view of the fact that before the passage of the law Republican senators publicly predicted that many national banks would surrender their charters rather than co-operate in the establishment of the new system, the information supplied by the treasury department is interesting, though not surprising.

The new legislation has apparently already had the effect of stimulating business. The treasury of communications tending to show that this is the fact. The trend of the messages that are coming in is that since both the tariff and the banking and currency questions have been settled and probably settled for a good many years to come, there is no excuse whatever for business halting and giving uncertainty as to the future as an excuse.

WILSON PARTY TO RESCUE

Gulfport, Miss., December 26.—President Wilson discovered the home of Mrs. J. H. Neville on fire here today and while he directed two chauffers and two secret service men how to extinguish the blaze he allayed Mrs. Neville's fears. The President was returning to Pass Christian from a golf course and was riding in the front seat of an automobile when he saw smoke coming from the roof of the Neville home. He quickly alighted from the car and went into the house. where he explained to Mrs. Neville, and sent the other four men to the attic to put out the fire.

The blaze, which was in the roof, had not gained great headway and was easily put out by use of the fire extinguishers carried on the White House automobiles.

13,000 CHILDREN ENTERTAINED

New York, December 26.—The "Spugs," members of the Society for the Prevention of Useless Giving, had a Christmas fete for thirteen thousand children at the Grand Central Palace yesterday. There was the biggest Christmas tree that New York has seen in many a day, forty feet high, that came from the forestry department in Maine.

Mrs. J. P. Morgan, widow of the financier, was present and enjoyed every movement. Beautiful color motion pictures were shown by Miss Elizabeth Marbury. There were the wigle-woggle, the merry-go-round and the restaurant, where sandwitches, hot coffee and chocolate, plus a huge slice of cake, were served.

PRESIDENT OF MINERS' FEDERATION FORCED TO LEAVE CALUMET

Calumet, Mich., Dec. 26.—Charles H. Moyer, president of the Western Federation of Miners, was put on a train and sent out of the copper strike district tonight. The deportation was the direct result of refusal of families stricken by the Christmas eve disaster here to accept relief from a committee, the majority of whose members belonged to the Citizens' alliance, an organization combatting the five months' strike of the federation.

It was stated to the relief committee that the federation had forbidden its members to accept any portion of $25,000 raised for relief of the panic.

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The Mennonite.

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VOL. XXIX. BERNE, INDIANA, JANUARY 8, 1914. No. 2.

FOR THE NEW YEAR.

"Throughout this dawning year, O Lord,
Make firm the precepts of Thy word,
Establish strong Thy righteousness;
Thy waiting saints in power bless
For coming conflict—pressing sore
For higher ground, Thou dost assure
'Gainst foes that will our path assail.
O Christ of God, do Thou prevail!

Within my life, my inner soul,
Make known the workings of Thy will,
And show me all that grieves Thee most:
The pride, the self, the foolish boast
Of power to work apart from Thee.
O wondrous Lamb of purity,
Let now Thy blood for me avail,
O Christ of God, do Thou prevail!

And for a world in darkness lost,
Bruised, broken, crushed, and tempest-tossed,
Count dear the value of Thy blood
To ransom them from sin to God.
Call out Thy people, Lord, to go
Ambassadors Thy love to show;
No longer in thy cause to fail:
O Christ of God, do Thou prevail!

Thou art prevailing; faith burns clear,
With brighter light this glad New Year.
Past tokens of Thy wondrous power
Prove all-sufficient for this hour,
And foretell vict'ry deep and strong.
The glory of that triumph song:
Thou worthy art to loose the seal—
O Christ of God, Thou dost prevail!"

† BRO. ANDREW B. SHELLY †

(Born Sept. 23, 1834; died Dec. 26, 1913.)

First Sunday school superintendent of a Mennonite Sunday school; nearly 50 years pastor of the West Swamp church; 24 years editor of "Mennonitischer Friedensbote"; two years editor of the eastern department of "Christlicher Bundesbote"; from 1872-1896 president of the General Conference of Mennonites of North America; from 1889-1911 secretary of the board of foreign mission.

NEWS AND COMMENTS.

Bro. P. J. Wiens writes from Mauhadei, India: "Since November 21 we are on our preaching tour through our district and hope to remain from home until Dec. 17. We are all well.

LETTER FROM MONTANA.

Busby, Mont., Dec. 29, 1913.
Dear Readers of the Mennonite:

With great joy we send you our first greetings from the mission field! We hope that you are still enjoying a lasting blessing received this blessed Christmas time; and are happy in the new year into which we will have entered by the time these lines reach you!

Yes, we are happy to be among those who have been permitted to enter into this blessed work among the Cheyenne Indians. And we pray to God that He may make us faithful in the great work for him! It is indeed a time just now, when we ought to look back upon the past with all its blessings: and then look forward into the time to come, and send our prayers to God asking Him to inspire us anew and with greater courage and zeal than heretofore. For is not now the time that we ought to use every minute for our Master? Indeed it is. Time is passing along very swiftly, and we are going with it. Now is the day that we may work; when night comes we know not. But we know that the night will come, and it may come very soon. May God help us to use the opportunities of the coming year more faithfully than those in the past.

Upon our arrival here we were greeted with great joy and welcomed as co-workers by those already in the work here. The Indians, too, were glad to have us come.

Since we came here the arranging of our home and the getting ready for winter has taken quite a little of our time. Then, too, Bro. Linscheid asked us to help in the work with the school children. And I was also asked to help out as teacher in the government school for one week. This gave us a very good opportunity to get into closer contact with the children. Then came the preparations for Christmas. Now, after Christmas our time will be more given to studying of the language.

Thanksgiving Day we had a very nice meeting. First we listened to a sermon by Bro. Linscheid. Then we partook of the Lord's Supper. And at the close of the meeting all the Christians had a good dinner together. Many good things had been brought by the Christians and there was plenty to eat, so that the non-Christians received something, too. It was a blessed day, and I believe we all thanked God from the depths of our hearts.

Christmas was another day of special blessing. We had our Christmas meeting set for Tuesday, December 23, as this seemed to be the most suitable day. But since the Indians were kept at the agency for their money until Monday, not many had returned by that day; and our meeting was rather small. Yet those who had come we hope received something not only for their bodies but also for their souls. And since so many had been kept from coming we set another date for a Christmas meeting, Sunday, December 28. This meeting, too, was not any too large, for the Indians had a feast of their own on this day and many were thus kept from coming to our meeting But although the attendance at our Christmas meetings was not as large as we had expected; still we are assured that God will bless the seed that has been sown.

Christmas Day we workers here spent together. We felt anew the spirit of Christmas. May we now continue in this Christmas spirit during the coming year. Oh, that all the Christians at all times would be full of this spirit! If that was the case, what all could not the church of God accomplish? How many souls would not be won for God's kingdom? May God help us that we Mennonites as a part of this great church of God may more than ever be filled by this spirit and may do our part in this great work of bringing this message of salvation to lost souls. And we would ask all of you to intercede for your workers who stand in the different mission fields! We would ask you to do

it more than ever before! For there is power in prayer we have not fully realized. If we would be more faithful in our interceding for each other, more faihtful in praying for God's work; we should see still greater things happen than we have experienced till now. We would ask you to remember us especially in your prayers, for we are new and inexperienced in this work and we feel our weakness to do anything without the strength from above. But with strength from above we shall serve our Master.

Yours for the Master,

Heinrich T. and Anna Neufeld.

Subscribers who pay their subscription for 1914 in advance will receive the Mennonite Year Book free.

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†REV. ANDREW B. SHELLY†

Eulogy by Rev. N. B. Grubb, and Read by Him at the Funeral.

Today the streets are crowded with sad and pious companies, coming with solemn tread from all directions. The multitudes are gathering to pay a last loving tribute to the memory of their life-long pastor, and the earnest co-laborer in the kingdom of God.

For the last week word was passed from lip to lip, in sad and solemn tones, "Father Shelly is dead." No, thank God, Father Shelly is not dead. He only moved out of the old tenement house and went home to live in Father's house, the house not made with hands, eternal in the heavens.

Rev. Andrew B. Shelly, the son of Joseph and Elizabeth Bauer Shelly, was born in Milford Tp., Bucks Co., Pennsylvania, on September 23, 1834. At the age of twenty he was admitted into the membership of the West Swamp Mennonite church, by baptism on confession of his faith, by Rev. John H. Oberholtzer. On October 15, 1858, he entered the bonds of holy matrimony with Fannie Weinberger, the daughter of Joseph and Mary Shelly Weinberger, the Rev. Samuel Weinberger officiating. She preceded him in death, after having lived together in happy wedded life for a period of fifty-five years less two days. Just eleven weeks today we were gathered here to carry her mortal remains to their last resting grave. Today his mortal frame will be tenderly laid into the grave by her side.

This union was blessed with five children, three sons and two daughters, one son and one daughter having preceded the parents to eternity.

On Christmas Day, after enjoying a happy Christmas dinner at the home of his daughter, accompanied by his son-in-law, he went to pay a visit to friends in Philadelphia. In the evening he attended the Christmas festivities in the First Mennonite church of Philadelphia in seemingly good health and apparently enjoying the exercises of the children. He then went to spend the night with his nephew that he might plan concerning the future of his charge, for he had fully decided to entrust the active work in his charge to a younger man with the beginning of the new year.

An appointment had been made that together we would spend the following day in the home of Rev. Silas M. Grubb, that we might discuss various phases of our work in the ministry. True to the arrangement he appeared at the place appointed a little before ten o'clock. He had just entered the house and was seated in the parlor on a large chair when he began to gasp for breath and in a few moments he expired.

Like one, Enoch of old, he had walked with his Master for so many years; tired and exhausted he heeded the loving invitation, when the Master said to him, "Come in, thou faithful servant, and abide in Father's house." His oft repeated desire, that he might go from active service without lingering on the threshold, to his eternal home, was graciously granted.

What a blessed privilege to pass out from toil to rest, from labor to reward, after an active life of four score years; for he had reached the age of 79 years, 3 months and 3 days.

How beautiful for such a man to stand upon the walls of Zion, declaring the unsearchable riches of God's grace to a dying people, for half a century, and while standing there to be called like a weary but watchful sentinel, to put his armor off and rest — in heaven. Yea, to be the body guard to the great Commander, Jesus Christ, under whose banner he had fought so many years and had gained so many victories. Oh, the joy that must fill the soul of the faithful man of God, when he can say with Paul, "I have fought a good fight, I have kept the faith, and the crown is now ready to be put on."

At our last conference session, Bro. Shelly said to me, "My ambition is that I be spared for the fiftieth anniversary of my ordination to the ministry, then I shall be ready to go home, but, as the Lord will."

Like a Moses, who stood on Pisgah's mount to view the landscape o'er, but not being permitted to enter, so our brother stood on the summit of his Pisgah and with a calm and serene spirit he looked over into the new year, and already clearly saw his successor, leading and feeding his flock, anticipating the joy of this event. While the Lord led him to the very threshold, he did not permit him to see his plans consummated. It were as though the Lord had said to him, "I have caused thee to see it with thine eyes, but thou shalt not go over." "And so (Andrew) the servant of the Lord died."

Brother Shelly, in his early life, had been a school teacher and was engaged in farming. At the age of thirty he was called to the ministry in the usual order of our church at that day, to be the assistant to Rev. John H. Oberholtzer and not many years afterwards the entire charge was committed to his care. From that day to the day of his home-going he continued in charge in this congregation, and for the greater part of that time also in charge of East Swamp. And for most of the time in charge of Flatland and Saucon churches. During the years of 1869 and 1871, he was also in charge of the First Mennonite church of Philadelphia for eighteen months, when the regular pastor of the then infant church had died.

Brother Shelly was ordained to the gospel ministry on Good Friday, March 25, 1864, and preached his first sermon on Easter Sunday, March 27, 1864, choosing for his text Luke 24:26: "Ought not Christ to have suffered these things and to enter into his glory."

His last sermon was preached in the same place on December 21, 1913, when he had chosen for his text, Matt. 1:23: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is, God with us." His record shows that he has preached 4744 sermons, having officiated at 890 funerals, and married 207 couples.

In the Spring of 1857, the first Mennonite Sunday school was organized in this congregation and Brother Shelly was made its superintendent. This was seven years before he was called to the ministry. I may add here that he was one of the organizers of the Sunday school convention of the Eastern District Conference on October 2, 1876, and has not failed to be present with very few exceptions at all the subsequent conventions.

On August 22, 1872, Brother Shelly was ordained to the full office of a minister, or in other words, was ordained a bishop, after which the care of the whole charge was entrusted to him.

In 1866, when the "Mennonitische Friedensbote" was established by the Mennonite Printing Union, he was elected the editor, and when that paper was transferred to the Conference 1871, he was continued as its editor until 1881, when that paper with the "Zur Heimat" was merged into the "Christliche Bundesbote", and then continued as associate editor until 1884. He, however, continued to contribute to the columns of the paper. In all his writings he was conservative, and yet he was aggressive. Wisdom, prudence, foresight, firmness of conviction and self-control, seasoned with charity, were qualities that ever made him a strong man among men.

He was likewise associate editor for many years of the "Mennonite", our English church paper.

From the first years of his ministry, he became a strong pillar in his own church and of the Conference, and was ever held in highest esteem by the brethren of other denominations. From 1871 until 1882, he served continually as the president and moderator of the Eastern District Conference, and frequently serving in that capacity afterwards.

He continually served on one or more of the Conference boards, and at the last session of the Conference he was elected a member of the Educational Board of the Conference.

During the more than forty years that I have been a constant attendant of our Conference, I cannot recall that he was absent more than once, and that was on account of sickness.

When our brother was still quite a young man, before he had entered the ministry, he strongly advocated the formation of a General Conference of all Mennonite churches, and under a nom de plume he had written a number of articles for the church papers, advocating such a movement. When the actual formation of such a conference took shape in 1860, it is only natural to suppose that he took great interest in the movement. The first conference he attended was held in Wadsworth, Ohio, in the year 1866, and so far as I know he attended every session since. In 1872 he was elected president and moderator of the General Conference and for twenty-seven years serving faithfully in that capacity.

By virtue of his office since 1872, he was associated with the Foreign Mission Board and from 1889 until 1911, he served as secretary of the board when he resigned. His resignation was accepted, whereupon he was made an honorary member of the board for life.

What a blessing he is to us now as we talk together of his life, with a great desire to copy some of his excellent qualities. We speak of him in our walks, at our firesides and at our tables; and even now his spirit somehow animates us, and we almost feel him near us. It was a kindness to us most potent and beautiful for him to have lived the life he lived and die the death he did.

But Brother Shelly is not dead and we know it. Whosoever liveth and believeth in the risen and ascended Christ, cannot die, and we know it. He lives more really now than ever before. That which was mortal he cast aside that his immortality may be full and complete, complete in the blessed Christ who was his life. Yea, he lives even yet on earth in the lives he has moulded and led to the knowledge of the truth as it is in Christ the Savior. Is this not a comfort? Should it not prove an inspiration to know more of that truth that will make us free and bring us into the liberty of the sons of God? Let us not waver in our faith. Let us get right with God, and keep right with God and live out our allotted days, bravely and cheerfully, to the very last of earth, and then pass through the grave into the eternal home above, sustained and soothed by an unfaltering faith.

When last I saw him on Christmas night, he said, "Good night. I will see you in the morning." Yes, I hope to see him in the morning of eternal glory, never more to say good-bye.

Blessed are the dead which die in the Lord, they shall rest from their toil and labor, and their works shall follow them.

Servant of God, well done,
Rest now from thy loved employ;
The battle is fought, the victory won,
Enter thy Master's joy

When the sudden summons came
He started up to hear;
A mortal arrow pierced his frame,
He fell, but felt no fear.

The pains of death are past,
Labor and sorrow cease,
life's long warfare closed at last,
His soul has found its peace.

Soldier of Christ, well done,
Praise now thy new employ;
And while eternal ages run,
Rest in thy Savior's joy.

SUPPORT OR SALARY, WHICH?

When Jesus sent out the twelve disciples to preach the gospel He gave them the injunction, not to provide themselves with gold, or silver, or brass in their purses, or script for their journey, neither with two coats, or shoes, or staves, for, says He, the workman is worthy of his meat. Mat. 10:9, 10. Similar instructions He gave to the seventy when He sent them out, saying, The laborer is worthy of his hire. Luke 10:3-7. In the first case the Lord speaks of meat: "The workman is worthy of his meat." Meat here implies all the necessary things of life and coincides with the meaning of the word bread as used in the fourth petition of the Lord's prayer. A faithful workman is entitled to all he needs for his temporal or physical existence. An the words of the Lord undoubtedly have the meaning, that the Lord will care for His faithful workmen so that they will be supplied, with the necessaries of life, and that those for whose good they are laboring are in duty bound to see to it that they are thus provided. This is made clear by the Lord saying:

"Remain in such house, eating and drinking such things as they will give you." This, in the strict sense of the letter, means support. Support with the necessaries of life, so that the laborer may give his full and undivided attention to the preaching of the gospel.

In the latter case Christ uses the term hire: "The laborer is worthy of his hire." Hire means wages, salary, compensation for one's labors. It may mean a fixed, stated sum given to the laborer for his time and labor offered for the benefit of others or a sum equivalent to the needs of the laborer and his family.

There are those who object to a salaried ministry and yet are in favor of giving the minister the needed support so that he is not hindered in his ministerial labors. Viewing the different methods in the light of the gospel we see no difference whether a church supplies the needs of her minister or whether she pays him a sufficient sum to defray the necessary expenses of living. In either case the church is supporting its minister and in a sense the minister is a salaried minister.

The objectors of a salaried ministry make use of the words of Christ when he says: "Freely ye have received, freely give." Mat. 10:8. The apostles were not to receive pay for their preaching nor for healing the sick. But they were worthy to receive what they needed for their lives, in order that they might freely preach the gospel and heal the sick. A minister of the gospel is not to make a commercial business out of his calling and not preach the gospel for "the money that is in it." Nor shall one who hears the call of the Lord hesitate to obey the call unless he can before hand see how he will be provided with the necessary things of life if he accepts the call. For if He who has said, "the laborer is worthy of his hire" calls one to the ministry He is just and true and will in some way provide him with that of which he is worthy. The Lord wants ministers of the gospel to trust in Him as well as all other people.

But this does in no wise excuse the churches from caring for the material support of their ministers. The Lord says, the silver and gold are mine. But the silver and gold of the Lord is in the hands of His people and if the Lord is to care for His servants He must do so, in part at least, by the hands of those to whom He has entrusted his silver and His gold. Churches in supplying their ministers with the necessary things of life are thus aiding the Lord by supporting His servants and His cause. Churches therefore owe it not so much to their ministers as they owe it to the Lord to make provision for those whom the Lord has called as laborers among them so that they can follow the work to which God has called them unhindered by the cares of life.

We are reminded of Paul, the great apostle, that he made his living as a tent maker, Paul was an unmarried man without a family to support. Besides he was a missionary, working mostly among unchristianized people from whom he could not expect material support. But at the same time he praises the church at Philippi and others for their remembrance of him and for sending him repeated donations for his individual support. He reminds the church at Corinth of the passage in the law where it says: "Thou shalt not muzzle the mouth of the ox that threshes out the corn." And further he says: If we have sown unto you spiritual things, is it a great thing if we shall reap of your carnal things. 1 Cor. 9:9-11. And furthermore "Even so has the Lord ordained, that they which preach the gospel shall live of the gospel." V. 14.

The Levites had no portion in the division of Canaan besides the towns in which they lived and the suburbs thereof. But, because they were to conduct the temple services, the Lord ordained, that they should live of the tithes which the other tribes were to render. While the object of the minister of the gospel should never be to enrich himself by his calling yet he has a right to expect from those among whom he is ministering that they care for his material needs in such a measure that he can devote his entire attention to the calling to which the Lord has called him.

But here the question arises, what should a minister of the gospel do in case the church in which he labours does not or can not give him the necessary support? Should he stop preaching and take up some other vocation whereby he can better support himself and his family? A man must live and he can not live from air and water only. He must necessarily have some income from which he is able to support himself. But if he is really called of the Lord to preach we do not see how he can be justified in giving up his calling even if he does not receive the needed support. In this case he may be obliged to follow the example of Paul and do some manual work or engage in some other occupation besides preaching in order to make a living for himself and his family. This may frequently be necessary in ministering to small flocks, who are not able to support a minister, or even in ministering to large flocks who are not willing to do so. It is a question whether a minister is justified in leaving a congregation simply because he does not receive an adequate support and go to a larger one where he is better supported. Change of this kind, as well as changes in general, should only be made after such prayer and the assurance that the Lord wants it so. Ministers, as all Christian workers, should be fully consecrated to the Lord and in all things be willing to be guided by the Lord And if the Lord wills it that they like Paul, shall labor for their living, besides their preaching, they should be willing to do so.

A. B. Shelly.

Last Letter of Bro. A. B. Shelly to the Editor of the "Mennonite."

Quakertown, Pa., Dec. 12, 1913.

Dear Bro. v. d. S.:—

The subject is one upon which both of our churches and of our ministers need enlightenment. We are prone to run into extremes on either side. While I am perfectly convinced of the fact that churches should support their ministers, I am also convinced of the fact that some ministers are making a commercial business of their ministry. I am likewise convinced of the fact that if the Lord calls one to the ministry and the one called is faithful, that He will be provided for in some way.

Fraternally yours,

A. B. Shelly.

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Rev. C. van der Smissen, Editor. Berne, Indiana.

Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Correspondence.

Terre Hill, Pa., Dec. 29, 1913. Dear Readers of the Mennonite: I will let you know that on Dec. 20 Bro. H. G. Snyder from Roaring Spring and Bro. A. S. Shelly from Bally, Pa., have opened a revival meeting at Five Pointville. Bro. Shelly had to go home on Wednesday, on account of their Christmas entertainment, but Bro. Snyder stayed during the week. There was good attendance while the weather was not so favorable on account of the rain and bad roads. The meetings were good, the Spirit of God worked among the people. The older ones were strengthened, there were three confessions, two were received into the church by baptism. Communion was held by Bro. Snyder. The first communion that ever was held in that little place, 18 communed. There would have been a few more, but on account of sickness they could not come. We were also blessed with two other brethren, who came from Altoona, Bros. S. Wattig and R. C. Davis. They are both working for Christ. Our prayer is that God will bless the helping hand. The cry of the little flock is for one that is willing to come and break the bread of life for them. May God find one in this great world. **Anna.**

Wadsworth, Ohio, Dec. 29, 1913. The Yuletide season of the year has been here and brought with it its joys. The first of them was that of the Christmas program which was excellently given by the little folks of the Sunday school. The next joy was that of the early Christmas morning service. The merry Christmas greeting, the going to the house of the Lord and the worship in the early morning seem so earnest, faithful, and genuine that one who attends receives an unusual soul inspiration.

The pastor, Rev. Shelly, requested that each class of the Sunday school contribute a number to the early morning program, nearly all of the classes responded.

Now we are looking forward to the watch night service. The early part of New Years Eve will be spent in a social way. At 10:30 the service begins and will continue until the bells ring out the old year.

Mrs. W. B. Schaub.

THE IDEAL S. S. TEACHER —HIS MOTIVE, HIS AIM AND HIS REWARD.

By Nettie Moser, Chicago, Ill. (Published at the request of the M. D. S. S. Convention.)

The Ideal Sunday School Teacher.

The first essential of a Sunday school teacher is that he be a consecrated Christian. No matter how good morally a teacher may be if he has not accepted Christ as his personal Savior he can not tell others how to receive Him. "How can the blind lead the blind?"

Some of you may question this statement. You may have had a teacher yourself whose moral character seemed perfect yet he was not a Christian. You may have been inspired to something better by him but you were never brought near your Savior through his teaching.

Mrs. Lameraux has well expressed my thought when she said, "We teach more by what we are than by what we know. The teacher should be not only a prospering Christian, but a living example of the kind of life we want every child to live. It is unfortunate to place the destiny of a human soul in the care and under the directing thought of a teacher who neither believes nor lives a consistent Christian life."

Now given a consecrated Christian what is the next in importance to make an ideal Sunday school teacher?

I would mention training. There are very few born teachers and those who are so called born teachers would be much improved if they had training. A teacher's training class is therefore much needed in our Sunday schools. Here is where you learn the methods of teaching and how to present clearly your thought.

Of course it is self evident that in order that you may present plainly you must know well what you are going to say. Some one has said, "If you do not know just what you are going to say before you meet your class they are not likely to know when you get through."

For this it is necessary to know whom you are to teach. In other words you must know whom you are to teach in order to know what is to be taught. You would not teach a class of boys the same as you would a class of girls, nor a class of children like a class of college men.

Just to know the class as a whole however does not suffice. It is necessary to know each individual pupil. What might help one might hurt another, therefore the need of knowing each one personally. When you meet them speak with them, visit them at their homes and a wise teacher always has the interest of his pupil at heart wether at work or at play. An ideal teacher will not only plan for his pupils through the week. but will pray earnestly for them as well. God only can be your best help in the preparation and He only can water the seed and cause it to grow. Oh that the S. S. teachers would pray more.

So far we have dealt with the teacher himself and his preparation of the lesson, but we have not yet touched upon the presentation to the class, or on the method of teaching. Right here is where many teachers make a mistake. After having prepared the lesson they go before the class to tell them all they know. This is not teaching but preaching. We do not object to preaching but its place is not before the Sunday school class.

Another teacher may simply ask the questions in the Lessonleaf and the pupils read the answers. Every one will agree that this is a lazy method of teaching. In fact it is not teaching at all and should never pass as such. No wonder that teachers who employ this method can not hold the attention of the class nor build it up.

But now you may say—you are telling us how we should not teach; then what is teaching?

Some one has expressed it thus. "Teaching is causing another to learn or to know."

Now how can this best be done? I shall mention simply three ways. 1. By questioning. 2. by a blackboard. 3. through use of practical illustrations.

1. By questioning.

(a) Because by questioning you can find out what they know and proceed from the known to the unknown.

(b) Questioning secures attention.

(c) A child remembers what he has said in answer to a question long after he has forgotten what you have said.

(d) At the end of the lesson a few short well planned questions test the result of your teaching.

2. The use of a blackboard in the class room is indispensable especially for primary classes. Let them see through the use of your chalk what you are talking about and you will be surprised how much more they can reproduce.

3. A wise teacher will look for everyday illustrations. Christ followed this method and we can never follow any better teacher than Him.

An ideal teacher then is one who is a consecrated Christian, avails himself with the best possible knowledge and method of teaching and carries it out prayerfully in his own work.

His Motive.

Since motive and aim are often confused it may be well to distinguish between the two. A motive is the compelling power that causes a person to act. That which incites to action. The motive is within us. The aim is without.. The deeper our motive the higher our aim.

Now what is the compelling force within the teacher that causes him to act? The knowledge that each boy and girl has an immortal soul. That unless they are directed in the right path while young they may forever be lost. That so many men and women neglect this all important issue is enough to spurn any teacher to action.

His Aim.

To aim is to direct one's intention. An attempt to accomplish a purpose.

First the teacher should aim to win the confidence of the pupils. He needs the co-operation of his class. Yet even this is misused sometimes and is used as a means to obtain the largest attendance, to get the most collection etc. —but not so the ideal teacher. He aims higher than that. His aim is to lead his pupils to a personal acceptance of Jesus Christ This however is oftener accomplished by a personal interview than in class. He should aim to lead his scholars into membership in the local church and by careful training and instruction to build up strong Christian character. He is not satisfied simply to lead them to acceptance but aids them afterwards all within his power and commends them to their Savior's care daily. Let every teacher remember that his work is for eternity.

His Reward.

The teacher receives much of his reward as he goes along but not all of it. It is indeed a privilege to teach in obedience to the Great Teacher. What a joy to lead souls to Christ, and send them into the world to witness for Him. But there is another reward when the work is done; it is God's "Well done, thou good and faithful servant." Oh what a reward to hear that from the Master Himself.

A GREAT MOTHER IN CHRISTMAS THOUGHT.

By Charles M. Jones.

The writer is spending his last days in the library of the University of California, and quantities of new books pass through his hands. He is both surprised and delighted to notice how many are gratefully inscribed to "My Mother." There may not be very many new volumes from the press, written by mothers, but the "living epistles," the authors of live books, "known and read of all men," gratefully hark back to their noble mothers for the best of their inspiration and equipment.

The greatest mother in all history has been so overdone—or rather undone—by the burlesque of superstition that she has failed to make her deserved impression. It will certainly repay us to retrace, from the simple original resources, the elements of personal character in Mary, of Nazareth and Bethlehem.

1. She must have been a very thoughtful mother. As the simple hearted shepherds and wise-headed scholars and venerable prophets made Mary's boy the center of their affection, speculation and expectation, and reported the heavenly sign and song. we are told that "Mary kept all these things, and pondered them in her heart." And when Jesus was a dozen years old we still read that "his mother kept all these things in her heart."

2. She must have thought that a great deal was to be expected of this child. She was told that her child was sent "for the falling and rising up of many in Israel: for a sign that is spoken against."

3. She must have braced her soul for a brave bearing of suffering on account of her son. She was early told: "A sword shall pierce through thine own soul." We know well that this fully and fearfully came to pass, but we read of no selfish outcry when the cruel experience came to her. Even at the cross she was not fainting, nor even crouching, but "standing."

4. She must have had a very practical way of treating things. From the start Mary would seen to have had chief charge of her child. Not a word of Joseph's is extant, but a number of sayings of the mother of Jesus reveal a very practical person. Out of respect for Joseph, he is supposed by some to have died early, but this conflicts with many circumstances. When the two find the boy in the temple it is the mother who asks the boy to give an account of himself. At the first miracle, Mary relieves the awkward situation by bringing it to the attention of her son, and by encouraging the attendants to follow his directions. Would that the true "mother Church," everywhere, would still relieve "awkward situations" by communicating with Jesus, and by encouraging obedience to Him.

5. She must have been a woman of unassuming piety. Her song of praise, grandiloquently called "The Magnificat," does not derive all its greatness or impressiveness from the great books of religion she must have read or heard read, nor from the situation of the Great Announcement; but much and most of its singular power lay in the way this remarkable yet simple-hearted Jewish mother had entered into all that was best and most hopeful of the remarkable mission of Israel.

Glorified in art, mistakenly deified by false religion, to us the mother of our Lord is simply what the Book makes her out to be, not an impossible monstrosity of the faith of Christian believers, but the true, sensible wife, mother and friend, clear sighted, earnest minded. brave hearted, busy handed, spiritually interested.—Herald & Presbyter.

Deaths.

Shelly.—Suddenly, while visiting in Philadelphia, at the home of Rev. Silas M. Grubb, on December 26, 1913. Rev. Andrew B. Shelly, of Quakertown, after fifty years in the ministry, aged 79 years, 3 months and 3 days. Funeral services in charge of Rev. N. B. Grubb, were held at his late home in Quakertown, Pa., where Rev. Silas M. Grubb preached and Rev. Victor B. Boyer offered prayer. At the West Swamp church where interment was made on January 1, and where ten days before the deceased had preached his last sermon. Here Miss Ada M. Landis sang a beautiful solo. Rev. H. G. Allebach spoke in German and Rev. N. B. Grubb in English. Rev. J. W. Schantz and Rev. Jonathan Dungan offered prayers. The church being crowded to its utmost capacity with enough people to crowd the basement when an overflow service was quickly arranged in charge of Rev. Joseph Schantz and addresses also made by Rev. A. S Shelly and Dr. O. S. Kriebel and others. The brethren S. M. Grubb, Harvey Shelly, A. S. Shelly, A. M. Fretz Victor B. Boyer and J. W. Bayley, ministres of the Eastern Conference, carried his mortal remains to the grave and tenderly laid them to rest. The final words at the grave were spoken by N. B. Grubb, J. W. Schantz and H. G. Allebach. Twenty-six ministers were in attendance at the funeral. Among them Rev. H. A. Hunsicker, a brother-in-law to the deceased, now almost 89 years of age, still hale and hearty, and a minister for 63 years.

Contributions.

FOR FOREIGN MISSION.

In October received for General Treasury.

Bethel church, Fortuna, Mo., $63.47; Tabor church, Goessel, Kan., $167.73; children's collection, ditto, $131.71; Bethany church, Murdock, Kan., $18.35; Einsidel church, Hauston, Kan., $18.64; Swiss church, Whitewater, Kan., $70; Neuhoffnungstal church, Meno, Okla., $23.29; Menn. church, Donnellson, Iowa, $15.11; children's mission festival, ditto, $66.25; friend of mission, ditto, $25; Menn. church, Tiefengrund, Laird, Sask., $60; Friedenstal church, Gotebo, Okla., $70.94; children's collection, ditto, $49; Bergtal church, Pawnee Rock, Kan., $13; Brudertal church, Hillsboro, Kan., $223.57; Menn. church, Pulaski, Iowa, $30; Menn. mission S. S., Beatrice, Neb., $25; Friedensberg church, Avon S. D., $74; Deer Creek church, Deer Creek, Okla., $32.06; Menn. church, Laird, Sask., $54; Mrs. C. E. Krehbiel, Newton, Kan., $25; Grace Menn. church, Pandora, O., $382.79; Bethel church, Inman, Kan., $28.33; H. H. Schroeder, Hillsboro, Kan., $50; S. S., city, Beatrice, Neb., $102.35; Bethesda church, Marion, S. D., $100; Neuhoffnungstal church, Meno, Okla., $9.26; Springfield church, Eakley, Okla., $9.15; Menn. church, Aberdeen, Sask., $35; Kathrine H. Bender, Kyle, O., $100; missionaries, Cantonment, Okla. $25; Sichar church, Cordell, Okla., $10.10; Bethel College church, Newton, Kan., $31.05; Menn. mission society, Trenton, Ohio, $28.42; Menn. church, Escondido, Calif., $14.68; Berne, Ind., church, Thanksgiving collection, $1145.84; ditto,, S. S., $215.55; ditto, mission box, $5.20; ditto, birthday gifts, 11c; sewing society, Mennoville church, Okarche, Okla., $6; church, ditto, $5.72; friend of mission, Moundridge, Kan., $200; Hoffnungsfeld-Eden church, Moundridge, Kan., $78.73; S. A. Krehbiel, Halstead, Kan., $100; Emmanuels church, Pratum, Oreg., $20; Bergtal church, Korn, Okla., $18; Emmaus church, Whitewater, Kan., $460; Brudertal church, Hillsboro, Kan., $10; Bethany church, Coy, Okla., $5.15; John Brucks, American Falls, Idaho, $3.50; Hoffnungsau church, Buhler, Kan., $131; First Menn. church, S.S. and Y.P.S., Philadelphia, Pa., $77.20; Cornelius Jantz, Ruff, Wash., $5; Christian church, Moundridge, Kan., $10.30; children's collection, Alexanderwohl church, Goessel, Kan., $6; friend of mission, ditto, $5; ditto, for needs in India, $5; mission festival, convention, Menno, Okla, $50; Menn. church, Colfax, Wash., $70; Ebenezer church, Mt. View, Okla., $7.50; Bethany church, Freeman, S. D., $57; friend of mission, Summerfield, Ill., $10; Rosenort church, Eigenheim, Rosthern, Sask., $5.90; Salems church, Childstown, S. D., $100; Bethlehem church, Bloomfield, Mont., $46.68; Menn church, Upland, Cal., $62.80; Zions church, Souderton, Pa., $94.24; Ladies Aid soc., ditto, $18; Mrs. H. D. Detweiler, ditto, $10; Dorcas society, Wayland, Ia., $100; friend of mission, Rosenort, Man., $3; Menn. church, Herbert, Sask., $153.75; -second Menn. church, Philadelphia, Pa., $10; Nordstern church, Drake, Sask., $100; Menn. near Red Bluff, Cal., $9.50; John C. Jantz, Ruff, Wash., $5; Ab. Jantz, ditto, $5; mission society, Friedensberg church, Avon, S. D., $21.16; S. S., Brudertal church, Hillsboro, Kansas, $12.74; San Marcos church, Paso Robles, Cal., $17; Sam Hilty, Beaverdam, O., $25; friend of mission, Hinton, Okla, $5; Menn church, Paso Robles, Cal, $10; sewing society mission sale, Newton, Kan., $146.95; from the estate of missionary D. B. Hirschler, from the heirs, $449.13; Christian A. Schrag, Odessa, Wash., $20; Menn. church, Floris, Okla., $18.20; Y. P. S., Laird, Sask., $10.60; Salems church, Wisner, Neb., $48.47; Menn. church, Halstead, Kan., $31.56; S. S., West Zion church, Moundridge, Kan., $93.89; S. S., Johannestal church, Hillsboro, Kan., $53; S. S., Hoffnungsfeld-Eden church, Moundridge, Kan., $38; S. S., First Menn. church, Newton, Kan., $20.61; First Menn. church; Reedley, Cal., $20.85; Bethesda church, Henderson, Neb., $28.66; S. S., Christian church, Moundridge, Kansas, $47.19; Hoffnungsau church, Buhler, Kansas, $34.48; Zions church, Elbing, Kansas, $68.55; Sunday school, Sichar church, Cordell, Okla., $5.58; S. S., near Monroe, Wash., $6.33; Bethel church, Inman, Kan, $26; Friedenstal church, Gotebo, Okla., $14.50; Alexanderwohl church, Goessel, Kan., $66.66; friend of mission, Gossel, Kansas, $25; S. S., Alexanderwohl church, Goessel, Kan., $25; mission box of Berne, Ind, $35.70, friend of mission, Berne, Ind., $100.

Treasury for Special gifts.

Children's collection for an orphan in India, Friedenstal church, Gotebo, Okla., $15; Susanna Unruh, Ringwood, Okla., for A. C. Funk, Memorial, $10; Ladies society, Bally, Pa., for salary of a teacher in Janjgir, India, $40; Y. P. S., of Swiss church, Whitewater, Kan., for school in Champa, $100; Mrs. H. D. Detwiler, Souderton, Pa., for A. C. Funk Memorial, $20; Meun church, Floris, Okla. for "Reisepredigtkasse", $10.

Christmas Treasury:

Sewing society, Garden Township church, Moundridge, Kan, for G. A. Linscheid, $10; sewing society, Beatrice, Neb., $7, for each station in India, $21.

Treasury for Lepers in India:

Mrs. Katharina Wiens, Lowe Farm, Man., $10.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

For Clinton, Okla.

Mrs. C. Regier, Moundridge, Kan., $5; Sewing society, Fortuna, Mo., $15; girls' society, ditto, $6.43; Ladies' Missionary society, Bluffton, O., $8.

Gratefully acknowledged,
J. B. Ediger.

For Busby, Mont.

Upland sewing society, $3.34; Jacob A. Becker; Sukwara society, Newton, Kan, $7; sewing society, Butterfield, Minn., $7; Sewing society, Wadsworth, O., $15.

Gratefully acknowledged,
G. A. Linscheid.

For Mauhadei, India.

Truhatzkoi church, for mission 165 Rubel.

Gratefully acknowledged,
P. J. Wiens.

Editorial.

A decision recently rendered in a Pennsylvania court in regard to the taxation of church property is attracting considerable attention. In this state, as in most, if not all the states, the constitution exempts places of religious worship from taxation. The provision generally is a wise one because the church house is a public place and the efforts of those who support the institution are for the good of the whole community and the churches' business is not conducted for profit. So long as a church building is not made a place of public entertainment to which admission is charged and, so long as the property is in actual use as a place of worship and not held for speculation by the body owning it, no one is apt to question the right of the church to exemption from taxes which might be a hardship or even a hindrance to its work. The case in question was different. The church owned a large tract of land used only for a lawn in a section of the city where real estate is the highest and doubles in value every ten years. In the church next to the lawn there was more than enough room for the worshippers and no prospects of the congregation finding itself under the necessity of using its lawn or a portion of it for religious purposes. The congregation was becoming wealthier every year by simply waiting and taking advantage of the rapid increase in values without being at the same time under obligation to contribute its just share of taxes required to maintain the law and order. When the tax board determined that the unused lot from which the public had no benefit must pay taxes a storm of protest arose and an appeal was made to the courts. The decision allowed exemption to places of worship but disallowed exemption to property held for speculation alone and the marble church that holds the lawn to no purpose but to become richer at an unfair advantage to the surrounding property holders must now bear its just burden of taxes.

The temptation to take advantage of situations that increase one's wealth without imposing a fair share of the public burden is one hard to resist by the average man of the world, but when the church claims such a right for itself and seeks to become wealthy by speculation, or to become richer by unfair means it only adds another reason to the many that the unchurched now think they have for feeling that the church has long ago ceased to be an unselfish institution devoted to the help and service of mankind. Rich churches, we mean church organizations and not churches having some or many rich members, do not strengthen the hold that Christianity has upon the masses. Generally they eliminate the masses from them. The church with a hand-to-mouth existence—just able to meet its modest obligations, and nothing more — is bound to be more sympathetic with the common people and commands their affections better than the organization burdened with a heavy endowment and desirous only of increasing that endowment.

NOTES ON THE SUNDAY SCHOOL LESSON.

January 18.

The Good Samaritan.

Luke 10:25-37.

Golden Text—Mark 12:31.

The question asked by the lawyer, who really was a theologian by profession, was one of greatest import and asked of the one who above all men was best able to answer it, but it was not sincerely asked. Luke tells us that it was asked to tempt him. Every preacher and Christian teacher can tell of many who come to them asking questions more for the purpose of putting the one of whom they are asked to a test than to gain information concerning the things that are right in God's sight.

Jesus refers the questioner to the Word, of which it must be admitted, the lawyer had a considerable knowledge and asks, "How readest thou?" "What is written?" and "How readest thou?" settle the most difficult problems. Men must learn what God says and then they must give attention to the right way of reading it. Many read the Word with no other thought than to find flaws in it. No wonder that to them it is only a book. Others read because its poetry, history or style please them. It is not surprising that the Bible is only literature to such persons. But to read the Word because it is God's message to men and expresses His will and our duty to Him means that it is a living power—a mighty factor in the salvation of souls.

The lawyer had a splendid theoretical notion of man's duty to God and to fellow man, but there is nothing given to show that he put his knowledge to practical use; indeed, the parable seems to rebuke him for his neglect of plain duty to fellow man.

Like the lawyer, we are now no longer in doubt as to who has the right to claim us as a neighbor: The parable of the Good Samaritan settled that for all time. To all fellowmen we owe the duty of help when they need our help and we are in a position to give it. Often we think we can do nothing when we can do everything that is required.

The moral of this charming story, as some one has observed, is that charity is the proof of true sanctity. The construction of this parable is striking, an unfortunate stranger in great distress and in immediate need of assistance comes to the notice of two persons of holy profession and occupation and a stranger of a race hated by all who heard the parable. The way these two of pious profession and this one of the hated Samaritan race acted strongly contrasts the genuine and spurious ways of doing right as well as shows the true manhood of the one and the lack of manhood in the others. The parable teaches three great truths. (1) Who is my neighbor? My neighbor is my fellow man. Difference in race, in condition in life and in religious professions do not make us any the less of a neighbor to all men and especially those to whom or for whom we may do good. (2) What is the virtue that saves? He who loves God will love his brother also. Not to love a brother and prove it by acts of love is a sufficient evidence to prove that neither faith nor obedience to God exist. (3) What is God? We have God revealed to us in Jesus. He was despised and rejected of man, hated even of those who called themselves the "chosen of God", yet He ministered to the needs of poor, distressed and afflicted sinners to the extent, not only of giving help, but of giving His life that the sinners might live.

NOTES ON THE C. E. TOPIC

January 18.

Ambitious Endeavorers.

II Tim. 2:1-15.

The very name "endeavor" suggests ambition, ambition in the cause of Christ. To endeavor means not only to try for the sake of being able to say we have tried, but it implies a continued effort along a well defined line of action. One is pledged to do what the Lord Jesus would have me do. Some are ambitious in attaining success or the gratification of certain desires, but the one whose ambitions are in the direction of rightly serving his God has selected for his efforts the same calling to which Jesus the greatest of all beings, devoted His life.

An ambitious endeavorer is one with high ideals. It is only in the Christian life that the highest ideals are possible. To be ambitious as an endeavorer means to do all that one can possibly do for the Lord Jesus, to be all that a fellower of Jesus may be, to bring all who can possibly be brought to Him and to make his church all that God gives us power to make it or in other words it means to be a true Christian, a real neighbor and a faithful church member.

The right way to ambitions is along the line of faithfulness. One can be nothing better than a faithful confessor of his Lord and in being faithful to Him one is true to the obligations of church membership with all that it involves and he is true to himself, doing that which will bring him the greatest blessedness and make him the greatest blessing to his fellows.

Ambition and action go together. Simply to want things is not ambition, but to want them and then to set about doing everything that can be done to get them—that is ambition. The ambitious person is a busy one. No one would call the sluggard ambitious. There are ambitious persons in the service of sin. Conversion takes a love of sin away and the same energy devoted to evil when consecrated to God becomes a power for righteousness.

The true ambition that marks a Christian is a concern for the salvation of lost souls. The expressions of Paul who voiced a willingness to lose his own soul that his brethren might be saved, if it were required, which of course it was not and his utter misery if he could not preach as expressed in "Woe is me if I preach not the gospel" are worth considering as examples of the attitude of the converted person toward the duty of soul-saving.

Ambition is expressed in a desire to grow. The ambitious student wants to grow in knowledge; the business man wants to grow in wealth and such ambitions are considered legitimate in the world so long as they do not involve wrong-doing. An ambitious endeavorer wants to see the church grow and his society prosper; personally he wants to grow in grace and in usefulness in the kingdom of God.

The proof of a proper ambition depends upon the approval given to it. As Christians, fellow-workmen in the church, we want to be workmen approved of God. When ambition leads to ends which we know God will not approve, the time has come that ambitions should be checked.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

News of the Week.

MORGAN HEEDS VOICE OF PEOPLE

Gigantic Banking House Quits Directorates in Many Big Corporations.

New York, Jan. 2. — J. P. Morgan & Co. announced today that they had severed their connection with some of the greatest corporations in the country with which they have long been connected.

This step, the firm announced, was taken voluntarily in response to "an apparent change in public sentiment" on account of "some of the problems and criticisms having to do with so-called interlocking directorates." Among the companies from which they retired are the New York Central and the New Haven railroad.

J. P. Morgan, jr., made this statement: "The necessity of attending many board meetings has been so serious a burden upon our time that we have long wished to withdraw from the directorates of many corporations. Most of these directorships we have accepted with reluctance, and only because we felt constrained to keep in touch with properties which we had re-organized, or whose securities we had recommended to the public, both here and abroad.

Change in Public Sentiment.

"An apparent change in public sentiment in regard to directorships seems now to warrant us in seeking to resign from some of these connections. Indeed, it may be, in view of the change in sentiment upon the subject, that we shall be in a better position to serve such properties and their security holders, if we are not directors. We have already resigned from the companies mentioned, and we expect from time to time to withdraw from other boards upon which we feel there is no special obligation to remain."

The house of Morgan feels that it has kept within the law in all of its complex operations, and that no legal necessity or threatened complications with the authorities at Washington has made it necessary to adopt a sweeping change in policy announced todya.

OPERATORS AND MINERS HOPELESSLY AT LOGGERHEADS

Houghton, Mich., Jan. 4. — Negotiations for the settlement of the copper miners' strike having failed, both sides to the controversy tonight began to lay plans for making a prolongation of the struggle.

Governor Ferris tonight decided to make a personal inspection of the conditions prevailing in the copper region while John B. Densmore, solicitor for the department of labor, starting back to Washington, regretting his failure to bring about a settlement.

Great interest was aroused in the upper peninsula tonight by the announcement that the governor was coming to take a hand in the situation at close quarters. His has resented suggestions of federal action in "affairs that concern the state only" according to his statements. It is believed he will gather data in the strike field on which he may base any future action he may take to help end the contest between the mine owners and their former employes.

OHIO MOOSERS FAVOR PROHIBITION

Columbus, O., Jan. 3. — After rejecting a proposition to indorse the demands of the anti-saloon league for an amendment to the federal constitution providing for nation-wide prohibition, members of the progressive party in Ohio, in conference here today took a less drastic stand on that subject. That part of the resolution, relating to the prohibition issue, adopted by the conference reads:

"No backward step should be taken on local option laws and other legislation which promotes the welfare of the state. Also the liquor problem being nation-wide, we favor the submission to the states of an amendment to the federal constitution, granting to the national congress power to deal with that problem."

The resolutions adopted by the conference were made as public announcement of the party's stand and as suggestions for the state platform which, according to the primary law, will be drawn at a convention to be held after the primaries next August.

Woman's suffrage was indorsed by the conference. It also was determined that complete state, county and legislative tickets would be nominated through primaries by the party for the coming state campaign.

Former United States Senator A. J. Beveridge, of Indiana, adressed the conference this afternoon and was loudly applauded when he proclaimed his unfaltering devotion to the progressive's principles and his hostility to anything tending toward amalgamation of the progressives with any other political party.

REFUGEES RUSH ACROSS BORDER

Presidio, Texas, Jan. 3. — Fleeing from the heaviest firing in all the five days' battle between the federals at Ojinaga, Mexico, and General Ortega's rebel army which is surrounding the village, women, children and deserting soldiers flocked to the border and crossed the river in such numbers today that the United States border patrol and the Red Cross faced a serious problem of feeding the refugees.

In the line leading down from the battlefield about a mile back from the river women nursing babies mingled with the hobbling wounded. They were scattered for almost two miles up and down the river bank. Most of these refugees were camp followers.

Presidio, Tex., Jan. 4. — The sixth day of the siege of Ojinaga by General Ortega's rebels although attended by incessant cannonading, from daylight until late tonight, ended without result except in increasing the dead and wounded on both sides. All the wounded were sent by the attacking rebels and federals to the American side of the river to be cared for by the Red Cross.

WILSON HAD CONFERENCE WITH JOHN LIND.

Gulfport, Miss., Jan. 3. — President Wilson announced today that his conference with John Lind had developed no change in the policy of the Washington administration toward Mexico, and that no new plan or move in the situation had been decided on.

The president referred to the conference as a "get together talk" for mutual information. He explained that although Mr. Lind constantly had been sending full dispatches a conversation of a few hours had been deemed worth more than weeks of telegraphic communication, with the added value of affording an exchange of viewpoint regarding the situation.

President Wilson added that there had been no special occasion for Mr. Lind's visit—no advices, excitement or new questions.

The president said that his conversation with Mr. Lind had covered the whole field of conditions in Mexico, but that no particular measure or plan had been dwelt on.

When asked if he was more hopeful for a speedy settlement of the trouble, Mr. Wilson made it clear that his personal view of the situation had not changed. The president has held that the Huerta government is slowly being crushed, not only by the Constitutionalist forces, but through financial isolation and that inevitably it must fall.

BIG WAVES BEAT AGAINST VILLAGE OF SEABRIGHT

Seabright, N. J., January 3.—This village, not yet normal after the disastrous storm of Christmas eve, was lashed by wind and wave again today. The bulkheading replaced after the recent storm, was swept away by the high tide and strong wind during the night, and at daybreak the wind was still in the east and the sea was inundating all buildings along the shore line.

The worst damage was at the Octagon hotel, where the seas tore away the piling driving into place after the storm a week ago, and wrecked the dining room wing of the structure.

In the fishing part of the village, where the Christmas storm did the greatest damage, wind and water played havoc today. Buildings which had been strengthened were again undermined and toppled over. Great quantities of sand were deposited on the tracks of the Central Railroad of New Jersey and it looked as though traffic would be blocked.

Emergency squads of workers were doing everything in their power to erect barriers to meet the sea at high tide. Persons with summer cottages here were notified by telephone and men were dispatched with instructions to meet the emergency as best they could. Many cottages were flooded and lawns were piled high with sand and debris.

BODY OF JESSIE M'CANN CAST UP BY OCEAN WAVES

New York, Jan. 4. — The body of Miss Jessie E. McCann, the young settlement worker who disappeared from her Brooklyn home just a month ago, was given up by the sea today. It was found by a watchman, shortly after daybreak this morning at Coney island, having been washed ashore by the heavy surf that pounded the beach during last night's storm.

The police gave credence to the story of a woman who asserted that she saw Miss McCann the day after her disappearance near a bathing pavillion at Coney Island where the body was found today.

There was no sign of violence on the body according to physicians who examined the body and the police gave no clew as to the manner in which she was drowned.

MISS HOBBS PUTS COPPERFIELD UNDER MARTIAL LAW

Copperfield, Ore., Jan. 2. — Martial law was declared here today by Colonel B. K. Lawson, superintendent of the state penitentiary. Five members of the coast artillery backed up the proclamation, this action followed a demand made by Miss Fern Hobbs, private secretary of Governor West for the resignations of members of the city council and other city officials who are accused of violating an ordinance regulating saloons. When her demand was refused, the governor's representative ordered Colonel Lawson to place the town under martial law. Then she boarded a train to return to the state capital.

Colonel Lawson's small force began operations by raiding the saloons of which they took charge. The proprietors were given until 4 o'clock tomorrow afternoon to ship their bar fixtures and liquors out of the county, on penalty of confiscation. All of the city officials were placed under arrest and were not permitted to communicate with attorneys. Governor West two weeks ago received a protest, signed by more than half the residents of Copperfield against alleged law violations by saloons here, one of which was owned by the mayor and another by a councilman. It was charged that liquor was being sold to minors and that closing hours were not observed.

The governor called on Mayor Stewart to close the saloons and he refused. When Sheriff Rand also refused to act, Governor West sent Miss Hobbs to take charge of the situation.

"MOVIE" ACTORS GUILTY.

Riverside, Cal., Jan. 3. — Paul Case and Thomas Green, the motion picture actors, who robbed the Palo Verde Valley Bank, at Blythe, Cal., of approximately $5,000 on December 2, pleaded guilty in superior court, here, today of the murder of William Bowles, cashier of the bank, who was slain when he tried to intercept the bandits. They were remanded for sentence on January 14.

Case and Green had been acting in bandit roles for film plays. They robbed the bank the day after Ralph Fariss held up the Sunset express at El Monte, Cal., and killed Horace Montague. They were captured two days later in bed in a lodging house in El Centro, Cal., 140 miles from the scene of their crime.

THREE DIE WHEN BUILDING AT SO. BEND COLLAPSES

South Bend, Ind., Jan. 3. — Three men were killed, two seriously injured and several people had narrow escapes when a four-story building collapsed here this afternoon. The building had been remodeled and the removal of the cellar wall is thought to have been responsible.

The Independent Five and Ten-Cent store was preparing to move into the lower floor. One side of the second floor was used by the Chinese for a restaurant. The other side of this floor and the fourth floor were used for storing furniture. The third floor was not occupied.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

The Life of Christ

BY

Dr. Philip Vollmer.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, JANUARY 15, 1914. No. 3.

THE GREAT CONTRAST.

Once it was the blessing, now it is the Lord;
Once it was the feeling, now it is His Word;
Once His gifts I wanted, now Himself alone;
Once I sought for healing, now the Healer own.

Once 'twas painful trying, now 'tis perfect trust;
Once a half salvation, now the uttermost;
Once 'twas ceaseless holding, now He holds me fast;
Once 'twas constant drifting, now my anchor's cast.

Once 'twas busy planning, now 'tis trustful prayer;
Once 'twas anxious caring, now He has the care;
Once 'twas what I wanted, now what Jesus says;
Once 'twas constant asking, now 'tis ceaseless praise.

Once it was my working, His it hence shall be;
Once I tried to use Him, now He uses me;
Once the power I wanted, now the Mighty One;
Once I worked for glory, now His will alone.

—Selected.

NEWS AND COMMENTS.

Bro. P. R. Schroeder, of Berne, Ind., has accepted the call of the Berne church to become its regular pastor, having served as assistant pastor for over a year.

The Mennonite Rally at the Christian Students' Convention, Kansas City, was attended by about 50 Mennonite students and teachers.

Here is a second sample instance of the social activity of Christians which "social talkers" would do well to mark and inwardly digest. The Young Women's Christian Association of Seattle, during the past year, found employment for 3380 girls,—142 in business positions and 1954 in domestic work. The number of meals served in its cafeteria reached a total of 124,628; of social gatherings and entertainments 4575; of travelers assisted 5601. This association has a unique protective department. By means of this, care is taken of girls and women who, for various reasons, cannot be brought into contact with the others of the association. The number of cases reported, investigated and disposed of amounted to 990. Three hundred and nine-two married women, widows and deserted wives were provided with legal aid; 34 runaway girls traced and found, 264 girls from 11 to 20 years protected from absolute crime, 230 girls in financial need given temporary aid. And this work, carried on at an expense of $53,550, comes within $10,000 of self-support (from hotel, cafe, membership fees, fees from employment agency, etc.)

Reviving a Great Language.

A Hebrew daily paper has been launched in New York, the first Hebrew daily publication in the United States. It has started auspiciously and bids fair to be a financial success.

There are many Yiddish newspapers and periodicals in this country. Yiddish is the common tongue of the Jews of Eastern and Southeastern Europe. By many it is mistaken for Hebrew, as it is writen with the familiar Hebrew characters. It is however much nearer German. It is built on a German foundation and has appropriated words not only from the Hebrew but also from several modern European languages. It is not a literary language, though it possesses a considerable literature.

It is the aim of a number of Jewish scholars to restore the classic Hebrew as the speech of the Jews. This is the language of the Old Testament and one of the noblest of all tongues. At present it is known to comparatively few, though it is constantly in use in orthodox synagogues.

The fact that the New York daily starts with a considerable subscription list and is hailed with enthusiasm in some quarters seems to indicate that the achievement may not be impossible.—Cleveland Plain Dealer.

ADVANCE NOTE ON 'A MISSIONARY SURVEY OF 1913.

The January number of the International Review of Missions will contain a 'Missionary Survey of 1913' by Mr. J. H. Oldham, some 30,000 words in length, based on the Reports of Missionary Societies and organizations in the mission field, on a regular examination of 250 magazines, newspapers and reviews, both general and missionary, and on personal communications from over 150 correspondents in all parts of the world. The international resources at the service of the Continuation Committee of the Edinburgh Conference have been fully utilized to make this connected literary record of a year so full of world-wide political, social and religious significance unique in value to students of missions. Ministers will find in this Survey a background for the missionary propaganda of their own denomination. The material is grouped under different countries, including all the mission fields and the Home Base in America, Great Britain and the Continent of Europe; side-notes facilitate reference to the various topics, and the main published sources of information are indicated in foot-notes.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

"ONLY SPARE HIS LIFE." Job. 2:6 (R.V.) or AN ANSWER TO YOUR PRAYER.

Dear Friends:—You will, I am sure, pardon me for being so personal in what I am going to say. It is Thanksgiving Day, and with deep gratitude toward our heavenly Father I write these lines of testimony of His loving kindness to me.

A week after returning from a short preaching tour with Roberts, our catechist, I took sick with malaria. It was planned that we should have our missionary conference at Mauhadei, beginning on the 8th of November, so we started on the afternoon of the 6th and stayed over night in Bamnadi at the rest house. I was quite sick that night, so we could not go on early in the morning as we wanted to, but had to wait till 9 o'clock. This of course necessitated a drive through the heat of the day in a bullock cart.

At 2 o'clock we arrived at Bro. and Sister Wiens'. I was feeling better and took a little walk towards evening. The next day, Saturday, I attended the first session of our conference. At 10 o'clock I had to go to bed with fever which quickly rose to 105½ and stayed that high till evening. Then it gradually subsided. However, it took another 24 hours before the thermometer registered normal again. After the fever left me I was so weak that I could not move without help. My diet consisted of grape-juice and soups. I am very thankful to Mrs. P. A. Penner for taking care of me at that time, because I was as helpless as a little child. I had to say to myself that if another attack of fever should come the next day, as it naturally would, because it was intermittent, I could, humanly speaking, not pull through.

That same Sunday evening, however, the Lord gave me this precious promise from His Word: "Only spare his life." Dear friends, possibly you cannot imagine what peace and comfort this brought to me. I then realized that Satan was permitted to sift me (Luke 22:31) but he had to spare my life. "Bless the Lord, O my soul: and all that is within me, bless His holy name." The next morning came. With some anxiety Mrs. Penner took my temperature, but how glad and thankful we all were to find it still below normal. The fever did not come up again. The conference had come to an end Monday noon and everybody wanted to get back home. I feared the rough trip home, but consented to start on Tuesday afternoon. I was carried into the cart which had been turned into a bed on one side and room for my dear wife and child along the other side. The first five miles were very bad road, yet I felt no evil consequences. When we reached Bamnadi, where we stayed over night again, I was feeling quite normal, though still very weak. We were all happy and thankful to God for His remarkable answer to prayer.

After a good night's rest we continued our journey and arrived home at about 10 o'clock. Instead of being affected by the trip of 25 miles in a bullock cart, I arrived home a good deal stronger than I was when I left Mauhadei. With the help of Bro. Penner I was able to walk to my bed-room. Today two weeks have passed and I am feeling well and can go about my work again.

Now, dear friends, the above has been written for two reasons. First, I consider it my duty to testify to the wonderful way in which God has answered prayer in my behalf. Then, I also believe that this incident will encourage you to continue in prayer for us all.

God answers prayer. This is the testimony of my heart today. I know that I am unworthy of the blessing He has bestowed upon me. It was nothing in me that caused Him to raise me up again and so speedily, but it was purely and simply in answer to prayer. I cannot describe to you the blessed assurance which I had during those hours of utter helplessness that friends at home as well as here were bearing me up in prayer. Our little darling, Theodore, prayed for me that night and said: "Yisu Massiah, don't take papa to heaven, because he cannot come back and I cannot telephone to him." How thankful we are that my life was spared; not only for our sake, but also for the sake of the work. I have reasons to believe that Satan had his hand in this my sickness. But God be praised that He said: "Only spare his life."

And now, dear friends, "don't stop praying." We are surrounded by the powers of darkness and this possibly more so than you are at home. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our resource in this warfare is prayer. And in this way you can help us win the battles. Do not consider it merely a pious phrase when we ask you to pray for us, but know that it is a sincere call for help. Therefore, "Brethren, pray for us."

With sincere greetings and best wishes for a Merry Christmas and a Happy New Year, I am,

Yours in His glad service,

C. H. Suckau.

The Mennonite Year Book and Almanac 1914.

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WHAT A LAYMAN THINKS OF THE CHURCH

(Address delivered by Peter Jansen of Beatrice, Nebraska, at United Brethren church, Nov. 30, 1913.

When Rev. Savery called and asked me to speak to you briefly upon the subject "What a layman thinks of the Church", I was somewhat non-plussed, as speaking in churches has not been exactly in my line. However, your pastor has a rather persuasive way about him, and after he had me acknowledge that I thoroughly approved of the Church, he cornered me by saying that if I did, I should not hesitate to say so openly and in a church. So here I am, and you will have to make the best of me for a few minutes. Until recently lay-members were rather inclined to assume that Christian efforts and church work belonged almost exclusively to the profession of the ministry, and I look upon the fact that in modern church life the laity shows much more interest and activity, as a very encouraging sign.

I consider the church as embodied by the various Christian denominations, the very foundation and cornerstone, not only of modern civilization in general, but of our own national existence and government in particular.

We hear the infidel proclaim that ancient culture, art and civilization of the Romans and Greeks were superior even to our own of this day. I doubt this very much, and when you study history you find a streak of barbarism running through their most lauded periods. But the surest test of all is that their culture and their civilization did not endure. It tumbled into ruins like their mighty structures of masonry. It lacked the solid foundation of the Christian religion; it did not have the support of God's church.

One other phase of the modern church strikes me as worthy of consideration, and that is that laymen take more interest in the administration of its temporal affairs. Men who are in daily touch with active life bring their practical knowledge of business to the support of the Church.

Formerly we were prone to leave the entire management of the church to the minister, who, while probably a fine theologian, often did not have the necessary grasp upon matters mundane.

I have heard it stated that the church is what the lay members make it, rather than what the clergy have made it, and I believe there is a great deal of truth in this statement.

We are often told, and sometimes by ministers of the Gospel, that this world of ours is getting worse right along and going to the devil very fast that church audiences, especially in cities, are composed mostly of women and children, and that men do not care to go to church any more. I do not believe this is true. The world is growing better every day, and the influence of the church upon humanity was never greater.

When compelled to spend Sunday in Chicago, as I quite frequently am, I generally go to hear Dr. Gunsaulus, who preaches every Sunday morning in the great Auditorium on Congress Street. I have yet to see the first Sunday when this great hall, seating, I believe, 10,000 people, is not filled to the roof, and I believe the audience is nearly evenly divided between the two sexes.

Look upon the good which is done to alleviate human suffering. Most of this work is being carried on under the auspices of some church.

Look upon the great work of the Bible societies, placing the Word of Life into the hands of millions and having it translated into the various languages of all the people on earth.

Speaking of the Bible brings to my mind the work carried on by the "Gideons", as is called the Christian Association of commercial traveling men. They are placing a copy of the Holy Book into each room of every hotel in America.

Not so very long ago, I reached a first class hotel in one of our large cities, weary in body and mind, and suffering under the stress of a great sorrow. I entered the room assigned me. My eye caught the Bible lying upon the center table. I picked it up and opened it. Upon the fly leaf were indicated the passages most appropriate to different conditions of life and circumstances. I turned to the twenty-third psalm and was greatly comforted. I shall never forget this episode of my life.

The church of today makes its influence felt in the affairs and legislation of our nation and it is absolutely right and proper that it should.

We will never be able to expel the saloon or abolish the social evil without the active work and influence of the Protestant Church.

A few years ago when President Taft had formulated treaties for international arbitration with some of the world powers, he was strongly suported by the Protestant Church in his laudable purpose to abolish war and church people today are upholding the hands of President Wilson and Secretary of State Bryan in their efforts to avoid war with Mexico.

This brings me to a topic which is very close to my heart, and although not really germane to the subject assigned me, I hope you will bear with me if I discuss it for a few minutes. It is really a further proof of my assertion that the world is growing better through the influence of the Church.

Just forty years ago this summer, my own father was summarily exiled, with his family, from Russia because he advocated universal peace and told his people, the Mennonites, to emigrate toAmerica in order to evade being forced into the Russian Army. This past summer we saw the dedication of a beautiful palace, constructed by an adopted American citizen, to be the permanent home of a Court of Arbitration between the nations of the earth.

I shall not attempt, my friends, to give you any statistical arguments in favor of peace and arbitration, neither will I try to quote scripture supporting it, although I myself am a firm believer in the literal fulfilment of the prophecy of Holy Writ that "swords shall be beaten into plowshares and spears into pruning hooks, and that nations shall learn war no more."

Let us look upon the question from a viewpoint of humanity and common sense. Supposing, you had been out of town on your summer vacation and found upon your return that your neighbor had moved the partition fence, say five or ten feet over on your side of the lot. What would you do? Would you take a gun and shoot him at sight, or would you ever take a club to him and try to adjust your grievance in that way? No, you would take the matter into court and have an impartial judge and jury decide the case upon its equity.

But supposing one of these fine mornings the people of these fine United States should wake up and find the 49th parallel, the boundary between Canada and the U. S., moved south a few degrees. There would be a call to arms at once. The nation's so-called honor would have been assailed, and nothing but blood could wipe out the disgrace.

Let me tell you there is a good deal of imagination about this honor business. History teaches us that many, if not most of the bloody wars, even of comparatively recent days, were brought about by personal animosity or ambition of so-called rulers "by the grace of God." The flower of young manhood is slaughtered by the thousands to gratify the lust of kings and emperors.

If ever war was justifiable, the Civil War of this country would seem to be such. I never pass a Grand Army man wearing the bronze button without feeling like taking off my hat to him. But even this war could probably have been avoided if the martyred Lincoln had had his way and if the South had not been supported by England in its arrogant position.

We hear a great deal about personal valor and heroism on the battlefield. This may have been so in olden days when hand to hand engagements took place, but with the present day dreadful engines of death, thousands of lives are snuffed out at a distance of ten miles or more. It has become merely a matter of mechanical calculation of who can kill the most. As one of our German poets says: "Ein Mord macht einen Boesewicht, Millionen einen Helden", which, freely translated, means: "One murder makes a criminal, but millions make a hero."

I feel proud to think that our beloved country, America, is taking the advance steps in bringing about international arbitration and universal peace, and, as I said before, the influence of the church will be potent in finally bringing this about.

The sainted McKinley was a man of peace, and when popular clamor forced him to declare war with Spain, he did it reluctantly and with a heavy heart. United States Senator Burrows, of Michigan, told me that he called upon President McKinley during those days when the question of peace or war trembled in the balance. The President placed his hands upon the Senator's shoulders, and with tears coursing down his cheeks, exclaimed: "O, Senator, help me to preserve peace! Just think what a dreadful thing war would be."

Look at the standing armies of Europe, where young men must spend some of the best years of their lives in idleness and learning to kill their fellowmen. Well do I remember the conscripts of Russia. In my day they had to serve from six to ten years. As you all know, Russia is a vast empire and peopled by a great many different tribes. In order to avoid, in case of civil war or revolution, having relatives fight each other, the new recruits would be sent thousands of miles away to the extreme ends of the Empire. They would take leave of their families forever, as though going to certain death. It was heart-rending to see these separations of families. Do you suppose they had any love for their country or even knew what patriotism meant? They were treated cruelly by their officers, beaten like dogs and fed upon stuff that dogs would hardly eat.

My friends, there is no excuse for war. It is a relic of barbarism and must give way to arbitration.

Think how utterly inconsistent we are in sending missionaries to the heathen, who tell them that it is wrong to kill each other and that Christians must love and forgive; but under certain circumstances, when you consider your national honor assailed, then you must pitch in and kill as many of your enemies as possible, the more, the better it will please God.

I am proud to have become a citizen of the country which has taken the first steps to bring about this end. I am proud to be an American, and I allow no man to doubt my patriotism. I love the star spangled banner but I want it to carry the Gospel of Peace and brotherly love to the utmost ends of the earth.

Churches have become much more tolerant than formerly. They are, so to speak, on visiting terms with each other and help one another. This is as it should be and greatly tends to make Christian church work efficient.

I myself had the pleasure recently of introducing a high dignitary of the Roman Catholic Church to an audience of this city.

I believe the recent religious census taken by the various pastors of this city in brotherly unity was a grand thing to do, and will result in great good for the Church. It also developed the fact that there are not as many individuals opposed to religion as is generally supposed, and that even those parents who themselves are rather indifferent towards the Church, want their children to attend Sunday school

One word about the chronic kicker in the church, and I shall not impose longer upon your patience. As in every community, on every board of directors, in every club, so there is a kicker in every church, and let me tell you he has his uses. He keeps things stirred up, he prods others on, and while no one can ever do anything to suit him, he himself does very little himself except growling.

My friends, so long as the American people continue to respect the religion of their fathers and hold sacred the temple of the Lord on high so long will they continue to lead the world in all that goes to make a nation great both spiritually and temporally.

Marriages.

Bibighaus-Yoder. — On Dec. 27. 1913, at Bally, Pa., Emil Fred Bibighaus, of Philadelphia, and Marjorie May Yoder, of Boyertown, Rev. A. S. Shelly officiated.

Moyer-Hiestand. — On January 3, 1914, at Bally, Pa., Wm. D. Moyer and Sallie Hiestand, both of Chapel, Pa., Rev. A. S. Shelly officiating.

Halteman-Moyer. — On Dec. 6, at the pastor's home at Schwenksville, Elmer S. Halteman, of Harleysville, and Mary H. Moyer, of Bergey, were joined in marriage.

Clymer-Haring. — On Dec. 10, in the Zion church, Souderton, Wellington S. Clymer, of Hatfield, and Lillian E. Haring, of the same place, were married, their pastor officiating.

Berger—Spiegelberger. — Jan. 7, 1914. In the parsonage of the congregation, Summerfield, Ill., D. B. Berger and Hilda Spiegelberger, by their pastor, J. B. Baer.

Deaths.

Schroeder. — On Dec. 11, 1913, at the Mennonite Home at Frederick, Pa., Elias Schroeder, aged 65 years, 2 months and 10 days. Deceased was a member of the Boyertown Mennonite congregation and an inmate of the Home since July, 1900. Funeral services were held at the Home on December 15, and the body laid to rest in the Bertolet burying ground nearby, the sermon preached from the text of his own selecting, Luke 1:68.

Landis. — On January 1, 1914, in Coopersburg, Pa., Jeremiah M. Landis, aged 62 years, 11 months and 25 days. Interment and funeral services on the 6th at Saucon Mennonite church, services by Webster Yoder and A. M. Fretz.

Geiser.—Louise Thelma Geiser, the daughter of Mr. and Mrs. Paul E. Geiser, Rittman, Ohio., died on Nov. 29, 1913. She reached the age of 2 years, 8 months and 16 days. Her death was caused by pneumonia. Her parents are missing her very much. The funeral services took place in the Sterling church. Br. W. S. Schelly from Wadsworth read Psalm 90 and offered prayer, after that followed the funeral sermon by the preacher of the congregation in Sterling, J. P. Boehr. Interment took place at the Crown Hill cemetery.

Ruth. — After a sickness of many months of diabetis and gangrene, Bro. John S. Ruth, of Lansdale, was relieved of his sufferings by quietly falling asleep. He had been a great sufferer and patiently waited for the change. Death came on Tuesday, December 9th. Burial took place the Saturday following. A large assemblage of relatives and friends came to the house of mourning to pay their tributes of respect. All services were held at the house. The text, selected by the deceased, Psa. 126:5, was used at the service, Rev. J. W. Schantz preaching the sermon. Many visiting clergymen were present including Rev. Rothrock, of the Reformed church, Rev. N. B. Grubb and Rev. A. B. Shelly, the latter now, too, having gone to his reward. Interment was made in Lansdale cemetery. He is survived by a sorrowing widow and one son.

Freed. — Henry B. Freed, of Souderton, a highly respected citizen, died after a long siege of sickness. Upon his own desire and profession of faith he was baptized and partook of the sacred emblems one week prior to his death. Ernest and manifold prayers were made for his recovery and many years of usefulness in the church, but the Lord willed otherwise. He was ex-county treasurer and at the time of death served as director or manager of many enterprises, where many hands were employed; at the time of death he was postmaster of Souderton. The funeral was held December 23, from his late home on Green street. The services were conducted by the pastor, assisted by neighboring clergymen. Text, I Sam. 20:18. The funeral was one of the largest ever held in the Zion church. Burial was made on Hillside cemetery. His age was 51 years, 9 months and 21 days.

Contributions.

FOR HOME MISSION.

General Treasury:

Church of Pulaski, Iowa, Thanksgiving collection, $50; friend of mission, Cleveland, Ohio, $250; West Zion church, Moundridge, Kan., $15.41; Berne, Ind., mission box, $27.50; ditto, Thanksgiving collection, $150; ditto, tenth from a friend of missions, $9.53; Drake, Sask., Thanksgiving collection, $35.50; sewing soc., Pawnee Rock, Kan., $33.55; Bethany church, Freeman, S. D., $57; church Herbert, Sask., $38.45; Salems church, Dalton, Ohio, Thanksgiving collection, $25.14; church Reedley, Calif., $14.90; S. S., Wisner, Neb., $8; Vona, Col., Thanksgiving collection, $3.60; mission box, Berne, Ind., $2.50.

City Mission Treasury.

Friend of missions, Donnellson, Ia., $25; ditto, Cleveland, Ohio, $250; Berne, Ind., Thanksgiving collection, $150; tenth from a friend of mission, $18; church, Colfax, Wash., $28.40; birthday gifts from Ella Penner's Sunday school class, Halstead, Kan. $1.25; Sunday school, Wisner, Neb., $8; sewing society, Aberdeen, Idaho, $20.

Gratefully acknowledged,

M. Horsch, Treas.

For Lame Deer Station, Mont.

Sewing society, Upland, Cal., $3.33; Sukhwara society, Newton, Kan., $7; a mission friend, $10.

Gratefully acknowledged,

Alfred Wiebe.

For the Treasury of the Pacific Dist. Conference:

Cong. at Pratum, Oreg., $66.

Gratefully acknowledged,

S. R. Aeschliman, Treas.

For Mauhadei, India.

Christmas gifts, Mr. and Mrs. J. G. Regier, Newton, Kan., $10; Misses Mary and Magdalene von Steen, Beatrice, Neb., $10; sustenance of a teacher, Nicolaifelder church, Southern Russia, 200 Ruble.

Gratefully acknowledged,

P. J. Wiens.

The Mennonite.

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Editorial.

SCIENCE AND THE BIBLE.

The daily papers bring sometimes in glowing headlines the news that science has proved, that men existed hundreds of thousands or even millions of year ago, and that the account of the Bible, which seems to give only a few thousand years to the existence of the human race is thus discredited. The papers even brought pictures and descriptions of this prehistoric man and told how he had lived. How does science know how the prehistoric man looked and lived?

The Sunday School Times brings in the issue of October 18, 1913, a very interesting article giving the statement of the eminent geologist and archeologist, Professor Dr. George F. Wright, of Oberlin, Ohio.

Evolution demands that there ought to be a link between man and the apes, this missing link we are from time to time assured is found.

In Java, a little more than twenty years ago a geologist found some bones in a lava deposit, that must have been hundreds of thousands of years old, we are told. Now let us see what really was found.

Dr. Wright says: "The remains of the Java man consist of two teeth, found at different times several yards from each other; the top part of a skull, found a yard from one of the teeth, and the upper bone of a leg, found fifteen yards away. These all occurred in volcanic tufa, which may be of any age. Did these teeth belong together and to the skull and this to the bone of the leg? Who knows? And these uncertain finds shall be able to refute the Bible account of the creation of man?"

Dr. Wright says: "The so-called deliverances of science which fill our papers and magazines are, roughly speaking, one-tenth fact and nine-tenth theory, while nine-tenth of the theory is baseless and a large part of the facts are unverified."

But how about "The Sussex man", about which the papers had so much to say? Dr. Wright says: "He consists of fragments of the top part of a skull, and a portion of a lower jaw, found recently near the river Ouse in Sussex county in the south of England. There is little in the situation to determine the age. The most decisive evidence of age consists of the presence in the deposits, of the remains of several species of extinct animals; but there is abundant evidence that the animals continued down to within a comparatively few thousand years. The discovery of the "Sussex man", therefore, adds nothing to what was already known." In August 1913 Professor Keith claimed at the Medical Congress in London that the properly reconstructed skull would be equal to that of the European skull at the present time." The statement going the rounds of the press that these remains are several hundred thousand years—perhaps a million years—old is entirely without foundation, and brings undeserved discredit on the name of science."

"The truth is, that nothing has been found to show the unreliability of the Bible. The account of the creation of man as being the only creature which has a divine in a material body is verified by the experience of history, psychology and science."

It is acknowledged by many of the best scientists, that the theory of evolution in its extreme consequences is entirely unscientific, which does not deny a certain development in the race, though we find degeneration in many things as plain as we find development in others.

"By faith we understand that the worlds have been framed by the Word of God so that what is seen hath not been made out of things which appear." "God created man in His own image, in the image of God created He him."

v. d. S.

Correspondence.

Schwenksville, Pa., Jan. 1, 1914. Dear Readers:—The Christmas service in the Eden Mennonite church was held Sunday evening, Dec. 21. The church could not accommodate the many people and many had to be turned away. It was the largest crowd that we ever had at any of our festivals. The school rendered an excellent program. The children that had part rendered them well and without one break. The singing was accompanied by an orchestra. The service used is called "To the King." A very interesting part of the program was the pantomime, "Hark, the Voice of Angels Singing," given by eight girls. Also a violin solo given by one of our young men and a piano solo given by one of our young ladies. A short address was given by our pastor, Rev. J. W. Schantz. The choir sang a beautiful selection while the collection was being received, which amounted to $20.55. Each member of our school was presented with a large box of candy and an orange.

Our Sunday school has purchased a new Wilson piano.

E. K.

A WEAK LEADER

A church with a pastor who is a weak leader lacking the effectual guidance of his flock, to which he is a shepherd of immortal souls; who is not leading his parishoners into channels of usefulness and in bringing about the greatest results for the building up of the kingdom of God on earth, is like a horse without a harness.

He may be a great hindrance to the cause of Christ within the church as well as in the community.

A horse without a harness is of not much use to its owner; so is a pastor or a superintendent of a Sunday school, of little value, as a leader, if he is not doing much pulling himself, and getting those harnessed over which he is made overseer. He will not put the machinery in complete running order—in that he will not succeed in effecting such organizations needed to carry on the work most effectually.

A leader needs to be a liberal leader who is willing to push, if need be, as well as pull—watching the opportunity of putting the harness on those who will help to pull the load most successfully. The strongest support to the work may come from within the camp. A layman may be the means of assisting him in the work if he is given a fair chance in aiding his work, so that it may become most effectual. A layman may be standing ready waiting to be harnessed, but on account of the leadership being too dignified, or perhaps of lacking executive qualifications, he is standing in the church or Sunday school—not being allowed to use his talents, which God has given him. Sometimes the leader is afraid that he loses his power on the throne; whereas on the other hand, it would enable him to get the machinery in a more perfect running order.

If he would only know that it is much easier to carry a load of possibilities through a world of difficulties and adversities, if he has harnessed others to the load of spiritual elevation of his flock, and rescuing the perishing souls within his reach.

The Israelites were organized into twelve tribes—commanded by the Lord. Moses and Joshua were to take twelve men out of the people, "out of every tribe a man," and they commanded them to do a mission for them.

Pastor and superintendents of Sunday schools should connect themselves with united religious movements such as union pastoral conferences and superintendents' conventions, as well as other religious movements held in the community or town, for the purpose of devising the best plans to overthrow the strongholds of evil, and for the better evangelization of the community. Above all, a true leader must be a most unselfish mover with God unto man.

M. G. Oberholtzer.

Editorial.

In communities where Catholic and Protestant people come together in the intimate relations that business and society create, it frequently happens that persons of the two differing types of Christianity marry. Generally, if religion is not a consideration, one may take it that neither one of the two contracting parties holds strongly to his or her faith. But disinterested as the parties concerned may be at the time, their friends and relatives on both sides are sure, not only to feel, but, often to express their disapproval. We are inclined to the opinion that while there have been a very few such marriages which turned out satisfactory the result is generally the other way. When the children come into the homes of those so married the question immediately arises, what shall they be? The Catholic church claims them before they are born and the Catholic husband or wife is generally bound to have it so. Sometimes the Protestant husband or wife shows a decided inclination for having things otherwise, the result is a quarrel—the saddest of quarrels because it is between husband and wife and because it is about religion. Our private opinion on the matter is that when people quarrel about their religion they give pretty good evidence of having very little of it or none at all. We have known cases of married people, who have not seen the inside of a church of any kind for many years having a quarrel every now and then over the matter of bringing up their children Catholic or Protestant. The result of it all, we regret to say, has been that their children are under no religious influences whatever and have learned the natural, but unlovely, trick of playing their parents against one another.

It is sometimes suggested that if persons of such varying faiths will marry, they should settle their differences by them both, becoming either Catholic or Protestant. Naturally the question arises, Which? Can a young man demand that his bride shall give up for him what he would not give up for her, particularly when the matter involved is so precious a thing as faith? For him to make such a demand is, to put it mildly, unreasonable. On the other hand, can a young woman make such a demand of her prospective husband? She wants him, above all things, to be sincere in his dealings with her and to become converted to another radically different faith only for the sake of winning a wife, is certainly not a convincing evidence of sincere conversion to another form of faith.

It would be better if such mixed marriages were never to take place. Parents should have sufficient interest in the future happiness of their children to show them how such a marriage involving the sacrifice of faith or the sincerity of a conversion from one faith to the other is, in all probability, sure to result in future misery that may involve broken hearts, separated families and godless children.

A TRIBUTE.

On the evening of December 26 the writer, by chance, looked over the first page of the final edition of an evening newspaper and read that Rev. Andrew B. Shelly died suddenly that day while visiting his friend, Rev. Grubb, in this city. He carried the news to his wife and after an expression of surprise there was silence. What could they say? There was mingled grief and gladness too much for words. They sorrowed, realizing that once more possibly they would be permitted to look upon his noble and kindly face, but the voice that had welcomed both into the church of Christ and had spoken pronouncing them husband and wife, and often before and after had spoken words of wisdom and counsel, would be heard no more in this life; they rejoiced in contemplation of what his life and words counted for good in their lives. Many, many more, we are sure, could tell of similar feelings and heart-promptings.

On the day of his funeral a prominent citizen of his home town, a leader in business and financial circles, spoke to the writer in most glowing terms of the nobility and the estimable traits of the man and preacher. "What I regarded most highly," said he, "was his absolute sincerity." What a splendid tribute, coming from one who spoke of the sense of the loss sustained by the community! To many who were associated with him in church work and who had sat under his preaching for years then, is today the added sense of the loss of a dear friend and brother.

To many young men and women in the country districts, where opportunities were limited, Bro. Shelly's sermons, and the various activities he directed, were not only the inspiration and incentive to a godly life, but contributed much to general training and culture. His genial personality radiated good cheer and the boy in the home was pleased when the minister came to visit.

To the youth, striving hard "to find himself", his words of approbation and encouragement meant more than can be here told.

When the lad with his fishing rod and line sat on the banks of Licking Creek and the pastor drove along the road on his daily trip to the Milford Square post-office, the kindly greeting and frequently the pleasant word from him gave those boyhood days a value that is better understood now than it could have been then. The dreamer even can do better when he feels there is sympathetic interest.

In later years when life became more serious and difficulties and disappointments sometimes beset the way, his counsels were held in high valuation. Any one may be accounted happy now who can say, after he has passed from the scenes of this life, He was my friend.

His sermons were ment for strong men. It is a pleasure to recall some of them preached years ago. In his address at the funeral, Rev. Allebach called attention to an especially strong sermon on the theme of Love. The writer recalls one on the same theme—it may be the same sermon — and it was a master-piece. A sermon preached on Psa. 119:9 as a text, will never be forgotten. Christian Growth was a favorite theme, and his exposition of the text, "Consider the lilies of the field, how they grow; they toil not, neither do they spin," was most illuminating. It would be interesting to know how many sermons he preached on the theme, Faith. It was the keynote of his preaching and his life, as well. In instructing young people in preparation for church membership he sought above everything else to make the meaning of faith so clear that no one could fail to understand. In this effort he would repeat an incident that Moody used. A young lady had difficulty in this respect. One day she was coming to Mr. Moody's house. She had to cross a little brook on a plank. When she came to the plank she hesitated. Moody saw her and at once called out to her, "Trust the plank." At once the meaning of faith dawned upon her. It is said that the last sermon the now venerable pastor preached was on the theme, "Immanuel, God with us." A good many years ago he preached on the same theme, as the writer distinctly recalls. Thus he preached and thus he walked, as seeing the unseen, conscious of the presence with him of the blessed Master, desiring to be spared for many years of ministration to God's people, but also ready to depart when the Master should call him.

About a year ago he commented to me on the beautiful sentiments in the grand hymn, "Abide With Me." He probably began to realize that life's little day was swiftly drawing to its close, but what mattered that. He could sing in triumph:

I fear no foe, with Thee at hand to bless;
Ills have no weight and tears no bitterness;
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.

In grateful and affectionate remembrance,

Seward M. Rosenberger.
Philadelphia, Pa.

PERILS THAT THREATEN THE NATION.

The calamity howler is always unpopular. People who are rushing on to destruction are sensitive about being reminded of it and very much prefer to be told that their course is right and everything will turn out all right in the end. But, after the blow has fallen and calamity has done its worst, we are only too ready to complain that we were not properly warned. The age and country in which we live is one which we have persuaded ourselves is unsurpassed for its prosperity. We feed the world, we have captured many of the world's markets, the influence of our national wealth is so great as to be felt in every corner of the earth, people of other lands have for decades looked to our land as the Eldorado and men, women and children, at the rate of eight thousand a day, are passing through our gates believing that in coming here they have chosen the country of limitless possibilities for themselves. Field, forest, mine, sea and factory with their millions of busy hands creating wealth for themselves and posterity seem to prove that the plenty of yesterday will only be a circumstance compared with the abundance of tomorrow. Does then the one who brings a warning message of the threatening perils have a case? Certainly he does, for of all those who need to be warned the most those upon whom the sun of prosperity shines the brightest need it more than any. Many a man preserves his manhood and lives to be an honor to God and his fellow man who with a pocket full of money, easily acquired, would go straight to the devil. We have had plenty of melancholy examples of children of worthy parents bringing ruin to themselves and others just because they have had too much of the world's good things and too little of the discipline that comes with hard knocks. The material peril today, or rather one of the perils of today, is the great plenty which Providence thrusts into the hands of the people and which those who get it do not have the good sense to use properly.

God never intended that His children should lead sour, bitter lives and, for their joy and edification, He has given them a keen sense of pleasure, which it is not only fitting but right to enjoy. All of nature from the singing of the bird and the roar of the waterfall to the sweet-scented flower and the sun-kissed fruit on the bough are given that they might contribute to the pleasures of existence. But it is not the purpose of the divine Creator that His creatures should only enjoy themselves, pleasures were permitted that we might perform our duties better. Now, in the thirst for pleasure, duty is too often obscured and neglected. It is because people are more pleasure-seekers than duty-doers that the churches are slimly attended and no one seems to bother himself about unrighteousness so long as his own selfish pursuit after pleasures and folly are not interfered with. Until the people of our nation fully realize that riches and prosperity are a trust concerning the administration of which they will be called to give a strict account to God, riches and plenty will continue to

be among the greatest of our national perils.

Beside the love of pleasure we have developed wasteful habits which are nothing short of wickedness. The thrift that appreciates what God has given and takes good care of it is not ours. Extravagances in habit, in dress, in housing, in amusements, in foods and in the use of national resources make the American people a by-word all over the world. The result in the future must be weakened bodies, impoverished resources and wasted lives. Surely the generations who are to follow and make the best of ruined resources this age will leave behind will not rise up and call us unqualifiedly blessed!

An abundance of money, such as this nation has found in its possession, dangerously over-estimates the worth and power of money. Rich men have already come to the conclusion that everyone has his price and it is only a question of how much. Poor people in their grasping after wealth alone encourage them in this notion. Generally a man's notion of bettering himself consists in getting more money. The world estimates a man's worth in cold cash alone and even ministers are sometimes graded into eight-hundred, thousand dollar and fifteen hundred dollar men. The least surprising outcome of this present day materialism is the corrupt uses to which money can be applied. When money is regarded as the all powerful thing it is no more than to be expected that it will be used to accomplish ends that can be attained in no other way. We recommend more preaching on the parable of Lazarus, or the rich man who tore down his barns to build greater ones, or on the incident of the rich young man who went away from Jesus sorrowfully. It might quicken the consciences of some of those who are forever wishing for riches and struggling after them with never a thought of the terrible and deadly dangers that lie in them.

Another peril of greatest moment today is the old rum power. It has been the damnation of millions and with its moneyed and political allies is determined to maintain itself at any cost. Too many Christians rock themselves to sleep in the feeling that the demon rum is on the run and half of the country is dry and it will only be a question of a few years when the rest of it will go dry, too. May their dream come true some day! But let us remember, it is still a dream. A real victory will only come when the manufacture of rum is stopped, driving it altogether into one-half of the territory instead of letting it cover the whole country is not so very much of a victory in the light of the fact that they are making and consuming as much as they did formerly. Until the prohibition of the making and selling of strong drink becomes a part of our national constitution Christian America is face to face with a deadly body, mind and soul-destroying power.

Still another peril is the spirit of war which has by no means died in spite of international peace conventions, Noble Prizes, and Andrew Carnegie. So long as more than three-fourths of the national revenue goes to pay for battle-ships and armies, etc., and so long as our national congress permits fire-eating jingoes with neither vision nor judgment to scare them pain-stricken into a rush for newer and greater killing machines, that long we are still in grave danger of going back to the savagery of war and the beastliness of murder. It is the burden of military oppression that has sent the millions of Europe to our friendly shores here to add to the wealth and power of our nation by the contributions their strong arms could give to our industries. Will we keep on in the needless military programs of our nation until our best blood is driven from us by the financial oppression such programs are bound to involve?

It might seem a contradiction to assert; after all has been said concerning our national prosperity, that poverty is one of our national perils. But it is. For as the rich grow richer, the poor grow poorer. As the rich waste and live in luxury, the poor suffer and become embittered. No danger is so terrible in its results as the anger of the poverty-stricken when once goaded to resistance. Children toiling away and wearing out their lives, unfitting themselves for citizenship or parenthood, in mines and factories; women in the fierce competition for a living in factory and store who should be a blessing to families as wives and mothers; slums crowded with crime and misery that one can only believe exist when he sees with his own eyes; and men, thrown upon the world, helpless, broken and prematurely aged, with no one to give them the opportunity to earn enough for decent shelter, food and clothing because they have been worn out and discarded in the world's wealth-producing machine of modern business methods, these are the proofs of what a mockery wealth is after all and what a real but terrible thing poverty is.

Among the other perils of today the notorious disregard of authority is one of the most dangerous. Where are laws not shamelessly violated? Where is the home in which the boys and girls do not resent the wise authority of the home? The disregard of law makes even this the strongest government on earth shaky.—The disregard of parental authority destroys the sweetness of the home and makes family life a farce. Perhaps if unselfishness, obedience, and real sacrifice were better practiced in the home we would be better able to feel that these many dangers which we have just discussed, are not quite as bad as they are painted. With both the Christian parents and their children lies the solution of many of the worst problems with which our nation is confronted.

This subject, "The Perils Threatening Our Nation" is the Christian Endeavor topic for Jan. 25. With the Scripture reading, Jer. 22:1-5, 13-18. It is designed to be a Home Missionary topic. We have but touched upon some of the perils suggesting themselves. The very greatest peril is the irreligion of the day. With men defying God, or forgetting Him, or being ignorant of Him, as the heathens at our very doors prove, there is surely great opportunity and necessity for home missionary efforts. Unless we, by our christly lives, lead others to Christ and make Him the real Lord of our land our professions of Christianity, our missionary efforts in heathen lands and our churches will fail and we will either become a laughing stock to the whole world, or, what is worse, have the whole world regard us and our religion as nothing but the greatest hypocricy imposed upon it. Surely every sincere and honest person would not want to be under such an awful indictment!

NOTES ON THE SUNDAY SCHOOL LESSON

January 25.

Serving Jesus.

Luke 8:1-3; 9:57-62; 10:38-42.

Golden Text.—Matt. 25:40.

The lesson text, taken from three chapters of the Gospel of Luke, gives us three short scenes from the Lord's life. In the first section mention is made of the women who ministered to His needs, in the second we get a picture of the method of personal work, used by our Lord; and in the third we have shown to us the frank, intimate association into which Jesus entered in the house of one of His friends.

1. Jesus went about "preaching and showing the glad tidings." The subject matter of the discourses of our Lord was, "Repent and believe the gospel." It is interesting to note that both the cities and villages were visited—the places both great and small. That is His way. There are none too great for Him to come to, and no one is so small that he will be avoided. Beside the Twelve, to whom every word and act of the Master was a lesson preparing them for future activities, the names of three women who were close to Him are given. Mary was particularly drawn to Him. She is one of the few benefited by the Lord's miraculous power who afterwards actively identified themselves with Him and His cause. Even the greatest acts of love and mercy of God are easily forgotten by many. Such is the wicked ingratitude of mankind!

2. Of the three persons who interviewed Jesus on this occasion, the first did not seem to realize that a life of absolute faith is required—a faith that trusts God for shelter and daily needs. The answer of Jesus is pathetic in that it emphasizes His poverty. Every true follower of Jesus must be ready to share that poverty, if the neccessity for it arises. The second party received a personal invitation to follow Jesus. His invitation to men is no less direct and personal today. The excuse, Jesus did not accept it as a reason, that he must first bury the dead would not hold; even our dearest associations and our most valued duties must be sacrificed when they stand in the way of doing Jesus' bidding. The third party proved that he had not freed himself from the ties that hold him away from Jesus. To have gone back, but for a brief farewell, would have been fatal. Ever since the day of Lot's wife looking back, wishing again for the fleshpots of Egypt, has been the cause of backsliding and loss.

3. The two sisters, Mary and Martha, occupy a striking contrast. Both loved and both offered the service of love, but that of the one was more acceptable than the other. Mary was concerned with spiritual things, Martha with temporal things. Mary was concerned with Christ, Martha with mere things. One was anxious to serve only, the other was ready to learn. Sitting at the feet of Jesus as a learner is the most blessed position. There come the inspirations and visions that one may find nowhere else.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

News of the Week.

WATER RUNS FOR WEEK TO LOWER GATUN LAKE

Washington, Jan. 9. — Some idea of the size of the Gatun lake, the great artificial body of water created by the engineers to supply the Panama canal with water may be gathered from the fact that it required a week's time to lower the water level seven-tenths of one foot through one of the large gates at the Gatun spillway. Since the locks were closed and the dam completed the water has been steadily accumulating, until on December 27 it had reached a hight of 84.7 feet. Because a small dike remained to be constructed on the low place on the dam it became necessary to reduce the level to eighty-four feet while the work was in progress.

The drawing off of this seven-tenths of a foot of water involved a loss of 3.2 billion cubic feet of the 181.8 billion feet behind the dam.

Taking advantage of the open gateway, a steam launch is rounding up the numerous floating islands within the late area and shoving them into the current in order that they may be carried out to sea.

Supply and Evaporation.

Last year was the first of record in which during the dry season the water of the lake evaporated more rapidly than the rate of run-off; in ordinary seasons the supply exceeds the evaporation.

Even in a season of minimum rainfall the lake, with an elevation of eighty-seven feet at the end of the rainy season, will supply water for the canal for forty-eight lockages a day without reducing the minimum depth in the canal channel below thirty-nine and one-half feet.

TAKEN TO MINES AT POINT OF PISTOLS

Washington, Jan. 10. — Report of the department of labor's investigation of the Michigan copper strike, made public here today, declares that strike breakers were imported into the copper region by misrepresentations; that some were taken to the mines at the point of pistols, that strikers were wounded by fire arms in the hands of armed guards, but that no evidence was found of officers being injured by the strikers.

It was pointed out that while many of the smaller copper mining companies in the region were operating at a loss, the Calumet & Hecla Company, which employes more than 50 per cent. of men in the region, had "had extremely large profits." With an authorized capital of $2,500,000, of which $1,200,000 was paid in, the report declares that, since 1871, the company has paid $121,050,000 in dividends and reinvested $75,000,000 in its property.

Welfare Work for Employes.

It pays wages for a ten to eleven-hour day ranging fro m$2.89 to $3.62, and with an average of $3.28, while the average day wage of the other companies is $2.74. The report also points out the welfare work the company conducts for its employes, such as hospitals, a pension fund and similar things.

Secretary Wilson, in making public a summary of the report today, declined to say what his next step would be, but intimated that the findings of his investigators might be made the basis of a proposed congressional investigation.

GERMAN OFFICERS ARE FREED AT STRASSBURG

Strassburg, January 10. — Courts-martial today acquitted all the German army officers charged with breaches of the law in connection with the recent violent incidents between the military and civilians of Zabern. The military judges in all cases accepted the word of the officers against the sworn testimony of the civilian witnesses.

Colonel von Reuter, commander of the Ninety-ninth infantry, was charged with wrongful imprisonment, but the court found his acts justifiable.

Lieutenant Schad, accused of striking a prisoner, was released by the same court on the ground that the charge had not been proved.

Lieutenant Baron von Forstner won his appeal before a second court-martial against the sentence of forty-three days' imprisonment imposed on him on December 19 for sabering a lame shoemaker.

Acts Justified by Old Decree.

The justification of Colonel von Reuter's acts was based by the court on a decree issued by the king of Prussia in 1820, which gave the right to the military to intervene without waiting for a request from the civil authorities in case the latter were powerless to suppress disorders. This decree was inserted in the most recently issued army service instructions, and is valid at the present date in Alsace, although subsequent laws do not authorize military action without a requisition from the civil authorities.

The decree was issued at the time of the holy alliance, which existed from 1815 to 1830 between the European sovereigns and was intended to perpetuate the reigning dynasties and prevent revolutions.

COLLEGE WOMEN CAUSE BACHELORS

Battle Creek, Mich., Jan. 9.—"Bachelors often remain bachelors because women are spendthrifts because women's colleges fail almost completely in training their students for the problems of life," declared Dr. Carolyn Geisel, of Shorter college, Rome, Ga., in an address before the National Conference of Race Betterment today.

"Women's schools are inefficient because they fail to prepare women either for livelihood or motherhood," she continued. "Graduates come out of women's schools physical wrecks with a valueless flood of useless information and a penchant for fashions which leaves them as nearly nude as the law will allow. The average bill of fare alone, at girl's schools is enough to drive the students to bonbons and rarebits."

Rev. Carlyn Bartlett Crane, of Kalamazoo, delivered an address on the value of "Community Hygiene." She explained many of the methods, which she claimed had been found satisfactory in active work throughout the country.

FEAR REVOLUTION IN THE TRANSVAAL

Pretoria, Union of South Africa, Jan. 10. — The conviction is growing here that the government of the Union of South Africa is faced with a situation more in the nature of a revolution than of an ordinary strike, while the fear that the trouble may spread to the natives in the various provinces is causing a panic among women in the outlying districts.

ARCHBISHOP OF PARIS DECLARES TANGO MORTAL SIN

Paris, January 9. — Cardinal Leon Adloph Amette, archbishop of Paris, in an admonition which will be published in the churches here tomorrow, forbids the dancing of the tango as a sin which must be confessed and requires penance. The archbishop says:

"We condemn the dance imported from abroad known under the name of the tango, which by its nature, is indecent and offensive to morals and Christians may not in conscience take part therein.

"It will, therefore, be the duty of confessors to take notice of this in the administration of the sacrament of penance."

Abbe Couget, of the archbishop's household, said today that his eminence had for some time been distressed by the persistence of the vogue of the tango and had hoped that it would be transitory but he felt it his duty now to intervene formally.

Cardinal Amette also will publish tomorrow an official admonition on the daring an eccentricities of modern dress. "We remind the women," the cardinal will say, "that they should observe always the rule sof Christian modesty which too often are violated. We ask Christian women to unite in aholishing certain styles of dress which are contrary to decency."

THAW NOT MENACE, WILL GET LIBERTY

Concord, N. H., Jan. 11. — Harry K. Thaw would not be a public menace if he were released on bail, according to the report of the commission appointed by Federal Judge Aldrich to inquire into the state of Thaw's mentality.

The report says the commission finds Thaw is not now afflicted with any of the mental diseases from which he was suffering when he slew Stanford White.

The finding was announced today while the commissioners say that they have reached "a definite and positive opinion as to the present mental condition of Thaw and his probable state of mind at the time of the homicide", they refrain from expressing this opinion in view of their instructions from the court not to "embarrass any subsequent litigation where the broad question of insanity might be involved."

FEDERAL ARMY EVACUATES OJINAGA

Presidio, Tex., Jan. 10. — The Mexican federal army with its nine generals evacuated Ojinaga, Mexico, at 10 o'clock tonight. The triumphant rehel forces under General Francisco Villa immediately occupied the village.

General Salvador Mercado, who was Huerta's chief military commander, crossed the river and surrendered to Major McNamee, of the United States army. It was impossible for Major McNamee to learn what had become of the federals, whether the bulk of them had taken refuge on this side or whether they scattered to points in Mexico.

The defeat of the federal army followed only a few hours' fighting in which the rehels, heginning at sundown, started to close in on the besieged garison with a cannon and rifle fire.

DYNAMITE BLAST OPENS TUBE 111 MILES LONG

New York, January 10. — After nine years of labor the last barrier was broken today in the Catskill aqueduct tuhe, the longest water tunnel in the world. It extends 111 miles, from the Ashokan dam at Esopus, N. Y., to Brooklyn, and when in operation two years hence will supply New York with 500,000,000 gallons of water daily.

By many engineers the undertaking has been classed second only to the Panama canal. It cost in dollars more than $160,000,000, in human lives nearly two hundred.

A dull roar signalizing a dynamite blast four hundred feet underground in Harlem marked the breaking through of the tunnel today. There were no special ceremonies.

The tube for the most part is five hundred feet beneath the ground, and in spots dips to more than seven hundred feet. It varies in diameter from eleven to seventeen feet.

The death roll was increased by three today. Five laborers fell fifty feet when a platform, struck by an ascending hucket, collapsed. Two others were badly hurt. The accident happened under Ninety-third street.

SEVEN CARRIED 165 FEET WHEN STRUCK BY ENGINE

Hammond, Ind., Jan. 10. — A Pennsylvania flyer going through Oak Glen three miles south of this city at sixty miles an hour, rushed through a team of horses drawing a double-seated carriage containing a father, mother and five children without injuring any of them. Herman Bultimo, who is a farmer, was the driver of the carriage. The crossing was unguarded.

Bultimo says that the train stole on him without warning. The engine caught the outfit hetween the horses and the buggy, and lifted them up in the air. The carriage and its occupants rode the engine for 165 feet, and members of the family were spilled over the right of way. Bultimo gathered up his children one by one and found them unhurt. His wife was propped up against a fence dazed, but uninjured. The horses escaped serious injury. The buggy was smashed to kindling.

WILL ASK NEW HEARING OF 24 DYNAMITE CASES

Chicago, Jan. 9. — E. N. Zoline, chief of counsel for the convicted dynamite conspirators, announced today that he would seek a rehearing of the twenty-four remaining cases before the United States circuit court of appeals here. Should the court again overrule the appellants' plea for new trials, Zoline said the cases would be carried before the United States supreme court.

Zoline today began the preparation of the new appeals, which he hopes to file with the court within twenty days.

TWELVE MEN KILLED IN AN ALABAMA COAL MINE

Birmingham, January 10. — Twelve men, five whites and seven negroes, were killed in an explosion in the Rock Castle mine of the Davis Creek Coal Company, thirty-five miles south of Birmingham, in Tuscaloosa county, early today. More than two hundred men were at work in the mine when the explosion occurred. All but twelve got out of the workings before the afterdamp affected them seriously.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, JANUARY 22, 1914. No. 4.

WHICH WOULD YOU BE?

Little Miss Smile and Master Frown
Went for a ramble out of town,
The sky was blue and the blossoms gay,
And birds were singing along the way.

"How clear and sweet they sing," said she.
"But they make my head ache," grumbled he.
"Oh, look!" she cried, "at these roses red!"
"But they prick my fingers so," he said.
"See the bees in clover!"—"But bees have stings,
And these dandelions are common things!"
Then, scolding and scowling, Master Frown
Empty-handed went back to town.

But little Miss Smile, along the way,
Had gathered a bunch of the blossoms gay,
And she laughed and jumped and sang with glee.
Now, which of the two would you rather be?

—Children's Magazine.

NEWS AND COMMENTS.

Rev. Gottshall left last Sunday night, Jan. 11, for Chicago, in interest of the mission that is to be established in that city.

There were two missionaries on board the St. Paul and eleven on the Arcadia. Among others Rev. E. A. Wherry, D.D., and wife, missionaries under the American Presbyterian Board to the Punjab, India, since 1867, whose counsel to enjoy the trip and to begin missionary work is of immense value to us.

We arrived at Bombay at noon Nov. 20, where Rev. P. W. Penner, one of our missionaries, to our surprise, met us. It was a great pleasure to meet him and have him with us, for his assistance to pass our baggage quickly through the custom, to make the necessary purchases, to see some of the sights of Bombay and to deal with the natives on our way to the Janjgir was of immense value.

Upon our arrival at the station we found another surprise awaiting us. Some of the missionaries and native Christians had gathered to bid us welcome to the mission. Their songs expressed a joy in their hearts that some more missionaries had come to bring the gospel.

Until the end of March we will attend the language school for missionaries, Lucknow, after which we will be on the station at Janjgir P. O.

You may be interested to know how long it takes a letter to travel from New York City to certain points: New York City to London, 6 days; Paris 6 days; Berlin 7 days; Berne, Switzerland 9 days; Shanghai 45 days; Bombay 24 days; Janjgir 26 days. It may not be generally known that there is an international postal rule that if a letter to a foreign country has not sufficient postage, it is carried but the receiver of the letter has to pay double of what lacks, for example, if a letter is mailed to India with but a two cent stamp on it, it costs us six cents to receive it. Cordially,

E. B. Steiner.

Altoona, Pa., Jan. 13, 1914. Greeting in Jesus' dear name. Since we opened our mission at 2110 during the three weeks' services nine precious souls were saved. Bro. H. G. Snyder was with us on Wednesday the 7th, and preached a sermon on the Abundant Life, John 10:11. Bro. Jacob Snyder, during the three weeks' meeting labored so faithfully with us. Bro. Lee Lance from Normal, Ill., was with us on Saturday night, the 10th, and gave us a teaching sermon from Jno. 3:16.

Our Sunday school is growing. We have a good attendance. We would ask an interest in the prayers of God's people for the work at this place and pray for those who stepped out on the Lord's side, that they may be steadfast, unmovable. We know their trying times will come, the enemy will try hard to win them back into his kingdom again.

Yours in His name,

L. L. Shaw.

New Secretaries for the Federal Council.

The Federal Council, in developing its forces of secretaries, is following closely the principle of co-ordination for the greatest possible economy. The only secretary whose work is supported from the general funds of the Council is Rev. Charles S. McFarland, who has been designated to direct the general administration of the Council.

The work of the new associate secretary at Washington, D. C., Rev. H. K. Carroll, will be sustained from special funds for the purpose, as is the case with the Commission on the Church and Social Service, the work of its field investigator for country life, Rev. Charles O. Gill, and the work of the Commission on Peace and Arbitration, whose secretary is Rev. Frederick Lynch.

The Secretary of the Commission on Evangelism, Rev. W. E. Biederwolf, and the proposed work of the Commission on Temperance, whose newly elected secretary is Rev. Charles Scanlon of Pittsburgh, will be sustained respectively by special funds to be raised by the evangelistic and temperance agencies of the constituent denominations. The larger part of the secretarial work of the Commission on the Church and Social Service is being done by the denominational social service secretaries who become Associate Secretaries of this Commission.

The Commission on Religious Education has elected Rev. Henry H. Meyer as secretary and he is serving without salary.

"The Things Which the Gentiles Sacrifice They Sacrifice to Devils." One is conscious, in observing the variety and absurdity of idolatry, of a Satanic cynicism venting its hatred and contempt of man by rendering him both ridiculous and repulsive. "She used to worship her own head," writes Mr. Hardy of a West African negro woman before her conversion. "She had offered ten goats and four pigs as sacrifices to her head, besides constantly sacrificing to the devil." On the other hand, a missionary in India tells of an old woman who could never believe that a girl was married till her feet had been worshiped, and describes women sitting on the edge of wells and worshiping their own feet. "This, too, is God," said a Hindu villager in the hearing of a mission worker, reverently folding his hands in front of a zebra in a circus procession.

On a small hill near Pottalpatti in Tinnevelly thousands of people gather to worship a man who lately died near Panneivilei, in the belief that his spirit can perform miracles. And in the Aurangabad district not long ago, multitudes flocked to a spot where it was reported that a young steer had developed linguistic abilities and the power of healing disease.

But the crassest illustration of the world-wide and infinitely varied devil-religion of the idolater, which has come before our notice in recent reading, is that described by the Rev. G. Burton in the last C. M. S. Annual report. He says that the wide prevalence of small-pox is not due solely to the ignorance of the people and the insanitary conditions of the towns, but also to the action of "smallpox priests" (in Nigeria), who for their own profit propagate the disease.

A SUNDAY SCHOOL WEEK AT THE MOODY BIBLE INSTITUTE

Preceding the International S. S. Convention at Chicago.

After conferring with some of the leading Sunday school workers of the country, including Mr. Marion Lawrence, Secretary of the International Sunday School Association, The Moody Bible Institute of Chicago, will hold a Sunday school week, June 15-21, 1914, preceding the International Sunday School Convention in that city.

Many Sunday school workers, especially young people, desiring to visit Chicago at this time and who cannot come as delegates to the convention, now have an opportunity to be present at this Sunday school week and remain for the convention, attending departmental conferences, overflow meetings and otherwise catching its inspiration.

The following well known leaders have signified their intention to assist: Dr. Edgar Blake, M. E. Sunday school board; Dr. Jno. T. Faris, Presbyterian board; Dr. H. M. Hammill, M. E. South; Dr. B. W. Spilman, Southern Baptist; Dr. Robert Gammon,

Congregational Board; Mr. Hugh Cork, State Secretary of Illinois Sunday School Association; Prof. Locker, State Secretary of Minnesota S. S. Asso.; and Dr. R. P. Shepherd, Educational Secretary Cook County S. S. Asso. The Institute has a plan by which it may be enjoyed at little or perhaps no expense. Those interested can learn of the plan by addressing the Sunday School Department of The Moody Bible Institute, Chicago, Ill.

This will be a splendid opportunity to come in contact with the Sunday school forces of America, and to visit the institute founded by the great evangelist, Dwight L. Moody, all of whose work will be in full force at the time.

LETTER FROM TUBA, ARIZ.

Jan. 6, 1914.

Dear Readers of the Mennonite:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the verse no Christian could help but meditate upon in these past days with their experiences. This verse is hard for the Hopis to understand, when explained to them, Christmas is not celebrated because the presents are given to them, nor did God give Jesus into the world that He should live here just a little while to show the people what good life He could live, but God gave Him to take upon Him and die for the sins of all people, the Hopis included. They being not excluded, shows that in someone's eyes they are considered sinners. This is contrary to their idea about themselves. They all know what tribe they belong to, "Hopi", the word itself, the name of the tribe, means "good". "Whosoever believeth in Him" is therefore strange to all but a few of the Hopis. If we should look at the situation as before us every day, we could not love this people, but by faith looking at the promises of God we can love them even to be willing to offer to them the Word of life. It is because "God so loved."

Br. J. B. Frey came home for Christmas and so we could celebrate with the Hopis of this village about as usual, only a little later, Dec. 28-30. Br. Frey stayed with us till the 5th of this month. The 4th, Sunday afternoon, we had communion services. As we had seen the native Christians fail in the past year, it made our hearts rejoice in the Lord, the more to see them take part, confessing their sins and praying God to forgive them and from now on keep them from sin and temptation. May the Lord strengthen us all to be His and keep us from sin as we all fail.

May the Lord bless in this new year 1914 all who love His appearing, and all who love to pray for those lost in darkness in sin.

All who love the work of the Lord, pray for us that we may be faithful.

In His service we remain

J. R. and Susie Duerksen.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

STUDENT VOLUNTEER CONVENTION.

During the first four days of this year Kansas City witnessed and experienced the greatest missionary testimony in its history. The city bubbled over with missionary spirit and enthusiasm. Naturally the question would arise, Why this spirit? Five thousand delegates, representing eight hundred educational institutions of the United States and Canada, flocked to the metropolis of the upper Mississippi valley for the Seventh International Convention of the Student Volunteer Movement for Foreign Missions. Such a convention is held once in each student generation and it is considered a rare privilege to be permitted to attend.

From the opening, when Dr. John Mott, president of the movement, presented the "Purpose of the Convention" to its close when Sherwood Eddy very strikingly brought home "The Responsibility of the Convention" to ourselves, to our school, our church and to the heathen world, it was evident that the Spirit of God reigned supreme. As President Mott puts it, the "simple but highly significant purpose of this movement is, in the first place, to furnish the mission boards of the United States and Canada with a supply of capable student volunteers sufficient to meet the demands made upon them in the effort to give all living men the opportunity to know the living Christ; and, secondly, to lead the students whom God does not call to become missionaries to make their lives count most as clergymen and laymen in developing in North America a strong home base for world-wide missions and in backing up that enterprise in all ways within their power." Under the able and wise engineering of Dr. Mott this main purpose and thought was presented in striking and enthusiastic discourses. The special topics, which were never announced beforehand, always seemed to come at the logical moment as the plastic minds and hearts of the hearers were at all times receptive and very attentive. The order and system of the convention was without doubt a lesson to many of us who are wont to be rather careless. Every session opened and closed on schedule time and each speaker had to stop when his allotted time was past.

It is impossible, in a brief survey of the meeting, to give a very detailed report, but some of the mort impressive features at least might be mentioned. At every stage of the conference the watchword of the movement was felt as a pulse beating—"The Evangelization of the World in This Generation". Robert E. Speer in discussing the watchword in particular said that "we must get a conception of the universaltiy of Christianity and not confine our duties to a narrow circle of the human race. The present generation is not only in moral need, but is also of plastic love and the plastic flow is fast settling into its molds and hardening fast into forms that will not change."

At various stages of the convention the needs in the foreign fields were presented to the delegates by some of the modern pillars in missions. Dr. Zwemer, the authority on Moslems, spoke on the Mohammedan situation, Dr. Kingsolving presented the Latin-American problems, especially among the educated class and Dr. Mott gave a report of his trip around the world during last year and in that gave a general scope of the whole evangelized field. There were also various sectional conferences on the different foreign lands where the particular wants of each nation were discussed.

Perhaps the spiritual and devotional atmosphere of the convention most forcibly inspired the delegates in the profound stress put upon intercession. One was certain that the Spirit of God was present in the convention when five thousand students would unite for intercession and all pray for one definite thing at the same time. It was emphasized that we should intercede for a wider vision than we have ever had so that we may heed the call of the world.

Now we will pass to a feature of the convention which will possibly be more interesting to the Mennonites. Denominational conferences were scheduled for one of the afternoons. Although no meeting for Mennonites had been pre-arranged, some of our people improvised a program and announced a meeting of All-Mennonites in the "Daily Bulletin."

On Friday noon, January 2, about forty-five Mennonite students, missionaries, professors and friends met for luncheon and a conference at the Mennonite mission in Kansas City, Kansas. After a very enjoyable social hour in connection with lunch, Professor Whitmer, Dean of Goshen College, called the meeting to order and gave a few introductory remarks. Delegates from each Mennonite college represented were called upon to give reports of the religious activities in their schools. Aaron J. Eby reported for Goshen college; D. B. Hess for Bethel college; Nettie Moser for Bluffton college; Alta Mae Eby for Hesston academy; Bro. Regier for Tabor college. All reports seemed to point to the fact that the religious activities in our denominational institutions are not of minor importance, but are the most important in our student affairs.

Several talks were given by faculty representatives of our colleges and also some speeches by students who are not attending Mennonite schools. P. J. Boehr, of McCormick Theological Seminary, spoke on "World Evangelization and the Mennonites". He very emphatically stated that more of our young people must awaken and receive training and an education if we expect to do our just share to evangelize the world.

The mission fields were also represented. Mrs. Petter, Miss Williams and Rev. Alfred Brown (Indian) of Cantonment, Okla., and Rev. M. C. Lehman, of Dhamtari, India, were present. Mrs. Petter and Rev. Lehman presented very helpful reports of their work in the field.

There were two principles or thoughts that seemed to pervade the entire conference. They were the spirit of unity, that is, all worshipped the same Christ, and prayer. Nearly every representative and speaker emphasized the need of prayer in their particular field of activity. It was indeed a beautiful and inspiring scene to have young people representing four branches of the Mennonites visiting and worshipping together. The congenial spirit which hovered over the whole gathering and the blessings of the meeting will never be forgotten by those attending. It was indeed with grateful hearts to Supt. and Mrs. Mininger and to God that the Mennonite delegates separated that Friday afternoon.

Clarence O. Lehman.

Bluffton, Ohio.

The Mennonite Year Book and Almanac 1914.

Single copy 10 cts. postpaid
Dozen copies 90c postpaid

Home Circle.

THE MAKING OF RODNEY KEENE.

By Zella Margaret Walters.

"The good old farmer," the people ofCliffwynn called HughMarlow. So well was his reputation known that he could have gone away for weeks, and left the door of his cottage standing open without any one in the community crossing his threshold for harm. But the wild, wolfish-looking lad, peeping fearfully into the firelit room, was not a Cliffwynn boy. He had been plodding along the road in the cold drizzle when the flicker of the firelight met his eyes. The sight of that good cheer, which he knew by experience was not meant for him, seemed to give an extra shiver to to his thin form. He leaned against the wall and gazed for an instant. It was strange, he thought, that the door was not shut on this cold night.

The fact was that Hugh Marlow had been called away by a neighbor to look at an ailing horse, and, as he had gone in haste, only drawing the door shut behind him, the first gust of wind had blown it open. The idea that the occupant of the cottage must be out slowly dawned upon the boy. He crawled over the wall and drew nearer. Perhaps there would be a chance to warm himself for a moment before that leaping fire. He looked into the room. There was no sound of any one moving. He ventured across the threshold, his eyes darting about nervously, and crouched before the fire, stretching out his benumbed hands. For a few minutes he forgot everything but the comfort of the warmth. He ceased to watch the open outer door, and the other door that led into Hugh's bedroom. He crouched there fairly absorbing the heat. But as his wet clothes dried, and the heat penetrated his body, he began to look about once more. If he could find some food now he would be well fortified by the time he would be turned out into the cold again. He went to the door and looked and listened. No one was near the house. He crossed quickly to the cupboard and opened the door.

There was food there, bread and meat and cheese. There was a pitcher, too. Perhaps he would find milk in it. He drew it down and heard a metallic clatter. He looked in. Money! For an instant he stared with unbelieving eyes. Then he thrust both hands in, and quickly transferred the hoard to his pockets. He did not wait to take food, but rushed out of the cottage and toward the road. But his guilt soon urged him off the road. Of course, the owner would soon return and discover the loss. Then, as certainly, pursuers would set out along the road, and if he were taken there was the money in his pockets. He climbed over the fence on the opposite side of the road. It was too dark to see far ahead of him, but he soon discovered that he was in a rocky field. He stumbled several times, but he did not dare linger to pick out a path. Then he thought he heard some one behind him, and started to run. The next moment he stepped off in space, and landed with a thump that left him breathless and dazed.

It was not a very long fall. The gully that crossed the field was about ten feet deep at this place, and the boy lay blinking for a second. Then he remembered the money and started to rise in haste. He could not get up. There was a pain in his back when he moved, and one leg was numb and helpless. He sank down again, gasping with the effort. He realized now that he could not move from the place until some one helped him. He put his hand into his pocket and felt over the several gold pieces and the quantity of silver. What would they do with him when they found it? He knew little of law, but he was sure a theft of this proportion would be severely punished. If they did not know he had it he could take it when he was well again, and buy all sorts of things that he longed for. Terror helped him to plan and carry out. Reaching about him he found a good sized stone near at hand. His arms were uninjured, and by much tugging, and at the cost of several sharp wrenches to his back, he pulled it up out of its bed, hid the money under it, and rolled it back into place. Now he hoped some one would come soon. A fellow would certainly die lying out on a night like this. The cold drizzle seemed to strike to his very bones. He had a fit of shivering, and after that he could not even raise his hand. He called a few times, but hopelessly, remembering the lonely road he had been traversing since noon. His voice died away in ineffectual groans. Then darkness settled upon him.

When he awoke his first feeling was the surprising one of warmth. There was such comfort in it that he lay for a while with closed eyes. Then he looked about him. There was the same fire he had crouched before earlier in the evening. His heart leaped gladly, he thought for a moment that it was all a dream, and he had not stolen the money, after all; then he tried to move and a stab of pain brought the realization that those hours were a reality. He groaned aloud.

"Feeling any better, sonny?" said a low, gentle voice.

He looked up to see a white-haired man bending over him. Even a first look at Mr. Marlow's face made one feel his friendliness, but the untaught boy only muttered an ungracious "no," and turned his head.

"Well, don't fret, sonny. One of the neighbors has gone for the doctor, and he'll fix you up fine. Here's some hot broth to sort of keep you going till he gets here."

There was a strong arm under his head to raise him a little so he could drink. He gulped down the hot broth greedily, and then lay silent, thinking.

There was a bad hour when the doctor came. No bones were broken, but there was a wrenched and dislocated ankle, besides an injury to the back, about which the doctor declined to express an opinion just then. After the doctor left the exhausted boy fell asleep and slept long. It was near noon the next day when he awoke. The old man was moving softly about the room, and there was an appetizing odor in the air.

"Better today, ain't you, sonny?" said Mr. Marlow, as soon as the boy moved.

"Yes," was the sullen answer.

"That's good. Dinner'll be ready in a jiffy, and I reckon you will feel better after that. You know what's in that kettle? Well, it's chicken potpie. I always make chicken pie for sick folks. I believe it does as much as the doctor's stuff toward putting them on their feet."

He chatted away, evidently expecting no answer, until he drew up a small table to the bedside.

"We'll just eat together here, till you're able to hobble over by the fire. I never did like to eat alone. Now that' we're going to live together for a while maybe you'd better tell me your name. Then we can be getting acquainted. Mine's Marlow, and this is Cliff Farm, and as nice a place as you'd find in a day's journey."

"My name's Rodney Keene," said the boy. He would have liked to respond to the friendliness of the old man, but some power seemed to tie his tongue, and he grunted out sullen answers.

"You're not a country boy, Rodney?"

"No, I worked in the cotton mill up at Chester. Then they laid off a lot of hands. I didn't have any folks, so I started to go somewhere so that I could get work again."

"Well, now, it's good you happened along this way. I've been right lonesome lately, but with a boy around I reckon I'll get to feeling like myself again."

(To be concluded.)

Deaths.

Locher. — Mrs. Elizabeth Locher, daughter of Christian and Anna Suter was born in Putnam Co., O., on Aug. 23, 1852, and died at her home in Pandora, O., on Jan. 13, 1914, at the age of 61 years, 4 months and 20 days. The deceased was a sufferer of rheumatism and bronchitis for eight weeks. Funeral services were held in the Grace church, conducted by her pastor who was assisted by Rev. Thiessen.

Leister. — On January 9, 1914, at Quakertown, Pa., Elias Leister, aged 82 years, 1 month, 23 days. The funeral took place on January 13 with services at the house at 10 a. m. and at Bethany Mennonite church, of which the deceased was a faithful member. H. W. Shelly officiated. Interment was made in Union cemetery.

Contributions.

Emergency Relief Commission.
For China and India.

Four children of G., Aberdeen, Idaho, $1.15.

For China.

Hoffnungsfeld Cong., (per John J. Wedel) McPherson, Kans., $62; Tabor cong., Goessel, Kans., per J. S. Schmidt, $37.14; L. Oberholtzer, Bechtelsville, Pa., $1; Menn. cong., near Beatrice, Neb., per T. H. Penner, $78.25; Judith Bowman, Bowmansville, Pa., per Rev. A. S. Shelly, $5. Emaus cong., Whitewater, Kans., per Rev. Gustav Harder, $130.

Gratefully acknowledged,
Harrison Landis, Treas.,
Emergency Relief Commission.

For Oraibi.

J. J. Klassen, Moundridge, Kan., for Christmas for the Hopis, $5; Johanna von Steen, Beatrice, Neb., instrument for one hard of hearing, $3.

Gratefully acknowledged,
J. B. Frey.

For Arizona.

D. B. Duerksen, Hillsboro, Kan., where needed, $25; G. J. Duerksen, Hillsboro, Kan., ditto, $4.

Gratefully acknowledged,
J. B. Duerksen.

For Birney, Mont.

Friend of missions, $5; Upland, Cal., sewing society, per G. A. Linscheid, $3.33; "Sukhwara" society, Bethel College, Newton, Kan., $7.

Gratefully acknowledged,
P. A. Kliewer.

For the Treasury of the Pacific Dist. Conf.

From the congregation at Upland, Cal., $160.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

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Berne, Indiana.

Rev. S. M. Grubb, Asso. Editor,
3004 N. 11th St., Philadelphia, Pa.

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Editorial.

CONDITIONS OF A HAPPY FAMILY LIFE.

In many papers, daily papers as well as church papers, we find the complaint, that the divorce cases are multiplying in a ratio never before heard of.

The number of divorce cases to the thousand of marriages in this country is larger than in any other country but the divorces are increasing in number in all civilized countries. The condition is truly alarming, especially if we consider the constant decrease in the number of births.

It is natural to ask: "Where lies the reason for this phenomenon?" The source of divorces is selfishness. Selfishness being the root of all sin. Where do we find the cure for selfishness? In love. Where do we find the source of love? In God, who is love. So we could shortly answer: the reason for the increasing number of divorces is the decreasing of the power of religion. No Christian will be divorced, it is against the word of God and against conscience.

As an exception it may occur that Christians suffer from being married to a person who is not congenial to them. The Christian may not desire a divorce, in the extreme he may ask for a separation. This will very seldom occur where both parties are true Christians and earnestly desire to do the will of God.

It is not advisable for members of different denominations to marry, since this may become a source of unrest not to say contention. If members of different denominations marry, they ought right at the beginning to have a clear understanding, how it shall be after they are married, where they will attend church and Sunday school and to which church and Sunday school their children shall belong.

What are the conditions of happy family life? Christians ought to be able to live happily together as a family because both parents love God and Jesus Christ and because all children are taught to love Jesus.

Jesus says Matt. 16:24: "If any man would come after Me, let him deny himself, and take up his cross and follow Me." The true Christian has learned to deny himself, and since family life requires a constant denying ourselves, living for others, enjoying to live for others, Christians must make the best husbands and wives, the best parents and children, the best brothers and sisters.

We Christians are not perfect and fail in many respects to show the character and spirit of our Lord and Master, but we find our strength in Jesus Christ and being all lead by His Spirit we rejoice in loving and being loved, in living not only with each other, but for each other.

If all the members of the family have learned to deny themselves and to do the will of God, they will much easier deny their own will and try to please others. When we daily, often every day, pray for each other, we can not help but love each other. Intercession is not only the fruit of love, but frequently a source of love.

Christian parents pray for each other, pray for the children, singly and together. Being thus led by the Spirit of God,, the spirit of love, but this spirit being at the same time the Holy Spirit, the Christian education is led by the Spirit of God, governed by the laws laid down in and taught us by the Word of God.

Christian parents knowing their own weakness which they experience so often, ask God for wisdom for their own conduct towards each other and for the education of their children. In every difficult place and situation they ask God for help and guidance. The more a family is a true Christian family, the more it will be a happy family. True Christianity and real happiness are inseparably connected in family life as well as in the individual life.

More true Christianity is the only cure for the divorce evil, though laws making it less easy to get a divorce will help to a certain degree. **v. d. S.**

Correspondence.

Perkasie, Pa., Jan. 11, 1914. At the annual congregational meeting of the Bethel Mennonite church, held on Monday evening, the following election took place: Deacon, Lamech F. Myers; trustee, Harvey F. Kulp; treasurer, William F. Myers; secretary, Clayton, L. Fretz; organist, Mrs. Hannah Hemmerle; assistant organist, Mrs. William Detweiler.

At the same meeting Sunday school officers were elected as follows: Superintendent, Clayton F. Myers; assistant superintendent, Clayton L. Fretz; treasurer, Harvey F. Kulp; secretary, Walter Kulp; assistant secretary, Helen Myers; organist, Mrs. Hannah Hemmerle; assistant organist, Mrs. William Detweiler.

The Mennonite congregation at this place has much cause for thankfulness. Though even as yet the band of workers is quite small and financially the church is not self-supporting, the work at this place should be looked upon as a mission and needs the encouragement, support and prayers of our brethren in other fields.

Loyalty to our church and our own denomination is a matter which many members of our denomination would do well to consider. Not in a narrow-minded way, but to this effect, that we owe our allegiance, attendance and support to our own church first.

For example, if we should move away from the church where we hold our membership, to some other locality or town where there is a church of our own denomination, naturally we should first attend the services of the church and Sunday school of our own denomination. Because our church is small and weak is not an excuse for not attending, and going to some other denomination where there is a larger congregation and greater attractions; but is rather a reason for attending the church of your own denomination where one counts so much. Here your very attendance will be an encouragement.

It has been said that New Mennonites are not as loyal to their church as other denominations are. Let us think about this matter, and pray that we may be lead to do our duty.

May we all be led and guided by His hand through the new year. **F. E. L.**

Bethel College, Newton, Kans., Jan. 15, 1914. To the Mennonite: During prayer week services were held each evening except Saturday. The meetings were conducted by members of the faculty, and of the local church, and were well attended. One evening was spent in hearing reports of the Volunteer Convention, recently held in Kansas City.

After two weeks of vacation, teachers and students, took up their work with renewed energy. Now that we are fast approaching the end of the term, we are filled with anticipations of joy (or anxiety?) regarding the final examinations. A number of new students are planning to enroll for the second semester, which begins February 2.

In our last report we mentioned that Dr. Shailer Matthews would speak to us in the near future. He was with us December 15, and delivered one of the best addresses we have ever heard in Bethel. The subject of his lecture was "Militant Idealism". He emphasized, that Christians with high ideals should be militant, and aggressive in supporting the cause of truth and right. He appeared to us like a prophet; one who sees great tasks and opportunities before the Church of Christ, therefore he urges us to be diligent and militant in the service of our Master, Jesus Christ.

On January 10, another man, whose name is familiar to millions, came into our midst. It was Dr. Charles M. Sheldon, the Kansas man who writes such interesting books. On Saturday night he lectured on the subject, "Some Results of a True Education." At the top of the list he put "A Knowledge of God." Dr. Sheldon is not a Fourth of July Orator; he is more than that. He speaks simply and earnestly, from conviction and experience. On Sunday morning he preached in the college, and in the afternoon in the Presbyterian church in Newton. We feel sure that he has given us much, which we may use in broadening and deepening our spiritual lives. **J. F. M.**

Flatland Cong., Lower Richland, Pa., Jan. 11, 1914. On Monday afternoon, January 5, we held our business meeting at our little church, and regret to say that only a few were present. All the officers, whose terms had expired, were reelected, with the exception of the trustee, Harvey Yeakel, who was elected in Mahlon M. Diehl's place, who died last October 3. The officers elected are: Deacon, Daniel M. Landis; trustee, Harvey Yeakel; treasurer, John H. Landis; secretary, Harvey D. Fellman; organist, Flora L. Fellman; superintendents of Sunday school, Rev. Harvey W. Shelly, Linford Foulke. They are given power to elect the officers for the school.

Our assistant pastor, Rev. Harvey W. Shelly, will continue to preach as previously and will supply a German speaker during the year.

Through the death of our beloved pastor, Rev. Andrew B. Shelly, we have lost our shepherd and we feel like lost sheep, since he has spiritually advised us for several generations and we, who wanted to follow, always looked to him for instruction. When we asked a question we always received a satisfactory answer, one that would carry us onward and upward.

He was a model man like Jesus Christ, who loved all alike, who made no distinction between rich and poor, high or low, but was willing to help all humanity.

Those who have known him, met him and heard him, can feel their loss. He was one whose actions proved what he spoke and we only remember him lovingly. The best we can do is to trust in the Lord to send another shepherd, but this one cannot be forgotten.

Flora L. Fellman.

Moundridge, Kans., Jan. 11, 1914. Dear Mennonite: — Probably some of your readers would be interested in a short report from here. In November of last year we had a series of meetings of which Rev. P. H. Richert had charge. It is needless to say that these meetings were a source of spiritual uplift and refreshing. Bro. Richert brought the message to us in a plain yet forceful way, and I am sure our congregation is the better for having had these meetings. On the Sunday following these meetings we partook of holy communion. In the evening our pastor, Rev. Wedel, preached in English. At the invitation of the West Zion congregation our church celebrated Thanksgiving Day with the sister church in their place of worship. Rev. P. H. Krehbiel, of Newton, had charge of the services on this day.

Our Sunday school celebrated Christmas with an appropriate program on the 24th. May the Christmas spirit abide with us through the year, and may our lives and conduct give evidence of this spirit.

At our annual Sunday school meeting new officers were elected and plans made for the coming year. It was also decided to organize a teachers' training class.

The winter has been mild so far. Early in fall we had much rain and consequently our roads have been in a bad condition for well nigh two months.

We are so apt to kick about the weather, when things do not go just as we would have them. At such times it is well to remember that God sends the weather just as He sees fit. This is a good New Year's resolution i. e. "Never to kick about the weather."

With love,
Bernard S. Krehbiel.

Editorial.

The matter of reading the Bible in the public schools has become one of grave concern in various parts of the country. From the beginning of our school system the reading of the Bible has been a part of the daily exercises. The public schools are the successors of the church schools which existed in the older states before public schools were instituted and, unsatisfactory as these church or denominational schools may have been in some respects, they recognized the necessity of learning and religion going together in the bringing up of children. Insofar as the child was then not deprived of his natural right to instruction in religion we have lost something even though in matters of advancement the public schools are a vast improvement over the old denominational schools which they succeeded. The daily reading of the Bible in the school is about all that is left of the old school system, but that is a reason for retaining it rather than discarding it. It shows that in its beginning, at least, this was a Christian country.

Why, should it be asked, is there any objection to the reading of, say a chapter, from the Bible every day in the public schools? The objection comes from several classes. Wherever there are Jews in any noticeable number you will hear them talk considerably about their rights. They want the right to break the Sabbath or to go into disrespectable business, etc. This spirit of rights with them is carried to the extreme of wanting what they think their rights at the cost of other people's rights, for example, in Sabbath keeping they would assert their right to their Sabbath by making it impossible for Christians to keep theirs. Their children in public schools must hear the reading of the Scriptures. Now the Scriptures, the whole of them, are the most wonderful and most influential literature in the world and they are in both Testaments the product of Jewish pens. One would, when one remembers the tremendous influence and power of the Bible in all ages, suppose that the reading even of the New Testament would be a source of tremendous satisfaction to the Jew. But it isn't, and he thinks he is asserting his right when he insists in the abolishing of the Bible from the schools. In the large cities, with the Jewish population concentrated in certain districts, and with the Jew becoming aggressive in politics, the Bible needs powerful defenders or it will surely be voted out of the schools or unlawfully put out by those who have no sympathy with having it read there.

There come other serious attacks from the Catholics. Catholics want public school money to devote to their own parochial schools. They say, public schools are godless and then illogically and persistently try to keep them so by opposing the reading of the Word of God in the schools. The Catholic makes the pretense that the version of Scriptures in use by the Protestants is an unauthorized, incorrect and unsafe one to follow. Yet, anyone acquainted with the history of the authorized version knows, that for coming nearest to the original sources, for clearness of expression, and for accuracy in translation, no other version in the world has its equal, while the Catholic version is, after all, nothing but a translation of a translation. Anyone, however, who takes trouble to examine the two versions, is bound to ask what all this fuss is about; the differences are slight, excepting perhaps that in the Catholic version the notes and explanations, which are no part of the text, are often an insult to the intelligence of the reader. We are as certain that the Catholic would vote for the abolition of the Bible from the schools if it was their own version as they are working for the suppression of the version now in use. It is not in keeping with the policy of the Catholic church to encourage independent study of the Scripture and, it seems to us, too much knowledge of it. The Catholic as a citizen has the same rights in this country and under its laws as any other citizen, but he has not the right to demand public revenues for the exclusive use of his church, and the possession of a proportionate share of public school money is what the Catholic strives for when he opposes public schools. The prejudices of the people in regard to religion, be it Protestant or Catholic, when dragged into public affairs, only tends to embitter and shows a lack of that charity which should be the foundation of all religion.

Another, and it seems to us, a more dangerous attack upon the Bible in public schools, comes from the unbelieving masses who are the enemy of all religion. Perhaps this class is not numerous enough to be of much influence in settling the question, but it is aggressive and its influence is in the direction of utter godlessness. Who can tell how soon a wave of unbelief, such as the world saw about the beginning of last century, is about to raise its nasty head and call for all the vigilance and energy that faith can inspire to suppress it. At any rate with the infidel, the Romanist, and the Jew allied into a powerful, but shameful trinity, determined to destroy one of our most cherished American institutions the Christian people have before them, the important and the necessary duty of keeping the Bible in the public schools where it has been and where, with the exception of the state of Illinois and Wisconsin, it still is.

Dr. Schaffer, Supt. of Public Instruction of Pennsylvania, recently addressed the students of the University of Pennsylvania on this matter and we present an extract of his address here in order to show that at least one great educational official is out of sympathy with any effort to take the Bible from public schools.

"The last legislature passed an act making the daily reading of at least ten verses from the Bible obligatory in all the public schools of Pennsylvania.

"My first proposition is that it is not the function of the public schools to teach religion. That belongs to the home, the Sunday school and the church with its various agencies.

"In the next place the teacher should not set his pupils an example of lawlessness or lawbreaking. The last legislature took a different view and specified the penalty of dismissal by the school board for all teachers who neglect the daily reading of at least ten verses. If any agnostic or atheist feels that he cannot comply with this legislation, I advise him to resign and seek employment in Illinois or Wisconsin where the Bible has been excluded from the public schools by decisions of the supreme court.

"The legislature was wise in not prescribing any particular version. One school board passed a resolution that the original Bible must be read in the schools, not knowing that they were asking the teachers to read the Bible in Hebrew, Greek and Aramaic. A director holding King James version in his hand exclaimed: 'The Bible that was good enough for St. Paul is good enough for me.' He did not know that King James version first appeared in 1611. The literary excellences of this version are acknowledged by scholars the world over, but at least two hundred words in King James' version have changed their meaning since that translation was made. Moreover, the scholars of today have access to ancient manuscripts of the Bible which were not known to the scholars of the sixteenth century. Bibliolatry is as bad as idolatry. Instead of worshiping a book or a particular translation of the book, we should worship the God of whom the book treats.

"Any one who is at all familiar with his Bible knows that there are passages which no person of good sense would read to children in the home or a school. Instead of passages like those deal-

ing with the drunkenness of Noah or the drunkenness of Lot or the last days of David the wise teacher will select the portions which give the history of Joseph or Moses or Ruth. He will avoid the verses around which religious controversy rages and select those containing the great truths of morality on which Jews and Gentiles, Protestants and Catholics are in substantial agreement.

"Finally, everything depends upon the way and the spirit in which the Bible is read. I have seen such irreverence and disorder in college chapels and high school authorities during the reading of the Scriptures that one could not help wishing the reading had been omitted.

"It is possible to expect too much from the mere reading of the Bible. The parent or the teacher who expects the daily reading of ten verses to solve the problems of moral training is sure to be disappointed. The Bible does not tell the boy to brush his teeth, or to keep his skin clean, or to avoid the cigarette, and yet these are duties quite as important as saying one's prayers. A pious father made his son learn five verses if he was disobedient, and if the boy was very bad, he had to memorize and recite twenty-five verses. He grew up hating the Bible as an instrument of punishment.

"Much Biblical knowledge has no moral content, as for example the number of chapters in each book, or the division into chapters and verses. Much as we value the ethical importance of the moral lessons of the Bible, we should not hastily conclude that when the Bible was excluded from the schools of Illinois or Wisconsin, the schools necessarily became godless. Where the history of our country is taught as it actually transpired, there the schools cannot become godless. The schools become godless only as the teachers are godless. So long as the fear of God and the love of God are in the teacher's heart and life, it is untrue to call the public schools godless. Nevertheless, if the exclusion of the Bible from the public schools is part of the Wisconsin idea, there is at least one thing in the Wisconsin idea from which we should pray to be delivered."

NOTES ON THE SUNDAY SCHOOL LESSON.

Feb. 1.

The Unfriendly Neighbor.

Luke 11:1-3.

Golden Text—Luke 11:9.

The disciples had two great examples of praying before them, the first was John the Baptist, the second was Jesus. John's work was one of preparation for the kingdom. Prayer is necessary for those who would be ready to greet their King. Jesus was much in prayer. He, the most perfect of men, needed prayer so much, How much more do we inferior creatures need it?

The so-called Lord's prayer is not the only prayer a Christian may utter. The notion that repeating it again and again like a charm has virtue is shown to be wrong by the Master's warning against the use of vain repetitions. The prayer is a model, a suggestive pattern in which the Christian may find open to him avenues through which he may approach the presence of his heavenly Father and make his desires known.

In the Lord's Prayer we address God by the dearest name men may know, the name of parenthood. God is our father because He is our Creator, but He is our Father in a closer sense than that. He receives our confidence, accepts our trusts and provides for our needs. If God is our Father we then are brethren. It is fitting for one who would respect his father to love his brethren. When we say "Our Father", we admit God's claim upon us as His children and our duty to one another. To disobey God or to disregard the needs of God's children makes us unfit to say even the first syllable of the Lord's Prayer.

God's name is holy; we declare it to be so when we say, "Hallowed by Thy name." To utter His name profanely or lightly is to sin against His holiness and to defy His might and God will not hold such an offender "guiltless".

When we pray for "Thy kingdom", we acknowledge God our King and ourselves His subjects. A King in the sense of the time when these words were spoken owned His subjects and their possessions and demanded absolute obedience. To us a human king with such power would be a terror, because such a king would be an imperfect and sinful man. But with God as King we have a ruler who is all-wise, all-powerful and all-good. It is to our best advantage to submit to such a Ruler since He means nothing but our eternal good. If all that we have belong to God our King, we are stewards. Some day we shall give an account of our stewardship.

In asking our Maker to supply us, day by day, with our daily needs, we go to the true and only source of the things we need. If we could not look to Him for them we would be helpless. Fortunately for the sinner, God is gracious and supplies him his needs though he don't deserve them. The true child of God shows his appreciation and gratitude to God, the Giver of every good and perfect gift, when he comes to Him asking that they may continue to be supplied to him. This request for the supply of our daily needs involves our being grateful to God for them.

When we ask forgiveness of God, we imply that we have been guilty. Without a sense of guilt and a confession of it to Him, we are beyond His helping us. But we make a condition of God's forgiveness, when we say, "As we forgive every one that is indebted to us." Do we forgive to that extent? How many pray themselves into hell by uttering this prayer insincerely?

Temptation should always be a matter of prayer with us. Temptations will come. God's Son was not spared of them. He sees fit to send them to prove us. We should be willing to submit to whatever temptation God permits to come near us trusting Him for strength to overcome, but we should never place ourselves willingly in the way of temptation One who is willing to be tempted will soon be willing to fall.

The Master illustrates the results that are attained by prayer by pointing to the way men receive favors. The unfriendly neighbor was willing at last to give because his neighbor would give him no peace. The application is that if a selfish and disinterested man is willing to give a favor simply to have peace, the loving and interested Father in heaven will surely be more ready and anxious to bestow His gifts upon those whom He dearly loves. The other illustration of the father giving to the son shows how reasonable it is for the heavenly Father to give good gifts to them that ask. We are encouraged to resort to prayer by three very strong and impressive words, "ask", "seek", "knock", and we are promised an answer to our desires by three equally strong assurances, "It shall be given unto you." "Ye shall find", and "It shall be opened."

NOTES ON THE C. E. TOPIC

Feb. 1.

Christian Endeavor Progress.

Mark. 4:26-32.

Christian Endeavor is a movement that this generation has seen reaching around the world and into the obscure corners of nearly every nation. In this age of rapid advancement and big undertakings we are not in a position to appreciate the full significance of Christian Endeavor. When the church history of our day will be written by those in a position to look back upon things and give them their full value, it will be found that the C. E. movement was one of the greatest that ever influenced the Christian world.

If Christian Endeavor accomplished nothing else it made the type of active church membership what it is today by training for public service; for detail work in the church and familiarizing him or her with the Word; it made members loyal to their own churches, yet broad enough to to appreciate the loyalty that others of other churches owe to theirs, indeed it gave a new meaning to Christian brotherhood in that, while the individual became loyal to his own church, he was led to feel that the cause of Jesus Christ was broader than a mere church or denomination, and was led to give his hand and heart to the support of Christ and the church wherever it is located and whatever church or creed it might include.

Interdenominational fellowship is one of the distinctive marks of a progressive protestantism today. Largely through Christian Endeavor fellowship we have learned that the time has come when a united Christendom must speak and act against the powers of evil, if it is to be effective at all.

Christian Endeavor is a power for temperance. With active temperance work in nearly every society the citizens in the church have been stirred up to vote at the polls as they pray in their churches. Result: Greater temperance progress and good citizen progress during the past twenty years than in all the history of the church.

Perhaps no other influence has ever been a greater factor in arousing missionary interest generally than Christian Endeavor. Missionary achievements have been the wonder of this generation. Great information is to be obtained along missionary lines through the study of missions by young people's organizations. Money for spreading the kingdom has been raised in vast sums because of this publicity. But not at home alone has Christian Endeavor been a benefit to the missionary cause. On the mission field it has been found that the organization of societies adds greatly to the effectiveness of the work there.

In discussing C. E. progress one must not ignore the great personal benefit the movement has been by God's blessing. It has fostered habits of prayer, of Bible study, of spiritual development, and of activity in the pew as well as in the pulpit and official boards of the church.

News of the Week.

REFUGEES AT FORT BLISS WILL COST U. S. $45,000 PER MONTH

El Paso, Texas, Jan. 17. — Arrangements for caring for General Salvador Mercado and his 4,300 federal soldiers who ran into the United States after being defeated by the rebels at Ojinaga, Mexico, were completed at Fort Bliss today. The defeated Mexican soldiers and the 1,500 civilian refugees who accompanied them are expected here Tuesday by ten trains from Marfa, Texas, to which point they are marching from the border.

The feeding, tenting and clothing of the exiled Huerta forces will be at the expense of the United States government. Estimates were that it would cost $45,000 a month to provide for the self-invited guests. Brigadier General Hugh L. Scott has ordered rations to be distributed at the rate of a half a car load a day.

PESTILENCE RAVAGES TENNESSEE PRISON

Nashville, Tenn., Jan. 17. — Ten cases of smallpox and three of cerebro spinal meningitis have been discovered among the 700 prisoners in the branch prison at Brushy Mountain, Tenn. This announcement was made here today by Dr. R. Q. Lillard, secretay of the state board of health. Dr. Lillard also stated that up to today there had been 33 small pox cases among the inmates of Longsview insane hospital near Knoxville.

FRENCH CITIES ARE SNOWBOUND

Paris, Jan. 17. — Many of the cities of France have begun to experience famine owing to the cutting off of traffic by the heavy snow fall. At Perpignan, which is completely snowbound, supplies of bread and fuel are practically exhausted, while the pinch is felt also at Nimes, Pau, Touluse and Toulon, where butter, eggs, poultry and flour are running short.

Railway communication between Paris and Bordeaux has come to a standstill. Practically all over France the branch lines are blocked. At Cerbere on the Spanish frontier, the snow has reached a depth of forty inches. Over 1,200 travelers are held up here and it has been almost impossible to find food and accommodation for them.

ANTI-SALOON COMPAIGN IN FRANCE

Paris, Jan. 17. — The campaign against liquor drinking in France began tonight with a meeting at Nancy. This is in line with the demand made in November for the immediate passage of an act of parliament to limit the number of bars, saloons and other establishments for the sale of spirits in France. More than 222,000 French women signed the petition which was presented to the chamber of deputies on that occasion.

Deputy Ferdinand Buison and other leaders are among the supporters of the crusade and it is proposed to hold meetings in all the principal cities. A demand will also probably be made on deputies seeking re-election that they pledge themselves for an anti-alcoholic program.

SUFFRAGISTS ARE INCENSED

Washington, Jan. 17. — The decision of the majority members of the house rules committee today against the creation of a standing committee of the house on woman suffrage, landed like a bombshell in the ranks of national suffrage leaders gathered here. Both the congressional committee of the National American Woman Suffrage association and the Congressional Union for Woman Suffrage have been pressing them there; but a radical difference of opinion between the organization was indicated by the comments tonight.

The Congressional union, at a meeting hurriedly called, adopted unanimously a resolution declaring that the meeting "regarded with indignation" the action of the democratic members of the rules committee in refusing to create a committee to consider "the justice and expediency of extending self-governing institutions to women."

SUBMARINE STAYS ON BOTTOM OF BAY

Plymouth, January 16. — The failure of the British submarine A7, with sixteen men on board, to rise to the surface after she had dived to the bottom of Plymouth sound during maneuvers, caused intense anxiety here today. After the maneuvers were over, two sister submarines noticed that their companion vessel did not come up and immediately signaled for assistance to Plymouth and Devenport.

Salvage vessels hurried to the scene. Bubbles were seen rising to the surface in Cawsand bay grapplers were thrown out to bring the wrecked vessel to the surface, although the bubbles indicated, that her hull had been penetrated and caused despair of the saving of the crew.

A short time afterward, however, the parent vessel Onyx got into communication with the sailors. All the men were alive at 5.15, when the last signal was received.

TROOPS MAY BE CALLED TO CAPTURE FARMER

Mayville, N. Y., Jan. 17. — The probability that a company of national guardsmen would be called out to aid in the siege of the home of Edward Beardsley arose today. The desperate farmer who shot J. W. Putnam, county poormaster, because Putnam was to take his nine children to the poorhouse, and then barricaded himself in his home to resist arrest, has all but worn out Sheriff Anderson and the twenty-five deputies who have besieged his stronghold for four days.

EARTHQUAKES IN THE WAKE OF ERUPTIONS

Kagoshima, Japan, Jan. 16. — Although the volcano Sakura-Jima was not active today, severe earthquake shocks were felt in the towns of Tarumiza and Ushina, in the province of Ozumi, which lies across Kagoshima bay to the east. The inhabitants fled their towns in terror. There were many casualties. Numerous houses were destroyed. In various places the movement of the earth caused large crevices. The large quantities of lava and rock thrown out by Sakura-Jima have formed a neck which connects the island on which it is situated with the province of Ozumi, a distance of about a mile.

CREW TAKEN OFF SINKING SCHOONER

Baltimore, Jan. 18. — Rescued from their ice-coated sinking ship, after they had given up hope, the officers and crew of the five-masted schooner, Fuller Palmer, early today, arrived in Baltimore aboard the Donaldson line steamer, Marina, which picked them up. The rescue was made early Thursday morning about one hundred and fifty-four miles south-east of Cape Cod.

REMNANT OF HUERTA ARMY HAS FINISHED MARCH

Marfa, Hexas, Jan. 18. — Foot sore, ragged, almost famished from their three days' march on foot of sixty-seven miles over a wind-swept mountain road, the 3,300 Mexican federal soldiers and generals routed from Ojinaga, Mexico, by the rebels, with 1,067 women and about 300 children and infants, arrived today within a few miles of Marfa, whence they are to be transported by train to Fort Bliss at El Paso.

The ragged remnant of the Huerta army, which sought asylum in this country rather than face possible extermination by the rebels, on Tuesday will be formally interned at Fort Bliss as wards of the government. They are to be held there indefinitely on the footing of prisoners of war. It will be the first time the American army has been called upon to shelter, feed and clothe an entire division of a foreign army, which includes six disarmed generals.

TERRE HAUTE MAYOR INDICTED.

Terre Haute, Ind., Jan. 17. — Warrants on indictments returned late today, charging Mayor Donn M. Roberts with bribery, conspiracy to commit fraud and stuffing ballot boxes, were served tonight. Roberts was found at his home by Sheriff Dennis Shea.

The indictments in six counts were returned by the special grand jury sworn in this week to investigate charges of political corruption. The charges against Roberts allege illegal actions in connection with the election of 1912.

RELIEF MONEY, REFUSED, WILL GO BACK TO GIVERS

Houghton, Mich., Jan. 19. — Because of the refusal of members of the Western Federation of Miners to accept the $30,000 collected from the citizens of the copper country for the relief of families who suffered by the Italian hall disaster on Christmas eve., the money will be returned to the donors.

The Houghton county relief committee met today and decided to return all contributions. The union's officials refused to permit members to accept outside aid.

President Moyer refused to accept the money on behalf of the strikers on the ground that much of it had been subscribed by those who have opposed the strike of the copper miners.

Strikers manifested interest in possible action regarding the copper strike at the meeting today in Washington of the executive council of the American Federation of Labor.

The special grand jury today continued its investigation into disorders growing out of the strike.

SUPPORT WITHDRAWAL OF RADIUM ORE LANDS

Washington, Jan. 19. — The house mines committee today began hearings regarding radium and the economic questions arising in the proposed legislation for withdrawing from settlement public lands containing radium-prodncing ores. Advocates and opponents of the Foster bill, prepared with the approval of the interior department, were ready to give their views. Representative Foster, chairman of the committee, expects that legislation along the lines of his bill will be expedited through the congress.

Dr. Howard A. Kelly, of Baltimore, testified as to the necessity of immediate action from the standpoint of the medical profession.

Dr. Kelly told the committee of several cases in the his own experience where radium had made possible complete cures of cancer. He declared that radium bearing ores were exported from the United States in considerable amounts. He thought that if lands were left open to prospectors and a government factory was ready to take over and work all ores, no monopoly would be possible.

75,000 Die Each Year.

Dr. Kelly said 75,000 persons died annually in the United States from cancer and that there were three or four times that many cases.

Dr. C. F. Burnham, of Johns Hopkins university, Baltimore, said he had visited virtually every institution in Europe where radium is used and had been discouraged by results he had seen of efforts to employ it in the treatment of other diseases than cancer. He urged prompt action to make radium available to hospitals of merit now without it.

300 REFUGEES BURIED UNDER FALLING CLIFF

Kagoshima, Japan, Jan. 19. — Three hundred refugees from Sakura were buried under a falling cliff in a neighboring village today. One hundred bodies have been recovered. This new disaster is a result of the volcanic eruptions and earthquakes which, for a week, have devastated the Island of Sakura and made a wreck of this city. The eruptions and earthquakes continued today, but with activity much subdued.

Fresh eruptions of the volcano Sakura-Jima occurred today. They were accompanied by earthquakes and violent subterranean noises.

The governor of Hokkaido today estimated that about three hundred thousand people on the island of Kiushiu need relief and that about $3,500,000 will be required.

DELAWARE & HUDSON R. R. STRIKE SETTLED

Albany, N. Y., Jan. 19. — The strike on the Delaware and Hudson railway was settled tonight. Company officials met the union's demands that they restore two discharged employes, Engineer James A. Lynch and Conductor F. A. Slade, to their former positions. All strikers will return to duty.

G. W. W. Hanger, a member of the federal board of mediation and conciliation, brought about the agreement.

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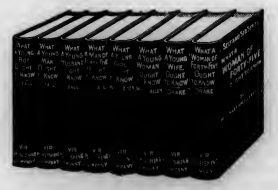

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VOL. XXIX. BERNE, INDIANA, JANUARY 29, 1914. No. 5.

SPEAK A WORD TO GOD FOR ME

"Brethren, pray for us." II Thess. 3:1. Heb. 13:18. Eph. 6:18, 19.
Rev. H. B. Hartzler.

The simple faith of a little girl gave a beautiful definition, in answer to the question, "What is Intercession?" when she made this reply: . "Intercession is speaking a word to God for us."

Worn and weary with my toiling
In the vineyard all the day,
I can see no promised fruitage,
All my labor to repay.
Paul may plant, Apollos water,
Fruitless still the work must be:
I would trust no unblest labor:
Speak a word to God for me!

Cares and snares are all around me;
Darkness falls upon my way.
Oh, my heart is faint with longing.
Waiting for the break of day.
Words of cheer, I hear you speak them;
Hands of help outstretched I see;
But no hand or man can help me:
Speak a word to God for me!

When the light breaks full upon thee:
When thy soul is all aflame;
When thy faith in holy daring
God's great promises can claim;
Oh then fold thine arms of prayer,
In a strong availing plea,
Round thy lonely, weary brother:
Speak a word to God for me!
—The Evangelical.

NEWS AND COMMENTS.

Rev. Charles M. Sheldon held a lecture in Bethel College on Jan 10 on "Some Results of a True Education." He preached in the chapel the following day on "The Value of a Positive Christian Faith," based on 1 Tim. 1:12.

The Zion's Call, official organ of the Defenceless Mennonite Conference, appears in a new shape and dress. It brings much interesting and edifying reading matter. We wish it God's speed and much success in its new carreer.

The following college notes we take from the Bluffton News:

On Saturday, Rev. M. C. Lehman, of Dhamtari, India, delivered three excellent lectures. The evening talk was an illustrated lecture, and very instructive and interesting.

Rev. A. Oyer, a returned missionary from Africa, delivered daily lectures on Missions at the College during the past week. Mr. Oyer gave some splendid addresses.

On Sunday, Jan. 25, Bro. P. R. Schroeder was ordained as bishop of the Berne, Ind., congregation. Bro. S. F. Sprunger officiated, assisted by Bro. Joel Lehman and C. van der Smissen. Bro. Schroeder's parents had come from Mt. Lake, Minn., for this event.

The International Prophetic Conference,

scheduled for Feb. 24-27, under the auspices of The Moody Bible Institute of Chicago, will have among its speakers Rev. Robert McWatty Russell, D.D., L.L.D., president of Westminster College; Rev. C. I. Scofield, D.D., Editor of the Scofield Reference Bible; Canon F. E. Howitt, M. A., of Hamilton, Ontario; Dr. R. A. Torrey, of Los Angeles; Evangelists Wm. A. Sunday and L. W. Munhall, D.D.; Rev. W. B. Riley, D.D., Minneapolis; Rev. Ford C. Ottman, D.D., Stamford, Conn.; A. C. Gaebelein, Editor of "Our Hope"; Prof. Joseph Kyle, Xenia Theological Seminary; and others to be announced. Rev. Frank W. Sneed, D.D., of Pittsburg, will conduct a Pastors' symposium on "The Doctrine of the Premillennial Coming of Christ as a Working Power in the Church and Community," and Mr. Charles G. Trumbull, Editor of The Sunday School Times, will have charge of an "Experience Meeting," on "Why I Am a Premillennialist." The themes of the stated papers include: "The Kingdom View of the Gospel as Related to the Missionary Program of Christ"; "The Doctrine of the Last Things"; "The Jews"; "The Present Day Apostasy"; "The Signs of the Times"; "The Second Coming of Our Lord as a Motive for Personal Holiness" and studies in the Old Testament Prophets. There will also be an opportunity for discussion and a "Question Hour".

The Mennonite Year Book and Almanac 1914.

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CALL FOR A PROPHETIC CONFERENCE

At the Moody Bible Institute, Chicago, Feb. 24-27, 1914.

To Christian Believers in the United States and Canada.

Dear Brethren:

It is twelve years since the International Prophetic Conference was held in the City of Boston, and many brethren feel that the times demand another testimony to the doctrine of the premillennial coming of our Lord and Savior, Jesus Christ. We therefore cordially and urgently invite you to meet with us and others for this holy purpose, at The Moody Bible Institute, Chicago, Ill., from Tuesday to Friday, February 24 to 27, 1914.

It is believed that the signers of this invitation are a guarantee that the conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but that, to incorporate the language of an earlier conference, the occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present day apostacy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelism; to call attention to the doctrine of "last things" as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who "love His appearing."

To those sufficiently interested to address a postal card to The Moody Bible Institute, there will be mailed in ample time, free of cost, a leaflet containing further information as to program, names of speakers, and details as to boarding accommodations. As to the last named, the Institute will endeavor to entertain as large a company as possible at minimum rates, but to obtain this accommodation it will be necessary to write early.

Trusting that the conference may witness an unusual gathering of the Lord's people and an unusual outpouring of the Holy Spirit upon them; and seeking your prayers for the heavenly guidance of those who are responsible for its promotion and conduct we remain, in Christian affection,

Your brethren in the Lord,
John Timothy Stone,
Pastor Fourth Presbyterian Church, Chicago, (Moderator of the Presbyterian Church U. S. A.)
Robert McWatty Russell,
President Westminster College, (Moderator of the United Presbyterian Church).
William G. Moorehead,
President, Xenia Theol. Seminary.
E. Y. Mullins,
President, Southern Baptist Theol. Seminary.
T. R. O'Meara,
Principal, Wycliffe College, Toronto.
W. H. Griffith Thomas,
Professor, Wycliffe College, Toronto.
C. I. Scofield,
Editor, The Scofield Reference Bible.
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Editor, The Evangelical.
A. C. Gaebelein,
Editor, Our Hope.
R. A. Torrey,
Dean, The Bible Institute, Los Angeles.
W. B. Riley,
Pastor, First Baptist Church, Minneapolis; President, Northwestern Bible School.
James M. Gray,
Dean, The Moody Bible Institute, Chicago.

Dec. 1, 1913.

LETTER FROM CANTONMENT.

Dear Readers:—"Let Thy work appear unto Thy servants and Thy glory upon their children." Psa. 90:16. This prayer suggests itself to our hearts as we begin a new year. The old year with its blessings and opportunities, its battles and victories but also with all our failures and shortcomings is gone. We long to give better service to God in the new year. We desire to see greater victories for the good in and about us in the new year. Yet, in the face of the great enemy of God and his zealous efforts to undermine God's work of grace and love we long to behold the great work of God which cannot fail nor suffer loss, in order that we be inspired by His work in and through His

children for more zealous and joyous work and greater venture in our faith in our service to God.

In reviewing the events of the past few months which have occurred here in the mission work we find that the Lord is showing us that He is at work by His Holy Spirit on the hearts of many of our Indians. But it is often the scheme of the enemy to blind the eyes of God's children by His own bluffs to the great work of God in order to discourage us. May then our eyes be opened to behold what God has wrought.

Since the last report from here in this paper we were granted the privilege of receiving one man into the number of God's children here. He is a middle-aged man and has turned from a worship of the mescal and a drunkard's life to follow his Savior. The man has had the privilege to receive a good education and now he learns to read the Bible translations in his language. We hope and pray that he, by his example and influence may be able to bring many of his former companions to the cross of the Savior. Pray that he may receive courage and power from Jesus to resist the awful temptations of his former life and friends. Three more applications for baptism have come to us since. We hope all three may in the near future be received into the church. One of these seems to have special hinderance in becoming a Christian. You may be interested to learn something about her case. She is the wife of a young man who was once a member of the Dutch Reformed church in Colony, but who has later become a mescal worshipper. Some years ago she with her mother and others had been prepared for baptism. Shortly before the appointed Sunday for baptism her husband had pronounced the requirements for reception into the church here too stringent. She failed to come on that Sunday for the baptism, and she seemed to have given up the taking of the step. But her husband, discouraging her in her desire to be a Christian, began to grow worse in his life and mistreated her. Finally he left her and stayed at Clinton. Now she came again with the request to be admitted into the church. She was prepared by instruction built upon what she had received. But before the date for baptism was appointed he came back again and promised to her and also to us to begin a new life and wanted to live with her. But the day after his promise he took her away again. We pray that she may still be brought to a full union with her Savior.

During the month of November and part of December our Indians were gathered in a large camp for the purpose of the arrow-worship. The Christians always camp with the rest in such gatherings although they do not take part in any of the ceremonies. It is for the sake of social and national desire with them that they do it. And as far as that is concerned there is no wrong in it. But as it is everywhere, where a large crowd is gathered for so long a time, with no greater purpose than social desires and with nothing worth while to do, that temptations are multiplied and evil prospers, so also here. It seems that among other temptations to all kinds of vice the Mormons used the opportunity for active propaganda. And they always are after the Christians. Alfred Brown, our native helper, seemed to have been made the center of their temptations. One of their converts among the Cheyennes, who is a well educated man and has been a Christian, then a mescal worshipper, is their chief missionary here. He being an Indian and understanding the Indian, came with subtle temptation to Alfred. They had offered him $150 a month if he would work for them. They told him that they specially wanted him because he was the most faithful. They offered to take him to Salt Lake City, where he should judge for himself whether their religion was not the best. At this point Alfred began to waver somewhat. He thought that he could go and see what they have there and then still be able to come back and work for Jesus. But when we told him that such a plan led him into very great temptation and that by the sight of great riches he could not judge the truthfulness of religion, and that it would really be forsaking Jesus, then he was minded different and gladly went along to the Student Volunteer Convention in Kansas City when the sisters offered to take him along. We hope that he has received new strength to resist all such temptations. But that is just one way in which our Christians are being tempted. They cannot read God's Word, how shall they judge? They have to take our word. And when one of their number comes and tells them that they now want to do away with all the white missionaries among them, if they take the religion they bring them, we can imagine that it is real temptation to them. Therefore the prayer of the man of God, to let His work and His glory appear unto us and unto our Christians comes not from the wavering of our faith but that ours and the faith of our Christians among this people may increase so that they can stand and be a shining light on the only true and living way to their people.

Our Christmas services here on Dec. 21, and at Fonda on Dec. 25, were richly blessed. The bounty of gifts sent to us by the sisters of many congregations have made many a heart glad and feel something of the love that unites our hearts in the greatest gift received from God. And we hope that the prayers connected with these gifts will bear rich fruit in their season.

On New Year's Day, after our service, I was asked by one of the leaders of the mescal party to give a prominent place to their members in our public worship. So that we call on them for prayer and exhortation and that we combine feasts with our worship as they do, for we worshipped one God and then could go together. When I explained to him that we could only worship God truly in an obedient life to Jesus our Savior and that prayer in public worship is only to be made by those who obey Him and love Him, he went away with the remark I had answered well.

So you see that God is working here on many a heart but the enemy is very zealous in his activities. Pray that God may let His work appear unto His servants and that the glory of His power may be manifest also to our fellow Christians among our Cheyenne Indians that they may be steadfast, unmovable to the salvation of those outside of Christ and the glory of the name of our great God.

A. and C. Claassen.

A WORD ABOUT MISSIONS.

Beloved Congregations:

God be with you in the New Year! With what joy do I look back upon the past 25 or 35 years! It is thirty-five years ago today that I saw for the first time in this country (it was the occasion of a wedding) how a sheet of paper was passing clandestinely from hand to hand under the dinner table. In this way men interested in the work of missions were signing their contributions, large or small. If I remember correctly, these various sums made a total of $16. That was the consecrated hour of an auspicious beginning in Mountain Lake. Books might be written about all that has since that memorable occasion been preached and prayed, suffered and sorrowed, spoken and sacrificed, hoped and achieved for the cause of missions, both home and foreign, in that village. Not less than eighteen young people have since then received their first impulse and their first preparation right there for the service of home and foreign missions — a movement for eternity. Some of them are in South and Central India, others in China, Africa, Los Angeles, Canada, Montana and elsewhere. God be praised for His merciful guidance and the blessings of the past.

The work of the Master is enlarged in scope and He, the Lord of the harvest, has succeeded in rousing our dear denomination from the sleep of missionary inactivity, to which they were lulled at the expense of their non-resistance in Prussia and South Russia by a short-lived privilege of the government.

Before us are extensive mission fields, great demands are made upon us, but even greater are the prospects. Forward, in Jesus' name. That is the slogan for the new year. Foreign missions cry, "Forward!" Home missions are no less emphatic in their call, "Forward." Forward in the name of the Lord!

A good many years home missions progressed as on crutches. One minister, Bro. J. B. Baer, was expected to cover the entire field from ocean to ocean and from Missouri to Canada, working for the consolidation of our denomination and rousing and stirring up the interest for the beginning of home missions.

And how gloriously these lowly endeavors have been blessed! But our needs have increased in the same ratio as the blessings. A number of flourishing congregations in the big Canadian Northwest have joined our conference. Other communities and large congregations are standing by, indifferently, but, praise God, not hopelessly. The work of home missions is still bearing fruit; from every quarter we are receiving calls for workers and assistance. The calls ask for educated young men trained for teachers of German and English; especially for such as are willing and able to organize and assist in Sunday school and Christian Endeavor work. Many a position could be filled, if we had self-sacrificing candidates.

In city mission work the good Lord has also blessed our efforts. The Los Angeles mission is working successfully. True, Sister Braun has temporarily left her position for reasons of health, but the Lord has just answered our prayers. There lies before me a letter from our dear brother, Ferdinand J. Isaac, of Moundridge, Kansas, at present teaching in the Intermediate school at Rosthern, Sask., with his enthusiastic decision to enter the Los Angeles mission soon after the close of school, i. e., about August or September.

In a short time the Chicago mission which has been planned for some time will be opened. The Lord gave us Bro. W. W. Miller, of Pulaski, Iowa, a devoted and sincere worker, as well as the neat sum of $1209 to begin the work, given by that dear old Bro. Vogt, of Summerfield, Illinois through the Central District Conference.

In this way and in many others the Board of Home Missions has been greatly encouraged. For a number of years there has been no complaint about an empty treasury. And yet at this very hour we would urge: Dear congregations, do not forget the treasury of home missions, particularly of the city missions. Do not fail to pray for our workers individually and to support them the best you may. Remember that our dying Savior was concerned about the salvation of a lost world and that His scheme of salvation is a world-wide affair, just as His eternal, unfathomable divine love. Also let us reflect frequently on the fact that we have beautiful churches, schools and a thousand privileges, while thousands and thousands are leading a wretched existence, even in our own country, in sin, ignorance and without the Word of God. A splendid opportunity, but terrific is the responsibility. May the Lord help us to do His will and to glorify His name.

Fraternally, **Jacob J. Balzer.**
Secretary of the Board of Home Missions.

Home Circle.

THE MAKING OF RODNEY KEENE.

By Zella Margaret Walters.
(Concluded.)

That evening, when bedtime drew near, there was another surprise for Rodney. The old man pushed the table to his bedside again. Then he placed the lamp and a huge book upon the table. He put on a pair of large spectacles, and opened the book, but Rodney, staring round-eyed, saw that he said the words without looking at the book. He knew them by heart. It was the story of a boy that went away from home, and his father loved him so that he welcomed him back when he came home after wasting all his money. Rodney had heard something of the sort many years ago when he was a tiny chap and his mother was living. He knew the big book was the Bible, and it told about the Father in heaven. When the reading was done Mr. Marlow knelt down at the bedside and he talked as if this mysterious person were right in the room with him. He was asking God to take care of him—Rodney — and make him strong and well in body and soul. Then Mr. Marlow said, "Good night, Rodney. I hope you'll have a good sleep. Call me if you want anything. I'll have the door open so I'll be sure to hear."

He took the lamp away, and Rodney lay staring at the fire. He had a queer, choked-up feeling, and after a while he found himself shaking with sobs. It was so long since he had cried that he hardly knew what had happened to him.

"What's the matter, Rodney? Is the pain worse?" Mr. Marlow had heard him, and came in silently.

"N—no," hesitated Rodney.

"Just a bad feeling inside?" questioned the kindly voice.

"Y—yes, sir," said Rodney, groping after a bit of politeness that he had almost forgotten.

"Well, then, you'd better say your prayers, too, and tell Him all about it, and make up your mind to be square from now on. That's the only way to get rid of the bad feeling."

But Rodney did not say a prayer. He did not know how, for one thing, and then how would he dare when he knew of the money lying out under that stone?

It was three weeks before Rodney was able to hobble from his bed to the door. It looked as if spring were really coming now. From the window he could see the orchards just bursting into bloom. Hens with their downy broods fussed and scratched about the kitchen door. The lilac trees in the front yard lifted their tufted boughs of buds. Rodney looked out into the sunshine that day with a queer, homesick feeling. Most likely he wouldn't be there to see those lilacs come into bloom, or the cherries ripen, or the little chickens grow up. He could walk pretty well now. He ought to be on his way. He couldn't expect the old man to keep him any longer, especially since—. He saw Mr. Marlow at the end of the garden patch cutting asparagus tips for the market.

"I could do that," said Rodney, and he hobbled out eagerly.

"Of course you can do it. Tie them up in bundles of this size, and put them in the basket. It'll help me a lot. Mr. Watson will be along for them, and I ought to be tending to the strawberry bed."

So Rodney filled the basket and had it ready for Mr. Watson, the marketman, when his wagon stopped at the gate.

That evening Rodney ate his supper with a better appetite than usual. He had been working. He wiped the dishes after supper, and then sat at the fireplace staring thoughtfully. The evenings were still cool enough for the cheerful wood fire, and Rodney was glad. He thought it helped him with its friendly light.

"Mr. Marlow," he said, after a while, "would you let me stay with you a while and work? I could help at a lot of things. I'm getting real strong."

Mr. Marlow looked at him with kindly eyes. "How much would you want?" he asked.

"Oh, I don't want anything. I'd like to sort of pay you up for this month you've taken care of me. I'd try to do everything just like you said. And I'm quick to learn.

"Oh, I don't want anything. I'd like to see what those flowers on the big bushes are like. And those little brown chicks know me. They come running for meal when I call. I'd sort of like to see them get a little older."

"So you would, of course," Mr. Marlow nodded understandingly. "Maybe, then, you'd just like to stay and be my boy. I'm out of boys just now, and I'd like to have you first rate."

Rodney stared. "Do you mean to keep me all the time, just like I belonged to you?" he said.

"Why, yes. I mean for you to belong to me. I'll help you along with whatever you need, and you'll help me. We'll run the farm together, and share up on what we make. I see you never heard about my boys. I've had five of them now. Two of them I picked up on the city streets when I went to visit my nephew in the winter. And every one of the five has turned out a man to be proud of. You'll have something to live up to if you decide to stay, Rodney. One of my boys is a doctor. He's helping the poor in the great city. One's a farmer. He lives about ten miles from here, and the whole country's proud of him. One's a minister, and one's in a business office in town, and the last one is in college now, and he's going to be a missionary. That's the best of all. If you're going to come into the family, Rodney, they'll all help you, but they'll expect you to make good. Don't decide now, sonny; think it over, and tell me when you're ready."

Rodney put his head down on the arm of the chair and thought. Brothers to these men, and be a thief. It couldn't be; he would have to give it up. But anyway he could start out square, and make a man of himself.

"Mr. Marlow," he cried out, "I came into the house that night when you were away, and I stole your money."

"I know, sonny; I found one of the gold pieces in your pocket when I brought you in that night. That money was to help the boy in college. But I knew it would come out all right. We'll just dig in and earn some more for him."

"It's under a rock, out where I fell," said Rodney, dully.

"All right, we'll go and get it tomorrow."

"And you took care of me when you knew I stole your money."

"Yes, son. I reckoned you'd be sorry when you had time to think it over. And, you see, you are. Most boys want to be square if they have time to think it over. Now you've owned up like a man, and when you say your prayers you just tell your heavenly Father all about it and then we'll all forget it. I know you're done with that sort of thing. We'll just keep our money in the old pitcher, as usual, for I'm trusting you."

"Do you mean you'll keep me after that?" cried the astonished boy.

"Why, yes; I've meant to keep you all along if you wanted to stay."

"Oh, I'll stay. I do want to, I do. And maybe I won't be as smart as those others, but they won't be ashamed of how I behave. And I'll work like anything for the one that's in college."

"And then we'll work for your college money, and they'll all help. That's the way we do here. But now you'd better go to bed and rest. You want to get strong the first thing. You're coming along fine. Good night, son."

Rodney could not say a word, but his shining eyes told part of the things he could not speak.—Young People.

Marriages.

Cook-Davis. — On January 20, 1914, at the home of the bride's parents, at Napier, Pa., at 8 p. m., were united in holy wedlock Oliver Leroy Cook, of Windber, Cambria Co., Pa., and Miss Elsie Viola Davis, of Napier, Bedford Co., Pa., by H. G. Snyder, pastor of the bride.

Deaths.

Ruth. — Jacob H. Ruth was born Feb. 4, 1863, near Summerfield, Ill., and died Jan. 16, 1914, after a long sickness of diabetes at the age of 50 years, 11 months and 12 days. In his youth he joined the Mennonite congregation in Summerfield, of which he was a faithful member. March 15, 1890, he married Mary S. Pletscher, who, with 5 children, 4 brothers and 3 sisters mourns his death. The funeral services were conducted by his pastor Bro. J. B. Baer.

Contributions.

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From the congregation at Colfax, Wash., $26.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

The Mennonite.

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ANNUAL MEETING OF THE EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL OF CHURCHES.

By A. S. Shelly.

This meeting was held in Baltimore, Md., Dec. 3-5. The writer of this with Bro. S. K. Mosiman, of Bluffton, O., attended the meeting as the accredited representatives of our General Conference. The members from all or nearly all the church bodies which have given their official support to this federating movement were present.

It is not the purpose here to give in any sense a full report of the proceedings. The program for the different sessions was made up mainly of the reports of commissions on various phases of federated church interests. These reports were discussed and such action taken as was thought well. One half day was given up to separate meetings of these commissions or such of them as had sufficient numbers of their members present.

The report that made, on the whole, the profoundest impression, was that of the Commission on Evangelism, read by its chairman, Dr. Wm. H. Roberts. It may be mentioned here that Bro. A. M. Fretz, of Souderton, Pa., is our representative on this commission and had a part in the deliberations which led up to this report. In the report and in the discussion it evoked much stress was laid on the fact that the supreme work of the church is not the bringing about of betterment in governmental and social conditions, but the preaching of the gospel to the end that individual souls be converted through saving faith in the Lord Jesus Christ.

President Shailer Matthews said among other things on this point, "The social power of the church must be the outgrowth of its spiritual regeneration." A motion was adopted, having for its object the issuing of a call to all the churches of the Federal Council, for earnest prayer that stress may be laid on the bringing of souls to a saving knowledge of Christ.

In his address in the public meeting, Dr. Matthews spoke more fully on this subject of The Church and Its Mission, from which several statements may be noted. "The mission of the church," he said, "is that of salvation. It is a spiritual organization with spiritual ends. It is not a reform movement but a rebirth movement." "You cannot save people by ecclessiastical tact." "There is no meaning in the cross unless people are brought to hate sin." "Salvation is for the individual but in order the better to reach the individual we seek to save also the situation in which men and women are compelled to spend their lives." Again, "The unity of the church is indicated in the oneness of the great task before us and in the one Head—the one Christ, the divine Son of God."

In the report also of the Social Service Commission and its discussion emphasis was given to the thought that the carrying out by the churches of the program adopted at Chicago, called there the church's creed on this phase of its mission, must ever be regarded as being simply the fruit of the tree whose roots are in the fundamental principle of saving grace through faith in the Lord Jesus Christ, which must be brought to a world lost in sin through the promulgation of the simple gospel message — the thought that the social service program designates results to be produced by the working by love of the faith which without such works is dead. It was indeed encouraging to note in such sentiments as these the desire manifest on every hand to see the church of Christ as represented in the Federal Council keep in vital communication with its base of supplies while undertaking and extending its campaign of effectual service in the spirit of the Master. With such desire the representatives of our conference were and are in perfect accord.

The memorial addressed, by direction of the council given at Chicago, to President Wilson, his secretaries of war and the navy, and congress, urging the employment of a more nearly adequate number of chaplains in the army and the navy, on which matter the committee reported in full its action and the responses from the officials concerned, was strongly endorsed by the head Chaplain of the navy who was present by invitation. The force of this united appeal from the churches of the country is apparent from the responses of the officials, and the great importance of pressing it for consideration and action was made clear by the chaplain's setting forth of the conditions as they are with only twenty-one chaplains for more than two hundred vessels of the navy and about one such spiritual adviser to every thousand men in the army, a number entirely insufficient to give anything like proper spiritual ministry to the men in this service for the country which takes them away from home ties and church influences.

The Federal Council is lending the weight of its combined influence to the proposition of a large religious campaign in connection with the Panama-Pacific Exhibition, to be held in San Francisco in 1915, similar to the one had at the Chicago world's fair under the direction of D. L. Moody and others.

In these and other ways the practical value of federation among the churches is made apparent. On the mission fields the advantage, yea the imperative necessity of co-operation was recognized and acted upon years before the formation of the Federal Council. Indeed this federation in the home land may be said to be in a large measure the outgrowth of the reflex influence of the missionaries' experience upon the home churches, having come into this wider form through the beginning made in the holding of mission conferences by representatives of different denominational boards. The twenty-first such conference on Foreign Missions will convene in January at Garden City, Long Island. The Federal Council Commission on Foreign Missions, so far from wishing to duplicate or supplant these conferences, is working in full co-operation with and support of them. Providence permitting, some echoes of the Garden City conference may follow in a few weeks, as the writer has been asked to represent our mission board there.

Bally, Pa., Jan. 10, 1914.

Correspondence.

Napier, Pa., Jan. 16, 1914. Holiness is for this life. Most preachers teach their congregations that it is impossible to live in this world without sin, but what does the Bible say? It says: "Be ye therefore perfect, even as your Father which is in heaven, is perfect." Matt. 5:48. "Be ye holy, for I am holy." I Pet. 1:16.

Some people have the idea that one can not be holy or attain to Christian perfection until he dies. Should one wait until he is dead to obtain that which he so much needs now to enable him to live as God commanded him to live? Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world. Does that sound as if one were obliged to wait until he dies to become religious and holy or to attain unto Christian perfection? As he is when death claims him, so will he be forever. Reader, this life is the whole of probation. Therefore prepare to meet thy God. Now is the accepted time.

Emma Burket.

Berne, Ind., Jan. 21, 1914. The churches of Berne have recently passed through a week's series of evangelistic meetings. These were held from December 28, 1913 till Jan 4, 1914. Each forenoon and afternoon (except Tuesday and Thursday afternoon and Saturday morning), Dr. Munz, of Warrenton, Mo., preached and had Bible study hours in the German language. Throughout these services the life of the Prophet Elijah was studied. On each evening (except Thursday evening) Dr. Stiefel, of Berea, O., preached in the English language. On Thursday evening the union choir of 200 mixed voices gave a song service. Prof. Lorenz of Dayton, O., led the singing. Many young souls were brought to Christ and surely more were brought to conviction.

On Monday, January 5 the church had its yearly business meeting. At this meeting a call was extended to our dear brother, Rev. P. R. Schroeder, to serve the church as its pastor for indefinite time. Later Rev. Schroeder accepted the call and will be ordained as bishop on Sunday, Jan. 25. Also Mr. C. A. Neuenschwander was again re-elected deacon and E. J. Liechty was re-elected trustee for a nine years' term.

We are glad also to say that the pipe-organ which the church bought some time ago, has arrived and is being installed.

On Sunday evening, Jan. 25, Mr. E. S. Shumaker of the Anti-Saloon League of Indiana will speak at the church. On the following day there will be an organization of the dry forces in the county at Decatur. This is to help the Anti-Saloon League to place prohibition in the new constitution of Indiana. May the Lord grant His blessings also to this work.

With greetings to all readers,
G. S.

Editorial.

A lad in a certain family, of whom everyone in that relationship was very proud, once brought home from school a specimen of his skill in drawing, which the teacher had highly praised. To be sure, the fond mother and father were elated with this evidence of the lad's progress and it was quite natural for the mother to want to preserve this production of her bright little boy. (Mothers will have a way of laying up little tokens and keepsakes against the day when they will be brought out and examined by some interested party.) But where were they to find a safe abiding place for the drawing? Yes, where were they to look? Bureau, closet, attic and trunk were all suggested, but all rejected for reasons satisfactory to the mother. Alas! Could there be no safe keeping place for the product of her precious genius?

"Why not put it in the family Bible?"

"Yes, that's it," she exclaimed with the enthusiasm of one who has made a useful discovery, "We will put it there and it will be safe until Willie becomes a man."

Of course, if family Bibles are safe hiding places for little trinkets, it is a pretty sure evidence that that Bible will not be much worn by use. Bibles are not parlor ornaments and it is gratifying to note the great unwieldly family Bibles one used to see on the marble-top table in the parlors of our friends where no one ever touched them but the parson on his semi-annual visit, or the maid on Fridays when she dusted, has given way to the less dignified but more practical smaller editions which may be carried in the coat pocket or packed in a dress-suit case when one desires to carry it along on a journey. But when all is said, that may be said concerning the neglect of the old family Bible, the fact remains that although the Word of God is the most printed of books, a great majority of the copies in existence are seldom read. People still think they must own Bibles, and even a family not committed to church membership would not want to be without a Bible in the house. To confess not having one would be almost akin to confessing a crime. But, people are not as much impressed with the importance of reading it as they should be. With all the efforts put forth by Sunday schools, Bible classes, Young Peoples organization, Y. M. C. A.'s and Bible Study circles, any pastor will confess with sorrow that there exists greater ignorance of the Bible today than fifty or a hundred years ago when the Bible and the hymn book and the almanac were about all the literature to be found in the ordinary home. The reason that expository preaching falls so flat in our churches today is not because we are without ministers who realize the importance of it, or who could be a power in that line if they wanted to, but because the ordinary run of church goers are so utterly unfamiliar with the Bible, except perhaps a few popular passages, that they could not follow an expository sermon if they had to listen to one. Those few preachers who do still occasionally attempt preaching of this kind, if they knew what their people say about their sermons, would, to put it very mild, have no reason whatever for being encouraged.

Boys are religiously inclined although by the superficial efforts made to be of some spiritual help to boys, say of from eleven to eighteen, in some quarters, one would think that it would be almost a waste of efforts to attempt to get a boy's point of view on the great subjects of religion and from that work up to real spiritual helpfulness. Either boys of this age are talked to as though they were children in size and intelligence, which offends their sense of dignity, or they are preached at as though they were mature, which is decidedly disinteresting to them. There are but a few sentences concerning the boyhood of Jesus given by the sacred writers, but that which is given is tremendously significant. "Jesus increased in wisdom and stature, and in favor with God and man." In other words, the time was one of intellectual, physical, spiritual and social development. The same possibilities of development as presented in every maturing youth. If that development is not properly directed the responsibility lies with those who should not only direct it, but who, too, should have an intimate understanding of that period in order to direct it properly. It is surprising how easily those of maturer years forget the view points and prejudices as well as the religious opinions to which they were given in their boyhood and go on in their relation with boys acting as though the boyhood period should have no consideration with them. The boy is religious and inquisitive. He wants to exercise his developing spiritual functions and he wants to know about God and things relating to Him. The religious care of boys is often regarded as difficult by pastors and Sunday school authorities, and so it is so long as no trouble is taken to study the boy's life and religion from the boy's point of view. Following is a sample of a boy's attitude toward the greatest of all facts—the fact of God, written by one to the editor of a New York paper:

"Will you please write in the Globe and say whether there is a God or not? A man told me there isn't any. I asked the teacher and she said she didn't know, as some said there was and some said there wasn't. Mamma says there is, but papa says he doesn't know anything about such things. We boys had a debate about it and we thought we would ask you.

Jack."

The letter shows a concern about things which evidently were neglected in the circles in which the boys found themselves and unfortunately, it appears that none concerned themselves very much about enlightening them at just the critical points of their lives. Fortunately the editor to whom they appealed was a Christian man whose answer is well worth study and preservation. Should one desire to have it, the writer of this article, the associate editor, will be pleased to see to it that a copy is forwarded without cost to the one writing to him for it.

PREPARING FOR THE FUTURE.

In the parable of the unjust steward (Luke 16) we find things presented which we know are so entirely contrary to the spirit and teaching of Jesus that we avoid it rather than handle the difficult problems. Surely, Jesus could not commend the unfaithfulness of the steward, and He doesn't, He calls attention to the fact that he had been unfaithful. Neither is there anything to be approved in the steward's calling those who owed his master together and instructing them to pay less than they owed. He had no right or business to give away what was not his own. Jesus did not commend his dishonesty. In the study of parables it must be remembered that "a parable don't run on all fours." It has a point which must be discovered and should be applied. The rest of the detail is like the palaces, and landscapes, which the old artists used to fill in the back ground of their pictures simply filled in to bring out the picture. The point in the parable of the unjust steward is that he prepared for the future at the time when the best opportunity for doing so presented itself.

In a measure the future is an unsolved problem. When the writer of this article was a boy the place where his house is now located was a wild valley with a creek upon which he skated in winter and in which he went in swimming or fished for minnows in summer, flowing through it. Gypsies camped near the old stone bridge down in the hollow. Cows wandered about the meadow pastures near by. It was so far away from home, about a mile and a half, that on one occasion he was subjected to a severe application of the flat-hand process for having gone so far out into the country. Today creek, bridge and even the valley have disappeared. In the flat territory into which the section was changed by filling in, thousands of homes now stand and the boys have to go miles to find a lot big enough to play a game of ball on. No one could have foreseen the change. Yet in a measure those who were children then were going to school and preparing themselves for citizenship and the duties of life they would carry on there. Every life should be a preparation for changes to come. They will certainly come and call upon us to take up our responsibilities. Going to school, learning the truths of God at one's mother's knee, or reading His revelation in His book are the preparatory processes for future responsibilities. It is the duty of parents, teachers and friends to impress upon the growing generation that if they neglect opportunities now the time will come when they need the things they have lost.

Recently we heard a well dressed, well-spoken man ask a policeman the location of a certain street. "Go two blocks and you will be able to read the name on the corner post," was the direction. "I am sorry, but I can't read," replied the man. None of us can estimate how sorry he was or how often he had been sorry on account of this lack of education. Indeed every neglect will some time bring its sorrow. Much of our neglect is without excuse. More than a hundred years ago there were two pleasure-seeking, idle youths enrolled at one of the colleges at Oxford. Like so many in colleges today with all the opportunities open for their improvement, they wasted their time in student foolishness. One was a man of ordinary ability, the other was a man of exceptional natural ability. To the latter the former one day remarked, "If I had the ability you have," or words to that effect, "I would do something worth while." The words made an impression. The youth saw a vision of usefulness before him and proceeded to make his vision come true. After years of hard work and application he produced two books that did more

to check the wave of infidelity sweeping over the world at that time than any other two books, excepting the Bible. The books were Paley's "Natural Theology", and his "Christian Evidences."

We want to see visions of usefulness and service; then we want to follow up these visions with hard working application, the result will be blessings to ourselves and to others.

A vision is not always a delightful one. Some are saved by visions of future distress. The steward saw himself a possible beggar or a thief and it made him "hustle". A certain phrenologist (we are not defending the science because it is largely humbug) in examining the head of a man during a public demonstration, said to him, "You have every mark of a thief written on your head." There was a titter among the friends of the subject because he was a banker handling thousands of other people's money, an official in the church and a man beloved for his philanthropy. Later he asserted to a little circle of friends, "The fellow was right, I know myself well enough to know that if I were not afraid of disgrace and punishment I would be what he said I was." The man had imagination. He could see visions of a terrible future in case he lapsed and the vision saved him. Revelations of punishment are not the useless rubbish inherited in our religion from a superstitious past, as some would pretend. They are preserved for us so that we might take heed to our ways. The wise man does not advise us to go to the ant for lessons of industry for nothing, neither does the prophet make one say, "The harvest is past, the summer is ended and I am not saved," for nothing; they both know, and would have us know, that if we neglect present opportunities, we will come to a time when, much as we regret our folly, we can do nothing to correct our neglect.

A threefold exhortation to be wise and prepare for the future confronts everyone; the first is God's Word, it makes wise unto salvation; the second is one's conscience, it is one's sense of right or wrong, it is one's common sense that speaks, and the last is God's Spirit in us, which witnesseth as much against evil and evil doing as it confirms the spirits of the just that they are the children of God. Listen to these voices, and, though earth may pass or trouble confront, one is safe.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

NOTES ON THE SUNDAY SCHOOL LESSON

Feb. 8.

Darkness and Light.

Luke 11:14-26, 33-36.

Golden Text—Luke 11:35.

One of the things the devil would use to make people dread him less is to have them believe that "there is no personal devil." In our text we see him at work. He had made some one dumb. The devil is following the same tactics today. If he succeeds in keeping some one silent who should be speaking he has gained an advantage. Unfortunately there are too many dumb Christians. They don't testify of what God has done for them. They don't pray when they should, they see sin, and hear sin, but keep silent instead of denouncing it with all the righteous power they can command. Were Christians to rebuke profanity when they hear it, for example, the amount of profane swearing so commonly heard nearly everywhere, would surely decrease. Because Christianss don't speak, graft, corruptians don't speak, graft, corrupteverywhere. It only needs the Christian to say so and these things would certainly stop.

Some wondered when they saw the miracle. The work of Christ tians don't speak, graft, corruption for wonder. Even sinners marvel at the great power of righteousness and of the cross, but wonder is not enough. Great demonstrations of God's power are given to convince, convict and convert. If one only stops to wonder and does not surrender the great power of the cause has failed for that one.

The critics of Jesus had come down especially from Jerusalem to pick flaws and find fault. Such an attitude toward good betrays a hard heart and a determination to remain in sin and be aggressive in doing evil. These critics of Jesus were of a class who hate right because they are rebuked by it. They should have looked to themselves to see how that the devil tries to do evil by appearing to do good. They, and not Jesus, were the wolves in sheeps' clothing.

Jesus knew their thoughts. This is something that people often lose sight of. Many do not openly express their criticisms of spiritual things, but they have them just the same. God "knoweth the heart and readeth the thoughts of the mind." Some day these thoughts will rise up in judgment against them.

Jesus replied that the devil could not cast himself out. He had done good to the dumb person, the devil had entered him to do him hurt. The result of what He had done was good, the result of the devil's efforts was evil. In the face of what He had done some were unreasonable enough to demand a proof that He was the Messiah. What greater proof could He bring than when the devil was forced to leave at His demand.

There are but two classes o people in this world. Those who are against Christ, and those who are for Him. A divided kingdom a divided house and a divided heart cannot endure. One must be Christ's or not Christ's; pure or impure; saved or lost. To which of these classes do we belong? is a point to be impressed in this lesson.

The picture of the devil returning to the heart swept and garnished, in sevenfold power, is the picture of one who has reformed but not been converted. We may put evil from us, but if we have not received the new heart from God, putting one evil away simply means making room for others.

Christ's own are to be lights in the world and are so placed that they may shine for Him. Lights are used for showing the way, for warning, for bringing comfort. Such are our tasks.

The body sees by the eye and is guided by it. As the eye is to the body so is the will to the spiritual man. If the eye does not work properly the body is in darkness and if the will of man is not turned toward God and toward doing His will the soul is in darkness.

NOTES ON THE C. E. TOPIC

Feb. 8.

Twelve Great Verses. II. The Safety Verse.

"The Lord is my light and my salvation; whom shall I fear The Lord is the strength of my life; of whom shall I be afraid?"

Jesus once said, "I am the light of the world." Nothing can inspire greater confidence than light. People who tremble and fear in darkness are brave in the light of day. Men fear in the dark because they are then alone and it is against human nature to be solitary. In darkness one is as helpless as though bound with fetters of steel. Without Christ, the light of the world, the human kind would be pathetically alone and without assurances concerning the surrounding dangers and the future uncertainties. Without Jesus to give men strength the dark hours of their lives would be utter hopelessness and utter helplessness.

Darkness stands for ignorance for trouble, for doubt, for despair and for death. How may we look to the Lord for light on these things? (1) It is the nature of God to reveal to His children the things they cannot know. He reveals to them the reason why they exist, how they fell, and how they are redeemed by the death of His Son. Wherever God's revelation of Himself, His Word and His Son are accepted, enlightenment both material and spiritual are sure to follow. (2) In the dark hours of our trouble real comfort is only possible when we look to Him. The troubled child of God knows what it means to have the help and comfort of the "Man of Sorrow and acquainted with grief". (3) Doubts are devil-inspired; assurance is heavenly and from God. Faith in Him drives away the fears that doubt inspires. There is no despair possible for him who accepts the promises of God in faith. (4) Death, the king of terrors, has lost his sting through the victory of Christ over death. If He arose, we shall rise. Since He lives forever, we shall live.

Weakness is but natural to so small a creature as man who has to face the powers of earth and of hell. We cannot even master the trials and temptations of our own flesh, yet to us there is the assurance of strength that shall take away every fear. How can this be? By accepting God in faith as our helper and defender. Faith means confidence. We must prove our faith by absolute confidence in His Word, the finished work of redemption in Christ; the assurance of eternal life; and, the promise that He is always with us. With faith goes prayer. Prayer is the power that brings us the assistance of an all-powerful God in our needs. It is the way that leads us into His presence and enables us to make our needs known. The Spirit's continued presence with the Christian gives him the witness that he is the child of God. He directs his life, He enlightens him and He fills him with energy and enthusiasm for His cause. Can we then grope in darkness and fear though evil is great and powerful? Need we fear or be afraid?

Unless we beware, the Word, which is meant to point us a way to God, may actually intervene and hide Him from us. The mind may be occupied and interested and delighted at what it finds, and yet because this is more head knowledge than anything else, it may bring little good to us. If it does not lead us on to God, to glorify Him, to receive His grace and power for sweetening and sanctifying our lives it becomes a hindrance instead of a help."—Murray.

News of the Week.

MINERS WOULD PUT BAN ON EMIGRANTS

Resolution Adopted to Prohibit Their Landing Until All Surplus Labor Is Employed.

Indianapolis, Jan. 25. — Absolute prohibition of emigrants from any foreign country from landing in this country was demanded in a resolution adopted by the United Mine Workers' convention, at Tomlinson hall, Saturday. The resolution, as it reads, asks for laws that would prohibit "emigration from any foreign country," but the purpose of the resolution was to prevent emigrants from other countries from landing in the United States until all surplus labor here is fully employed.

The following resolution came from Roslyn, Wash.:

"Resolved, That we favor a shorter workday and that the hourse of labor be cut down until all surplus labor is fully employed.

"Resolved, That we favor the enactment of a law prohibiting emigration from any and all countries until all surplus labor is fully employed.

For Benefit of Foreigners.

"Resolved, That we favor the enactment of a law compelling all corporations or individuals who employ labor by contract or agreement, to print all contracts, agreements or precautionary instruction against dangers of any kind, whereby the lives or limbs of persons are endangered, in the languages of the different nationalities whom they employ.

"Resolved, That we favor the enactment of a law compelling employes to pass an examination for competency as to their qualifications as a competent miner before they be allowed to work in any coal mine, and that certificates of competency be granted to them if they are qualified."

This resolution was adopted unanimously, and without discussion.

GOETHALS TO BE NEW YORK POLICE CHIEF

Panama, Jan. 23. — Colonel George W. Goethals, chief engineer of the Panama canal, recently was tendered the position of police commissioner of New York city by Mayor Mitchel and in reply to the letter sent him by the mayor through George W. Perkins signified his willingness to accept the post under certain conditions. These conditions were that he should be permitted to remain on the isthmus until the canal is completed and in successful operation and that he be given complete control over the police department.

THIS IS SOME MODEL.

Summit, N. J., Jan. 24. — The record for model prisoners in this region has been broken. A patrolman placed a man on a trolley car, gave him car fare and told him to get off at the county jail in Elizabeth. He was further instructed to tell the warden he had been committed for twenty days in default of a fine of $5. Michael Hanlon, the prisoner, charged with being disorderly, did as he was told by Patrolman Daniel J. McNamara, and arrived at the jail on schedule time and presented himself for admission.

THREE CALIFORNIA TOWNS ARE CUT OFF BY FLOOD

Los Angeles, January 26.—Santa Barbara, Ventura, and Oxnard had been cut off from the rest of the world for more than fourteen hours today. The Southern Pacific had lost its valley branch south of Mojave, and suburban electric traffic around Los Angeles had been badly crippled.

This was the third day of the worst storm southern California has seen in years. Almost continuous rainfall Saturday night, with slight lifting of the clouds, yesterday, followed by even heavier downpour most of last night, brought the season's precipitation six inches and more above normal.

When Santa Barbara was last heard from water was two feet deep around the southern Pacific station.

The rainfall for the storm measured 4.44 inches up to 8 o'clock early today and the weather hureau predicted rain for the next twenty-four hours. The storm brought the seasonal total of rain up to 13.76 inches, which is 6.35 above normal, a record equaled only twice in the history of the local weather bureau.

COLOMBIA DISTRUSTS UNCLE SAM

Washington, January 26.—The declaration of James T. DuBois, former United States minister to Colombia, that this government should no longer delay making reparation to Colombia for the taking of Panama, by Theodore Roosevelt has attracted wide attention. Mr. Du Bois was, for many years at the head of the American legation in Colombia, and is thoroughly familiar with the story of how the United States grabbed the canal strip. In his address here the other night, he told what he thought the United States ought to do. His plan is this:

"1. Moral reparation to Colombia in the shape of a formal expression of regret that anything has happened to disturb the ancient friendship that existed for nearly a century between the two countries.

"2. The fixing of the boundary line between Panama and Colombia in harmony with the old law of 1855.

3. "Granting to Colombia preferential rights on the Panama canal.

4. "Extending to Colombia the good offices of the United States whenever Colombia may request them, and it is proper for the United States to use them.

"5. Indemnification to Colombia for her reversionary rights in the Panama railroad and other material claims, all amounting to from $18,000,000 to $20,000,000.

"Should you ask me, can we afford it?" said Mr. DuBois, "I would answer, yes. Should you ask me, what would we get in return? I would say, we already have it. Should you ask me what it is, I would tell you frankly and honestly, it is Panama, which, within this century, will be the richest territory of its size in the world."

HIGH FINANCE CAUSE OF RAILROAD'S RUIN

Washington, January 26.—Financial operations—not ordinary railroad difficulties—were the cause of the receivership of the St. Louis and San Francisco railroad system, according to the interstate commerce commission's investigation, reported at the direction of the senate.

Although the report says the senate resolution "does not call for expression of opinion or recommendations," it does declare, referring to the sale just before the receivership of $3,000,000 of 5 per cent. bonds. French series, at 78 to Speyer & Company, of New York, "that the sale to the investing public through bankers at a time when every appearance indicated the insolvency of the issuing company invites and warrants the condemnation of all who assisted or participated in each sale.

N. Y. CENTRAL DROPS LAKE ERIE & WESTERN

Indianapolis, Jan. 23. — Simultaneously with the announcement of the appointment of H. A. Boomer, general superintendent of the Lake Erie & Western railroad, to the office of general manager of the road, word was received in Indianapolis today of the separation of the Lake Erie & Western from the New York Central system and its operation in the future as an independent road.

The announcement places Mr. Boomer as the chief offirial in charge of the property and business of the Lake Erie & Western and the Northern Ohio Railroad company, a branch of the road. The announcement was issued from the office of A. H. Smith, president of the New York Central lines, in New York. The stock of the Lake Erie & Western is owned by the New York Central Lines east.

THE "VATERLAND", WORLD'S BIGGEST LINER

The liner Vaterland of the Hamburg-American line, which is now the largest ship in the world, surpassing her sister ship Imperator in every dimension, is rapidly nearing completion. Some idea of her enormous size may be gained from her three great funnels recently placed in position, which rise to a height of 146 ft. above the water. The stacks, which are sixty-two feet in height, are oval in shape measuring 20 by 30 feet. Each funnel consists of two parts, an inner funnel and an outer tube which serves for cooling off. In the accompanying illustration one of the outer funnels is shown being slipped over the inner tube. The most powerful derrick ever constructed is required to handle these enormous cylinders. The Vaterland measures 960 feet in length, 100 feet in width and is of 58,000 tons burden. She will sail on her maiden trip to New York early in the spring.

STORM TOSSED SHIP REACHES NEW YORK

New York, Jan. 24. — After one of the roughest voyages in her history the White Star liner Majestic arrived here today with Mr. and Mrs. Francis B. Sayre, son-in-law and daughter of President Wilson, aboard. The liner docked at 9 o'clock. A rope was tied around Mrs. Sayre's waist when she climbed down the ship's ladder to the revenue cutter Manhattan. So violently was the vessel tossed by the high seas that Mrs. Sayre was thrown to the floor in her state room Sunday and suffered a sprained wrist.

Every passenger on board complained of the terrific storms encountered. On Sunday the waves broke over the vessel and entered the social and dining saloons. The water smashed a post in the dining room. One passenger said the water had entered his drawing room, drenching his clothing. Mr. Sayre said his drawing room had also been soaked. Captain Beadnell was almost constantly on the bridge.

MILITANTS' BOMB BLOWS UP BIG CONSERVATORY

Glasgow, Scotland, Jan. 24. — A bomb outrage, believed by the police to have been carried out by militant suffragettes, today, destroyed the extensive conservatory in the Glasgow botanic gardens, known as the Kibble Crystal palace. The great glass roofs and sides of the structure were blown into thousands of pieces. Many valuable plants were ruined.

A caretaker succeeded in severing the fuse of a second bomb just before the first one exploded. He had a narrow escape from losing his life by being struck by some of the flying splinters of metal and glass.

Footprints and remains of food found in the bushes in the vicinity of the conservatory indicate that the perpetrators of the outrage had hidden for some time awaiting an opportunity to set the fuses of the bombs.

SENATE VOTES $40,000,000 TO AID IN BUILDING 1000 MILES OF RAILROAD IN ALASKA

Washington, Jan. 24. — By a vote of 46 to 16 the senate passed late today the Alaska railway bill, directing the president to purchase or construct 1000 miles of railroad in Alaska at a cost not to exceed $40,000,000.

Fifteen republican senators and Senator Poindexter, progressive, voted for the bill. Senator Bacon, Hoke Smith and Williams, democrats, voted against it.

The bill places upon the president responsibility for the selection of the route from tidewater to the interior of Alaska and the construction, equipment and operation or leasing of such lines as he may construct or buy to constitute this route. The broadest powers are conferred upon the president in carrying out his duties.

ROCKEFELLER MAKES ADDITIONAL GIFTS

New York, Jan. 23. — The Rockefeller foundation which handles the funds set aside by John D. Rockefeller for educational and philanthropic uses, announced today that the appropriation of $10,000 a year for ten years for the support of the American academy in Rome and of $10,000 for the relief through the American Red Cross of suffering in Bulgaria due to the Balkan war.

REBELS SLAUGHTER WOMEN AND FEDERAL SOLDIERS.

Mexico City, Jan. 24. — One hundred women and children and 150 federal soldiers were massacred by rebels recently near Vanegas, north of San Luis Potosi, according to reports received here today.

The soldiers with the women surrendered to the rebels and were taken to a ranch near Matehuala, where the alleged butchery occurred. Major Rebollo and Captain Ramirez and a handful of men were the only ones to escape. Thef arrived here today bringing news of the affair, which occurred several days ago.

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BY

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, FEBRUARY 5, 1914. No. 6.

EVENING QUIET.

By Virgie Mendenhall.

The twilight deepens into night,
The day has reached its close,
And passing now the rays of light
With the western sky of rose.

O Spirit of all truth divine,
Now let us feel Thy power,
In spirit to commune with Thee
In this most quiet hour.

Hush all the clamoring of our hearts,
Make us to look to Thee,
That in this holy eventide
We purified may be.

May our small voices be made still,
That we may list to Thine;
And our weak spirit wilt Thou fill
With the loving strength of Thine.

Thus may we feel each eventide
Thy helpful grace and power,
That on the morrow we may serve
Thy children every hour.

And when have passed all day and night
Which to us mortals come,
Oh, may we see in clearer light
Our souls with Thine at home!

Economy, Ind. —Rel Telescope.

ANNOUNCEMENT AND INVITATION.

The twentieth session of our General Conference shall, the Lord willing, begin on Wednesday, the 2nd of September, 1914, at 9:30 a. m., in the Neuhoffnungstal church near Menno, Okla. All our congregations are heartily invited to be represented by their delegates. Such congregations that intend to become members are also asked to choose delegates for their representation. The names and addresses of all delegates should be reported to the secretary at least one month before the opening of the conference. It is further desired that all reports of boards and committees should be presented in English and in German.

Let it be our hearty prayer and our faithful effort, that the deliberations of this session may again serve to promote the upbuilding of the kingdom of God.

H. D. Penner, Pres.
G. N. Harms, Sec'y.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

NEWS AND COMMENTS.

We have before us the Directory of the Mennonite Church, Deep Run Charge. It contains a picture of the Deep Run church, the organization of the Deep Run and Springfield churches and Sunday schools, the constitution of the Deep Run church and a calendar of services for the year 1914.

Our church has been dedicated. Praise God! For reasons that I hope to mention in a later letter, not so many were present at this service as we had hoped to have, but nevertheless, the Lord was with us. Baptized a poor dying leper on Christmas Day. This morning we laid him to rest near the river side. Poor boy, he has suffered much from this loathsome disease. Now he is at rest. We believe he is with Jesus, whom he so gladly confessed. With kindest New Years greetings from Mrs. Penner and myself, I am, yours fraternally,

P. A. Penner,

Champa, India.

Celebration of the 100th Anniversary of Peace Among English Speaking Peoples, 1914–15.

On Christmas Eve, 1814, Messrs. John Quincy Adams, James A. Bayard, Henry Clay, Albert Gallatin and Jonathan Russell, on behalf of the United States, and Lord Gambier, Dr. Adams and Henry Goulburn, Esq., on behalf of Great Britain, signed the Treaty of Ghent, which ended the war between the two countries.

Shortly thereafter Mr. John Quincy Adams expressed the hope, so wonderfully realized, that the peace thus restored should be enduring, saying, "May the gates of the temple of Janus closed here never be opened during the century."

A few months later peace societies sprang into being in both America and England; and within three years, by formal agreement, the boundary line between the United States and Canada became a mere political limitation, like the peaceful boundaries that separate the states of the American Union, instead of a series of fortifications between two nations mutually distrustful of one another.

Believing that the blessings that have followed in the train of the peace thus established cannot better be brought to the attention of the world at large than by a fitting celebration, the American committee at its initial meeting, held four years ago, formulated a plan for this purpose. The proposal was soon thereafter laid before the peoples of Great Britain and the self-governing colonies of the British empire.

The American committee was animated by a patriotic impulse and the belief that through an adequate world-wide celebration of a century of peace great good would be accomplished towards the rational settlement of international disputes. And it hoped and hopes to effect this through the creation of a sentiment which shall educate the peoples of the world to regard forbearance and mutual understanding as virtues to be cultivated by governments and nations, as well as by individuals.

The committee also considered that through the association of the peoples of many nationalities in a common commemoration necessarily there would result increased acquaintance, friendship and mutual understanding which are essential to permanent peace.

Work of Intra-Mural School.

The story of the Intra-Mural School for Convicts in the Maryland Penitentiary, appearing in a series of articles in The Baltimore News, is most heartening. One "exhibit" is a "composition" written by a convict who six months before could neither read nor write. Another is a group of words and sentences in both English and Chinese, written, after four months in the school, by a Chinaman 66 years old, who, when he entered, could speak little English, and could not read or write at all.

What impresses one in such results, as in the general work of the school, is not so much the development of the prisoners as the skill of the teachers. There is a moral here for everybody who longs to improve conditions in any direction. Pious wishes are absurdly inadequate to any real task. They may be the prerequisite of reform, but they wait upon intelligence and energy. In our political system there is often no serious effort to get the right men; and with the best of will they are difficult to find and to enlist.

Those who are stirred by the need of doing something meanwhile grow impatient, and cry out against a civilization which allows evils to go unremedied. They fail to realize that the securing of the necessary means is as indispensable as the desire to cure, and may be longer in coming.

The beginning of the Protestant church in a Spanish village is thus described by Pastor Theodore Fliedner: "A peasant was brought to Madrid to undergo a serious operation. On his recovery his wife came to take him home. While in Madrid, she saw a Bible for the first time, and bought it. The husband and wife read it together, and a new world opened to them — they were taken hold of by the power of the gospel. Another, a drunkard and gambler, joined them. He, too, was won over. Besides the Bible, they possessed the Pilgrim's Progress. One day I received a letter from the village, of which I did not even recognize the name, begging me to come as soon as possible; a number of persons there were anxious to hear a gospel sermon. I went, and in spite of the difficulties which were made by the clerical party, I was able to preach in a yard to a large congregation."—Missionary Review of the World.

Two African chiefs came to Chalmers and said, "We want Christian teachers, will you send them?" Chalmers had none to send, and he said, "I have no one; I cannot send any one." Two years passed away and those two chiefs came to him again. Chalmers himself was at liberty, so traveled over the intervening country, and arrived on Sunday morning. To his surprise he saw the whole nation on their knees in perfect silence. Chalmers said to one of the chiefs: "What are you doing?" "Why," said he, "we are praying." "But," Chalmers said, " you are not saying anything." "White man," the chief answered,

"we do not know what to say. For two years every Sunday morning we have met here; and for four hours we have been on our knees and we have been praying like that, but we do not know what to say." — Christian Worker.

A Denominational Crusade.

Bishop Berry, of the Methodist church, utters these weighty words in behalf of the church papers: "In my humble judgment the next great denominational crusade is vitally related to the success of every part of our church life. It would pay every one of our benevolent boards to set apart men and money to help in such a propaganda. The people need the information and the appeal which our papers carry to them week by week, and the result of the wide circulation of our papers would be amazingly beneficial.—American Friend.

Fifty Years of National Reform.

Fifty years ago this January the National Reform Association had its birth in the city of Pittsburg, Pa. It has just appropriately celebrated in this same city its fiftieth anniversary. Beginning with a few score of people such as Justice Strong of the United States Supreme Court, Judge Hagans, of Cincinnati, the Hon. John Alexander, of Xenia, Ohio, President Seeley, of Amherst, Prof. Taylor Lewis, of Harvard, Dr. E. R. Craven, of Yale, Dr. J. H. Mc Ilvaine, of Princeton, Dr. H. H. George, of Geneva, Drs. J. R. W. Sloane, David McAllister and Sylvester F. Scovel, of Pittsburg —all men of distinction—it has now become a great organization of thousands of Christian patriots of every name — including many eminent statesmen, jurists, attorneys, educators and reformers—in every state in the Union.

It is and always has been a citizenship organization, distinctly Christian and as non-partisan as it is non-ecclesiastical. It has for its object the maintaining, promoting, perfecting and perpetuating of our national Christianity—our Christian usages, customs, laws and institutions, in short everything Christian in our national life and character.

Among its achievements within the past half century are the production of a Christian citizenship literature which for completeness, accuracy and practical value is unsurpassed if indeed equaled; the practical revolutionizing of Christina public sentiment in its attitude toward the Bible or Christian principles of civil government; the correlation of moral reform movements, becoming a sort of a clearing-house for all such; the securing of a devout acknowledgment of God in seventeen of the eighteen state constitutions changed, and in thirteen state constitutions originally formed within the past fifty years; the enactment of laws in Colorado restricting unscriptural marriage and divorce; the reversal of the decision of the supreme court of Nebraska against the reading of the Bible in the schools of that state. It has also an honorable part in the enactment of a recent law, requiring Bible reading in all the schools of Pennsylvania.

The annual report of the association for 1913 shows that more than 7,000,000 pages of literature in behalf of distinctively Christian citizenship were distributed during the year; 500,000 people reached by secretaries and others in the field; a series of scores of institutes, conferences and conventions held in all sections of the country and culminating in a World's Christian Citizenship Conference attended by fully 20,000 people from fifteen different countries, the proceedings of which in full are printed in a volume of over 300 pages, octavo size, that sells for one dollar, postpaid; an expenditure of over $37,000 for the year's work.

The special propaganda of the association announced for 1914 is fourfold: co-operation in the effort for nation-wide prohibition of the liquor traffic, better observance of the Lord's Day with special reference to the closing of the gates of the Panama Exposition on that day, the suppression of the evils of Mormonism by the passage of an amendment to the Federal constitution prohibiting polygamy and the securing of Bible reading in all the schools of the country. The association at its late annual meeting unanimously adopted as its slogan, "The Bible in Every School in America", and inaugurated a campaign to raise for expenditure this year in the carrying out of this slogan the sum of $25,000, of which $5,000 have already been raised.

Full information concerning the association and its work can be had by addressing the National Headquarters, 603-604 Publication Bldg., Pittsbur, Pa.

WHAT SHOULD BE THE RELATIONSHIP OF OUR CHURCHES TO ABSENT MEMBERS? AND TO NEGLECTED RURAL COMMUNITIES?

Written for the M. D. Conference by P. R. Schroeder, Berne, Ind.

In the past ten or fifteen years the number of absent members in our churches has rapidly increased. Land openings have attracted men. High prices on their own land have caused them to sell. Through this and other causes neglected communities have developed. These are apt to come, in the first place, where numerous families move away, finally bringing the old community to such conditions, that it can no longer maintain definite aggresive church work. They are apt to come, in the second place, in such instances where three or four families—possibly even ten or twelve —of a certain denomination, settle in a new community, without willingness on the part of any of them to join hands with some other denomination that already has a good foothold on the community—and, possessed of too little spiritual energy to upbuild their own denomination.

The country church on the whole seems to have developed into a problem throughout the land. With the exception of several denominations whose constituency consists chiefly of sturdy farmers and plain village merchants, there is no doubt but that the problem exists generally. And those denominations with which this is not yet the case, must needs work ahead to ward off the threatening danger of such a problem developing through contact of its churches with others where the difficulty is real. But the danger is threatening even through such circumstances as are mentioned in our theme: absent members and neglected rural communities. The names of absent members can be found upon the records of almost all of our church books. Neglected rural communities lie at our door. Nor need these neglected communities necessarily be of Mennonite constituency. We have too long been cold towards any but those who are of the same stock as we are, and we must be willing to acknowledge that a large part of our duty is towards those that have no church home. Among absent members we must find several classes, in the first place, those already mentioned, in the second place, and less important than the former, are those who live just a little bit too far from the church to insure regular attendance, and also those who through some cause or another have grown cold.

Some problems that are more generally found among country churches, might be mentioned as causes for existing conditions. The place of meeting at times is too small and quite inconvenient for church purposes. Individual members live too far away. On account of the overcrowding of work during the week the Sunday worship loses its value. The discussion on Sunday of neighborhood affairs oftentimes detracts from worship. In some cases churches or congregations are organized out of jealousy. The pastor or the workers fail at times to harmonize the spiritual and the physical life of the members. The progresive farmer is frequently unwilling to acknowledge that he needs God. Some are unwilling to the mixture of nationalities in the same church. Taking the churches of our General Conference as a whole one might find instances of practically all these difficulties, even as they have been found to exist in churches of other denominations throughout the land.

Now the question is: what should be the relationship of our churches to members and communities among which such conditions exist. Let us consider several possible ways of meeting these difficulties.

All will agree, no doubt, when we say that each church should make a duty of training its members to become sturdy, stable, not so easily persuaded to move from one community to another. After it has once become part of one's nature to continue without faltering where one has begun, there will be fewer people leaving their homes for new communities, where they become the cause of existing deplorable conditions. This sturdy nature will also be a protection against decay in the home community.

Spirituality should be inculcated into the hearts of the church members. The farm should become a daily sermon to the man that toils, hard work ought to have the flavor of something spiritual. It should become so sweet through proper religious training that the two become inseparable. It would seem as though much of the rural problem will be removed where the spiritual and the physical, the sacred and the secular, become more united as God would have them be.

It is a well known fact that high prices of land have to a great extent caused the sales of farms and the consequent removal of church members from their home community. If this matter of high prices of land proves such a hindrance to the work of the church, then the church has a duty in this direction. It is her duty to remove hindrances that may lie in the way of the salvation of men and the spiritual advancement of the fold. Here, then, the church will find it necessary, through preaching and otherwise, to keep commercial interests subordinate to, and not dominant over itself.

Much can be done for those who are classed as absent members. They should be urged by their former pastor to attend church regularly, wherever they can do so. Could they not even be urged to join whatever church is found most convenient, even though it be a church of a different denomination? It would seem to me that in many cases this could be done even without sacrificing their Mennonite principles. Another thing that could be done would be for a church to keep a list of its absent members from time to time sending them in pamphlet form the synopsis of a valuable sermon that had been delivered from the pulpit just then; or sending them a card of greeting or a circular letter of encouragement at stated times. It might be of special interest to know that one of our European Mennonite pastors is carrying out the first plan suggested, namely that of sending a sermon in pamphlet form to absent members at stated times. There may be some that would think these plans un-Mennonite, but why should they be, when we consider that the written or printed word of encouragement has done untold good in many places?

In regard to neglected rural communities, what shall we say? Is it advisable for a Mennonite community of ten or twelve families to organize a congregation and work as best they can with their meager number? Has past history given us any assurance that a church membership of from thirty to thirty five is sufficient to remain alive and energetic? To both of these questions we are inclined to say, no. A community of such size would do far better to incorporate into the nearest church organization of a different denomination and sacrifice part of its denominational standard, in order to maintain that spirituality which would otherwise be threatened with decay. There may, however, be localities where this is not possible because no other denomination has organized work near by. Then we have a duty just as we have in larger neglected communities. Oftentimes a beginning can be made by starting a Sunday school in such a community. If it is within reach of one of our active churches, then a young man or several, of whom we know that they are active and spiritually minded, can be sent there every Sunday for work of this kind. In other cases a Home Missionary can be stationed at a needy place. There is very definite value in having older pastors of active churches visit such neglected communities occasionally. People who are shut off from regular active work often long to have in their midst some one of this character.

In the matter of stationing home missionaries at such neglected posts, the students of colleges and seminaries can frequently be found willing to undertake the work. Where they are not too far away they can do the regular Sunday work in the rural community and continue with their school work during the week. However, it would seem to be still more advisable to have such young men do this work during the three or four summer months, that they have free, for then they can give their whole time to the work.

One thing must be kept in mind. The weak places are not built up by weak material. Weak churches and neglected groups need leaders that are strong and aggressive. for almost always will a weak man become discouraged in a weak place. Our leaders must have ideals, they must have brain power, they must have soul power, they must be leaders called of God. They are there and often times wait but to be called.

The fact that the rural community as a whole has become a pressing problem, has caused many pastors and scholars to make a thorough study of the matter. Much material is available on the porblem of the country church. Now, it is very reasonable that a man should be acquainted with his field of work. Here, then, is a piece of work for every pastor that has to deal with country church members, for every committee or board that is responsible for the reclamation of absent members and neglected communites: namely, the study of these problems from the various standpoints, as presented by men to whom the country church problem is vital.

It may be said, after we have gotten ourselves acquainted with the call of the neglected communities, that there are very few of them that can be called Mennonite communities. Is there a work still left for us then? Yes, there is. If the working forces of our churches are greater than what we can make use of in our own spheres, then the call is directly extended to us to push outward. Let the Mennonite Church reclaim neglected communities of other denominations, and especially those that have relations to no denomination, where the forces of our sister denominations cannot cover the field. The rural surveys of Ohio and Indiana and other states show that there is an abundance of such communities. Let us strain ourselves to understand that others besides Low Germans, Bavarian, Swiss and Prussian people can be true Mennonites and true Christians. Let us open our doors to communities of Americans, Scotch, Irish, Swedish, French, or whatever they may be, if they are in need of the gospel.

Expansion is the call of the field of education, in the commercial world, in the policy of the nation, in almost all fields;—how much more is it not the call of the Church of God, which is suffering violence at the hands of a sinful world, because there is not enough activity?

The Mennonite Year Book and Almanac 1914.

Single copy 10 cts. postpaid
Dozen copies 90c postpaid

Deaths.

Geissinger. — In Zionsville, Pa., on Nov. 13, 1913, Alfred G. Geissinger, son of John B. and Rebecca Geissinger, aged 22 years and 10 months. Death was due to internal injuries received in a run-away accident and resulted in the course of a few hours. Funeral services were held on the 18th, Rev. E. S. Shelly speaking at the house and A. S. Shelly in the church, on Isa. 28:29: The deceased was a young man of an exemplary life, a professing Christian, active as a member of church in Sunday school and Christian Endeavor. His memory remains as an abiding blessing. Prov. 10:7.

Bieler. — At her home near East Greenville, Pa., on Nov. 18, 1913, Mrs. Rosanna Bieler, widow of Christian Bieler, who died a little over 12 years ago. She is survived by their two sons and four daughters, who have stood by the mother during these years keeping up the home on the old homestead. She has been an invalid most of the time of her widowhood till finally the spirit departed from its worn-out house of clay, at the age of 61 years, 9 months and 22 days. Funeral services were held on the 24th, conducted by her pastor, A. E. Shelly assisted by Rev. O. S. Kriebel and J. E. Bohner, pastors of neighboring churches.

Contributions.

FOREIGN MISSIONS.

General Treasury:

Herold church, Bessie, Okla., $16.21; S. S., Bergtal church, Korn, Okla., $5.63; S. S., infant class, Bethel College, $9.78; S. S., Bethel church, Fortuna, Mo., $40.55; birthday gifts of the children, Ebenezer church, Gotebo, Okla., $12.56; Hoffnungsfeld-Eden church, Moundridge, Kan., $21.86; Ladies' Mission society, First Menn. church, Aberdeen, Ida., $20; S. S., Zion's church, Donnellson, Iowa, $18.72; Y. P. S., Bethel church, Fortuna, Mo., $10.94; S. S., Hoffnungsfeld church, Moundridge, Kansas, $24.44; S. S., Zion church, Dallas, Oregon, $31.49; S. S., Neuhoffnungstal church, Menno, Oklahoma, $10; children of the S. S., Ebenezer church, Mt. View, Okla., $19.45; S. S., half of the collection for 1913, First Menn. church, Newton, Kan., $51.05; Salem Menn. church, Dalton, Ohio, $52.65; Y. P. S., First Menn. church, Newton, Kan., $5; Burrton, Kan., Menn. church, $4.15; S. S., Menn. church, Arlington, Kan., $16.80; West Zion church, Moundridge, Kan., $21.17; Neu Hoffnungstal church, Ringwood, Okla., $7; Bergtal church, Korn, Okla., $6.41; Zoar church, Langham, Sask., $25; S. S., Brudertal church, Hillsboro, Kansas, $27.16; Gustav P. Regier, Newton, Kan., $100; Hillsboro, Kan., Menn. church, $22.46; Christian church, Moundridge, Kan., $9.35; sewing soc., Halstead, Kan., $40; S. S., Hillsboro, Kan., $17.32; Tabor church, Goessel, Kan., $17.31; Neuhoffnungstal church, Meno, Okla., $14.70; Menn. church, Canton, Kan., $19.84; surplus of S. S. collection, Inman, Kan., $25.16; Hoffnungsan church, Buhler, Kan., $11; Menn. church, Weierhof, Palatinate, Germany, $20.40; First Menn. church, Reedley, Cal., $44; S. S., Gretna, Man. $10; Springfield S. S., Weatherford, Okla., $5; First Menn. church, Aberdeen, Idaho, $14; S. S., Deer Creek, Okla., $15.99; Y. P. S., Eigenheim, Sask., $4; S. S., Ruff and Warden, Wash., $11.24; Henry T. Reimer, Beatrice, Neb., $25; friend of mission, Upland, Cal., $15.40; Bergtal church, Pawnee Rock, Kan., $5; Alexanderwohl church, Goessel, Kan., $12.51; Rosina Kohler, Covell, Ill., 50c; S. S., Bethany church, Freeman, S. D., $93.-91; Menn. church, Medford, Okla., $18.75; Christmas collection, Altona, Man., $5.91; Christmas collection, church, Amsterdam, Man., $7.55; friend of mission, Altona, Man., $4; Sewing soc., Summerfield, Ill., $20; Menn. church, near Beatrice, Neb., $68.67; from Berne, Ind., mission box, $6.19; birthday gifts, 45c; friends of mission, $20; legacy from C. J. Lichty, $25.

Treasury for Special Gifts:

S. S., Bethesda church, Henderson, Neb., for church in Champa, $68.94; S. S., Reedley, Cal., for A. C. Funk memorial, $18; Sewing soc., Brudertal chuch, Kan., for A. C. Funk memorial, $18; ditto, famine sufferers, Janjgir, India, $18; Zion church, Elbing, Kan., Suki two friends, Janjgir, Ind., $40.

For Lepers in India:

Mrs. Johann Buhr, Edinburg, Man., $5.

Gratefully acknowledged,
Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

For Publication.

H. A. Leisy, Marshalltown, Ia., $1.

Gratefully acknowledged,
Mennonite Book Concern.

For Champa, India:

Rev. J. A. Fast, for lepers, $3; Maymie Reynolds, for mission work, $2; Mt. Lake Sewing soc., for Christmas, $30; sisters from Goessel for Bible women, Rp. 18.

Many thanks for all donations,
P. A. Penner.

Received for the Treasury of Pacific Dist. Conference.

Cong. at Ruff and Warden, Wash., $20; Brethren Wiens at Spokane, Wash., per P. R. Aeschliman, $5; Jacob Krehbiel, Lind Wash., ditto, $10; Daniel Krehbiel, ditto, $10; Andrew Schrag, Wash., ditto, $8.

Gratefully acknowledged.
S. R. Aeschliman, Treas.

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Editorial.

This week we have omitted some things in the Mennonite to gain space for the interesting description of Bro. Steiner's trip to India.

JOURNEY TO INDIA.

Lucknow, India, Dec. 17, 1913.
Dear Mennonite:

Our journey to the India mission field covers a period of a month and a half. During that time you attended church services on six different Sabbaths. Your heavenly Father spread His protecting arms over you for forty-six nights. Naturally during so long a trip many and varied have been our experiences.

On October 9, at 8:30 a. m., we bid farewell to home, friends and our own Bluffton. Our parents and others accompanied us as far as Lima, where we spent the day with a brother and sister of ours. At 6 p. m. on Erie's platform the final parting took place and the train then carried us away. While it is not easy to part from relatives at any time and especially for so great a distance and so long a time, it was much easier for us to leave loved ones, than it was for them to let us depart. But nevertheless all of them bore the burden nobly and in that moment they rejoiced with grateful hearts to know that their own families will now very soon be represented upon a foreign shore, carrying the glad tidings of salvation to a benighted people.

We traveled on the Chicago & Erie R. R. to New York City, because it is one of few railway lines, which issues tickets to ministers and missionaries for half fare, provided one travels beyond the Central Passenger Association. (I mention this because it is not generally known, and others might desire to make an extended Eastern trip. If so, write R. H. Wallace, Gen. Pass. Agt., Erie R. R., 50 Church St., New York City.)

Our four-day stop-over among relatives in Wayne Co., Ohio, proved to be a great blessing to us, and we trust to our friends there also. Upon request, we had the privilege to speak at both Salem and Sonnenberg churches on Sunday, October 12. At the Salem church they were in the midst of a revival, conducted by Rev. Stoner, of Massilon, Ohio, and we felt the spiritual awakening. Our hearts rejoiced once more ere we sailed, to see our aged uncle, John Steiner, who now is 85 years old.

During our sojourn in New York City we were pleasantly entertained at the Union Missionary Training Institute, Brooklyn. As every Mennonite, who ever attended this school, knows, that a return is like coming home, so it was in our case and I rejoice now more than ever before that I am a member of the U. M. T. I. family. Almost the entire student body accompanied us to the pier to bid us God speed and to see another of their own number sail to join her alumni upon whose religious territory the sun never sets. What a gathering it will be when her alumni, each with his or her blood-washed throng, will come from all quarters of the globe, to join the great Hallelujah chorus.

At 10 a. m., October 17, we embarked on the mail steamer "St. Paul" of the American Line and eight days later we arrived at London, where on October 31 we sailed on the S. S. "Arcadia" of the Peninsular & Oriental (P. & O.) Line for Bombay, arriving safely November 20.

It was a long voyage but a pleasant one; practically free from sea sickness; with ideal weather, even in the Red Sea, where the heat is generally considered terrific, one was comfortable; and protected by the guarding hand of our heavenly Father. All along the journey from America to India, we continually felt the prayers of many friends, which in behalf of our safety were constantly sent up to Him. The effectual fervent prayer of a righteous man availeth much.

Soon after our embarkation in New York City the purser delivered to us a large package of steamer letters sent to us by friends from the following states: Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma, Colorado, Kentucky, Tennessee, Pennsylvania, New York, New Jersey, New Hampshire, Ontario, England, China. As we read these messages they brought us real joy. Many of them expressed lofty sentiments and led one's thought to Him who commissioned us.

The great God is a wonderful Creator. That He placed the law of gravitation in the universe is nowhere more plainly visible than upon the sea. Because of the curvature of the earth's surface there is considerable of a grade between two given points that ships have to travel—called the "climbing of ships." If it were not for the attraction of gravitation, navigation would be practically impossible, for it would be most difficult for a vessel to get up the steep grade in the ocean and it would be extremely disastrous to "slide down the other side of the watery hill. Navigators tell us the distance between New York City and Southampton, England, approximately 3125 miles, is about one-eighth of the earth's circumference. A straight line drawn between the two points would mean that the center of the distance of 3125 miles is about 300 miles below the surface of the ocean. An elevation of 300 miles would have to be overcome in one-half of the total distance or 1500 miles between New York City and Southampton, making a twenty percent. grade. If this were real, vessels could not proceed up the grade and they would certainly meet with disaster the downward path. Therefore what an omniscient God we have.

Arriving in London, we at once sought the home of Mr. and Mrs. Roussel Hicks, great friends of missionaries, to which place we were directed by a former instructor of ours. We found our new friends to be a great inspiration to us during our stop in London, while we waited for the departure of the steamer to India. During this stay, we improved our opportunity of seeing some places of renown and of studying the life of the people. Among other places of interest, we visited Westminster Abbey and St. Paul's Cathedral. Many noted men of England are buried in these churches. Either statues are erected or tablets placed to their memory. A tablet to the memory of the Wesleys of early Methodism hangs on a wall in Westminster Abbey and another on the floor of a large hall with the memorable inscription to the life of David Livingston, the explorer, the philanthropist, the missionary, who planted the cross of Christ upon dark Africa, still hallows the sacred spot, which continues to send forth its mighty influence "to heal the sore of the world." We noticed, however, that by far the larger number of statues have been erected to the memory of warriors, rather than Christian men, leaders in the church, poets and philanthropists. This left with us an impression that soldiers fighting in the material kingdom receive a larger place in the interest of the church than do soldiers fighting in the poetical, philanthropic and spiritual kingdoms. We are not here to render judgment, but nevertheless we are inclined to wonder, whether a state church is able to lead souls into as high a conception of the true religion as is a non-conformist denomination.

We visited two slum districts, White Chapel and Hoxton, not for the sake of curiosity or sight-seeing, (for we have seen enough of such life in our work in the slums of Brooklyn and Chicago), but rather to study the methods of others, how to win these lowest of the low back to Christ. This may also be of some help to us in our foreign work, for in a sense slum work is heathen work. We called on Rev. Thos. Jackson, who, for 37 years, has been at the head of Working Lad's Institute, 210 White Chapel Road, which is under the direction of the Primitive Methodist church. Rev. Jackson is a noble-hearted man, full of the love for his Master, and is literally wasting his life for the sake of Christ and these boys. Boys, who have committed their first offense are sent to him and he takes charge of them. He feeds and lodges them, he finds employment for them, he gives them religious instruction and helps them into the right path. They are compelled to attend services three times per week. In addition to the boys' work, Rev. Jackson carries on other lines in connection with his church for the poor in his district, such as: Mother's meetings and feeding the poor. He gives a meal to the hungry children and factory girls for one cent and to men for two cents. Rev. Jackson sent one of his assistants as a guide with us to see certain parts of his district. In the congested districts every foot of space seems to be occupied. We passed through alleys not more than three feet in width and these are turned into business streets. Wherever one goes in slum districts, it is the same old story: sin has caused the degradation. Satan seems to have full sway and breathes every vice immaginable upon God's creatures.

I must not refrain to speak of the saloons and the wonderful work of Mr. Charrington. The percent of saloons in London is no greater than in our American cities, but as a whole they seem to be of a lower type. Many of them are nothing more than brawls. The London saloon-keeper is not afraid to give to the public a full view of his place of business. London has wide-open saloons in the broadest sense of the term. It is nothing unusual to see a woman or a young lady behind the bar. From all indications the lady (if that term is permissible) appears to be the wife or daughter of the saloon-keeper. What an awful position for a woman to occupy! Women frequent the saloon as much as men and it is not uncommon to see men and women drinking and conversing at the same bar. Frequently one recognizes men with license bands in front of the soul-destroying institutions, not begging one to enter, but directing how and where to go. We have given you a picture of the higher class saloons and will now let your imagination work to see what the brawls must be.

Today there exists in London but one law restricting the sale of liquor—that is one regarding children. Children are not permitted to enter a saloon, but to defy this law the saloon-keeper rents a small room, adjacent on the outside where he caters to women and their children.

Mr. Charrington, whose name I mentioned above, has a greater influence for the moral uplift of men in debauchery than any other man in London. He is the son of a millionaire brewer. His father's brewery is located in the White Chapel district. Some twenty years ago, while out riding one day, he noticed a drunken man beating a woman to death. Shocked at the scene he hastily left his cab to help the unfortunate woman. Afterwards he looked up to see, where all this happened in order to have the saloon-keeper before whose premises this occurred, prosecuted and to his astonishment, he recognized the place as none other than one of the many Charrington & Son's liquor retail establishments — this one not located far from the brewery. Upon his return home he told his father what he saw and that he did not wish his share of money (his father having previously offered him a million). The father replied, "What is the matter, have you lost your mind? If any one wants to drink that is their business. I do not ask any one to become drunk." The son was firm and said that he will break away from the wretched traffic. Thereupon the father disowned his son. He was converted and having previously graduated from Oxford, he soon became a leader for Christ as he formerly was for the devil. Soon after his conversion he purchased property and erected a large hall not far from his father's brewery. He opened up a mission. Thus lives, which his father sends to destruction, he rescues and directs their foot-steps into the better path. Contrast the lives of this father and son, their works and rewards.

Returning to the sea, we must say something about the life upon a boat. Life upon a boat is not monotonous. People are quite active. Nine other missionaries were traveling with us on the S.S. "Arcadia". Among others were Rev. E. M. Wherry, D.D., and wife, missionaries to the Punjab, India, since 1867 under the American Presbyterian Board. They were pleasant companions. Their advice and suggestions were very helpful on the trip and I am confident, will be also to begin our missionary work.

While the Church of England has charge of all religious services on P. & O. boats and its rituals must be observed, Dr. Wherry was permitted to preach on one Sunday evening.

Along with the religious influences there are many things carried on of a demoralizing nature. Ninety-five per cent. of the passengers on S.S. "Arcadia" were British and fully seventy-five per cent of these had their liquor at every meal. It was an exceptional case when anyone on the S.S. "St. Paul" used strong drink along with his food. In this one could recognize the increasingly strong temperance sentiment of America. No less than ninety per cent. of the men on board the Arcadia smoked. As far as Marseilles, we recognized no women smoking, but ere we reached Bombay the epidemic had taken such a firm hold that we counted on deck fourteen women smoking cigarettes out of one hundred and thirty. Some of these were seen regularly every evening in the saloon drinking and playing cards with the men. We were told that many other ladies smoked in their cabins. Dr. Wherry has just completed his ninth voyage and he said that never before did women dress so "loud" as they did on this trip. So amid all these things one can see these people are longing for satisfaction and do not find it. They are like sheep without a shepherd.

We were agreeably surprised at our revival in the port of Bombay when the purser gave us a letter from Bro. P. W. Penner, sent on board, informing us that he would meet us at the pier. It was a happy meeting. Bro. Penner at one time was pastor of the Grace Mennonite church, Pandora, O., and so this was almost like a home-coming to him and us. It was a great satisfaction to have him with us, for his assistance to pass our baggage through the customs, to make the necessary purchases, to see some of the sights of Bombay and to wend our way to Janjgir was of immense value. Advantage of new arrivals is often taken and three or four times the price is frequently charged.

Upon our arrival at Janjgir we were again unexpectedly surprised. From Naila, the railway station to Bro. Penner's compound at Janjgir, a distance of two miles, we had our first experience of riding in a tonga. Seated, facing backward, we did not see the crowd of people, composed of missionaries, native Christians and heathens assembled at the gateway leading to the bungalow, until we were but a few rods away.

The native Christians, without the aid of the missionaries, decorated beautifully the gateway and path leading to the bungalow with words of welcome made from flowers and the branches of trees. They led the procession as far as the steps leading onto the veranda, when they parted on two sides, letting us and Bro. Penner pass through onto the Portico. They then sang several songs of welcome in the native language very heartily. A native Christian led in prayer. During the next hymn it gave the litte boys and girls great pleasure, each in turn to place a wreath of flowers around our necks. I could scarcely refrain from weeping for joy when we saw the earnestness of these native Christians and the expressions in their faces to know, some more missionaries had come to bring them and their people the glad tidings of salvation. Overwhelmed with awe at such a scene we could not help but realize, "Oh, what a change" has taken place since the first missionaries had come here. After the program the natives left for their homes. Bro. and Sister P. J. Wiens had already entered village work and therefore were unable to be present. The other missionaries, Bro. and Sister P. W. Penner, Bro. and Sister P. A. Penner, Bro. and Sister C. H. Suckau and Sister A. P. Braun all assembled and we were indeed glad to make their acquaintance.

After breakfast and rest we spent an enjoyable afternoon in conversation and walking about the compound. We visited Sister Braun's bungalow, the boys' and girls' orphanages, the dispensary, as also some of the homes of native Christians. This was our first introduction to missionary work in India. The evening was passed by in singing and conversation.

You can scarcely imagine how glad the missionaries were to see someone from the homeland. Every greeting from friends at home we carried with us brought them much joy and gave them new encouragement to press on in the good work. There were many questions to ask of friends and churches, whom they and we knew. Missionary friends and missionary churches in the homeland, if any of the missionaries, who have been in India for several years, are your intimate friends, write them a personal letter occasionally, for you do not know how much encouragement you may bring them.

Bro. P. A. Penner led the evening devotions. He and his wife returned home that night while the rest remained all night. Thus ended our first day upon a mission compound.

The following day, we explored the mission compound a little farther. We also visited the village school in charge of Sister Braun, who is doing a commendable work. Nearby stands a large Hindi temple (now abandoned) over one thousand years old. During the twilight hour the native Christians collect on the compound for evening prayers. The natives sit in a circle, while Bro. Penner or someone else conducts the devotionals. We had the opportunity to witness this scene on this day. It was a beautiful picture to behold. We could not help but to think how Christ often broke the bread of eternal life while His disciples and followers sat about Him on the grass.

We have as yet seen very little of the real work as carried out by the missionaries at Janjgir, but we have seen enough of it to be able to recognize that their work is far beyond what we expected to find. One marvels at what one sees being accomplished.

Our visit to Janjgir proved to be a great blessing to us. We were extended such a hearty welcome by all the missionaries into their fold. Their united spirit draws one nearer to the Master who commissioned us.

After a two-days' visit we resumed our journey, this time to the language school for missionaries at Lucknow. After its close, on March 31, we will be located at Janjgir, while Bro. and Sister P. W. Penner are away to the hills for rest.

We wish all readers God's choicest blessing and request an interest in your prayers.

Cordially,

Ezra B. and Elizabeth Steiner.

SPURIOUS SCHOLARSHIP.

The claim is made by some modern rationalists, who rely on their own notions of things, rather than on the direct teaching and authority of God's Word, that they take their positions because of their great intellectual insight and massive scholarship. The

fact is that no one departs from evangelical faith at the demands of scholarship. He does it simply under the leadings of unbelief and at the suggestions and inclinations of an unregenerated nature. If Thomas Paine, the avowed infidel, said the same things about the Holy Scriptures that some modern destructive critics promulgate from their theological seminary chairs today, let not these later-day destructionists claim any more scholarship or any less infidelity than the man from whose pages they learned their lessons.

It is of interest to know that the scholarship of such unbelievers is not taken seriously by those whose faith is in the Son of God and in his Word. They are not intimidated by the claims and browbeating assertions of these rationalists. They continue calmly to hold the faith that was once delivered to the saints. For example, we find that the General Synod of the Evangelical Lutheran Church, at its recent meeting at Atchison, Kan., passed the following action relative to the liberalistic theology and negative criticism of the times:

"Forasmuch as liberalistic tendences in theology and rationalistic views of the Bible have become more of less prevalent in some of the denominations, and in view of the possibility of their gaining a foothold in the General Synod, we are convinced of the importance of declaring our sincere conviction on these crucial questions. Therefore, against the latitudinarian views and tendences of the day, we desire to record our continued and hearty acceptance of all the doctrines of our evangelical faith as set forth in the inspired Scriptures of the Old and New Testaments and the Unaltered Augsburg Confession. We also protest against the oft-repeated assertion that almost the whole trend of modern thought and scholarship is on the side of the liberalistic and modified teaching, because we do not believe that such wholesale claims of scholastic superiority are consistent with the facts."

Let Christian people today pay no attention to objections that they may hear made against the Bible, the gospel or the Church. These objections are as old as Satan and as false. Christ is the Truth and will prevail. His Word is true and will stand. Heaven and earth and all material things shall pass away, but the old verities of Almighty God are eternal. Let not our hearts be troubled.—The Herald and Presbyter.

Editorial.

The foolish attempts on the part of some churches to make the church attractive so that it will get an influence upon people lead such churches into some very silly, and in our humble opinion, some very wicked doings. In a certain church in Brooklyn, N. Y., it was found that the old floor of the prayer meeting room was altogether unfit for dancing and so a new floor was built. In order to conform with the laws regulating public dancing it was necessary that this church should take out a "dance hall permit." Two other churches, when they saw that this was making a "hit", also took out "dance hall permits". The apologists for this radical measure excused their action by saying that since young people will dance anyhow they might as well dance under good surroundings and under right supervision.

Shortly after this a reporter visited another Brooklyn preacher of prominence to get his opinion on the matter. The pastor visited was the Rev. Dr. Carson, a clergyman of the old-fashioned kind, even though the Presbyterians had selected him to moderate their General Assembly. The irony with which the doctor replied to the question, "Will you have dancing in your church?" is cutting enough to make every Christian who has the honor of the church at heart feel that these attractions are not only out of place, but positively wrong. "No," said the doctor, "I won't have dancing. Dancing is attractive only to the girls. I am thinking of making things attractive for the men who do not go to church. I notice that men of this type like a bar to lean against and a brass rail to prop their feet on when they take their drinks. I am thinking of putting a bar in my Sunday school room and making my assistant the bar-tender. If men will drink they may as well do it under the good influences that will be possible when I have taken out a liquor license." To be sure the doctor only wanted to make the whole thing appear in its worst light, but if dancing in the church, why not the liquor selling and drinking that goes with it so often?

In some cities the problem of filling the church on Sunday evening has become one rather difficult of solution. This is particularly true of the larger cities. In the smaller towns the Sunday night service continues to be what it has been in the past, a religious service which has also become a social event in the week's program of the young people of the neighborhood. It still remains in these communities what it once was—the best attended of the week's services. In cities of greater size the Sunday night service was for many years regarded the "popular service", that is the nature of the sermon, the music, and the order of service, were arranged with the idea of attracting the masses rather than the professed church member. "Sunday morning for the saint, Sunday night for the sinner," was the proverbial attitude toward the two services. This now is all a thing of the past, if we may depend upon the accuracy of the reports coming from many cities and centers. The popular service has become an unpopular one, so they say, and great efforts are made to win back for it the place it once had.

It is a sad condition of affairs when in a Christian land the services of the church fall into neglect, but we are living in times in which the church must fight harder for its position than ever before. The masses are become pleasure-loving and pleasure-seeking. Those who do attend divine service, too often go because the service pleases them more than because they feel it a duty they owe to themselves and the community. The reaction from Puritan straightness has led people to the extreme of godless looseness. If ever the church had a mission and a hard one it is now for the masses must be awakened to seriousness and to a realization of their need of regeneration.

It seems to us that the fault is not altogether with the world. The church has lost its hold somehow and we wonder why it is. Can it be that, with the churches, emphasizing the money end of things too much, the poor have the notion that they have no part in erecting costly and artistic temples of worship? Can it be that the world questions the sincerity of the church, when the preachers devote themselves to preaching on popular or taking themes that cover a range of subjects from dry-farming to politics, instead of devoting themselves to subjects that concern the personal and intimate relation of man with his Maker? Or, is it true that the problems of today are so different from those of other times that the church has no message for them and holds no visions before the oppressed and distressed whose realizations are worth while striving after? We feel that the best the world can possibly receive under every condition is the message of a crucified and resurrected Redeemer who ever liveth to intercede for us and says, "Come unto me", to all classes and conditions of men. The bringing of such a message to the masses must meet with response.

In their panic over empty churches, church boards and ministers have gone into all sorts of absurd things. Some months ago a Baptist minister invited a noted Jewish Rabbi to conduct his Sunday evening meeting. The crowd came, of course, they wanted to hear what a Jewish Rabbi would tell an audience in a Christian church on a Sabbath evening. But what a farce it was! What did Christ or the church or the Christian mean to the curiosity runners that night? Recently we heard a clergyman, the pastor of a large and whealthy city congregation, tell a body of fellow ministers how that for years he had spent five thousand dollars a year in making his Sunday night service attractive. He employed musical artists and treated the comers to the best sacred vocal and instrumental music that money could secure. No one could complain of the musical worth of the treat. He even cut down his sermon to ten minutes so that there would be nothing to be said about too much preaching. After giving the matter serious thought he decided that he had wasted the money, belittled the church and not done his duty as a minister and stopped it all and went back to straight preaching. To be sure some of these who patronized the Sunday evening concert did not come, but then they were already tired of it. The pews looked bare in some places and a few whispered that the church was going back, but to most of the members of the church the change came as a relief; they had again found themselves and the number of accessions to church membership did not decrease although there were sometimes fewer people in the evening service.

It seems to us that this artificial attempt to pack the church is very much of a hurt to both the church and the minister and it creates the impression that the success or failure of religion depends upon the crowded or empty places of worship. An empty church is, we admit, an indication of an unhealthy condition, but on the other hand religion has made its greatest conquests and shown its best progress in times when religion was unpopular and only a few sincere souls maintained it. If we can feel that there is the ring of sincerity in our preaching and Christian life and if we are sure that the principles our churches represent are honestly maintained the crowds or the want of them will not be such a great bother. We will get our highest satisfaction from doing right as we know it, even under trying circumstances.

News of the Week.

STEAMER STRUCK AND SUNK IN FOG

48 Lives Lost; 86 Saved, Off Coast of Virginia.

Norfolk, Va., January 30.—Forty eight lives were lost in the icy waters of the Atlantic at 2 o'clock this morning when the Old Dominion liner "Monroe" was rammed amidships, practically cut in two and sunk within ten minutes, twenty-five miles south east of Hog island by the Merchants and Miner's liner, Nantucket.

The forty-eight lost comprised twenty-four passengers and twenty-four members of the crew, according to official wireless reports to the Old Dominion line here. Thirty-one passengers and fifty-five of the crew were saved, making the list of rescued eighty-six. (A later report says only 41 lives were lost.)

Send Out S. O. S. Call.

When the two big ships, picking their way through a blanket of fog—one bound north, the other bound south, met with a crash near the winter quarter shoal lightship, S O S calls were send out to the coast stations started every available agency of reseue into action, but not soon enough.

While the Nantucket backed off, lowered boats and began sweeping the misty sea with her searchlights, the Monroe, her passengers pitched out of berths in night clothes, sank like a plummet. In the swirling vortex of the sinking ship men shouted and women screamed through the mist. The Monroe went down so quickly that there was litte time for launching boats.

The Monroe is the first steamer lost by the Old Dominion line during the half a century it has been in operation. The steamer was valued at approximately $500,000 and her cargo as much more, making the total loss exclusive of lives, about $1,000,000.

Investigation Ordered.

Washington, January 30.—A thorough investigation of the causes and circumstances resulting in the collision between the merchants and Miners' liner Nantucket and the Old Dominion liner Monroe was ordered today by the department of commerce. Assistant Secretary Sweet instructed the steamboat inspection service to make an exhaustive inquiry.

NEW TARIFF CUTS PRICE OF BUTTER TEN CENTS

New York, January 31. — An influx of foreign butter from all parts of the world, due to the reduction of the tariff from 5 to 2½ cents a pound, has caused a decline in the New York wholesale price of 10 cents a pound since the first of the year.

Three hundred thousand pounds from Australia has been laid down here within the last three weeks. Butter has also been shipped from the Argentine, Denmark and Siberia.

The shipments have created marked uneasiness in the wholesale market and today the best grade of butter was selling at 26½c to 27c a pound wholesale. The American demand for foreign butter has caused a rise of 2 or 3 cents a pound in some of the foreign markets.

DR. ANNA SHAW REFUSES TAXATION

Because She Is Neither a "Him" Nor An "It".

Philadelphia, Feb. 2. — Who is an "it" and what is an "it"? are questions being asked by Dr. Anna Howard Shaw, president of the National Woman's Suffrage Association, in connection with her refusal to declare the value of her personal property for taxation. The blank sent Dr. Shaw to be filled out called for a declaration on personal property owned by "him or it" and the suffrage leader argues that she is neither a "him", nor an "it", she is, therefore, exempt.

When Dr. Shaw refused to declare the value of her property at Moylan, Pa., the county commissioners placed on it an assessed valuation of $30,000. This, according to Miss Lucy Anthony, her secretary, is nearly four times its actual value.

"The blanks we received on which Dr. Shaw was to make her declaration called for personal property owned by 'him' or 'it'," said Miss Anthony today, "and I have never known an 'it' to pay any kind of taxes. 'It' usually refers to animals or inanimate objects, and I never knew the state to demand taxes of them."

Miss Anthony intimated that Dr. Shaw, who is now on a lecture tour, probably would begin a legal battle over the question of "it".

EACH CAPTAIN BLAMES OTHER FOR SHIPWRECK

Baltimore, Feb. 2. — Captain Berry, of the Merchants' and Miners' steamer Nantucket, which docked here yesterday, in a report to the officers of the company, charges that the collision at sea with the Old Dominion line steamer Monroe Friday morning was due to the course adopted by the Monroe. He says that in an endeavor to avoid a collision with the Monroe, Nantucket's helm was put hard aport to keep the right, but the Monroe proceeded at full speed and tried to cross the bow of the Nantucket. She succeeded in getting partly past the Nantucket's stem when the vessels met, the Nantucket's stem striking the Monroe's starboard bow forward of the pilot house about at right angles.

Captain E. W. Johnson, of the Monroe, on the other hand, asserts that the loss of his vessel was due to the carelessness of the commander of the Nantucket and has filed a libel against the Nantucket, claiming a million dollars damages.

In his complaint Captain Johnson alleges that the Monroe was proceeding at half speed or less before the accident and had laid to after hearing fog whistles. He says the Nantucket came on him at such speed that a collision was unavoidable, although he had ordered his ship ahead at full speed to avoid the blow.

WILL TEST CANAL FIRST.

San Diego, Cal., Feb. 2. — The United States cruiser Denver will be the first vessel to pass through the Panama canal, according to Commander A. H. Robertson. The Denver is en route to Balboa, on the Pacific side. Before she steamed out of here yesterday Commander Robertson said he had Colonel Goethal's promise to permit the Denver to test the channel, entering at Balboa on March 15.

WILSON REPEATS HIS ANSWER TO WOMEN

Washington, Feb. 2. — President Wilson gave no encouragement today to a delegation of three hundred working women, who marched to the White House with a brass band and flying colors, to ask his support for a constitutional amendment enfranchising women.

Twenty-five of the women were received by the President and five, in short speeches, presented their arguments. The president reiterated that as leader of the democratic party, he was limited only to recommending those things on which the party had made up its mind.

"We won't want you to break with your party, but we would like you to influence them," said Mrs. Glendower Evans, of Boston, after the president had finished speaking.

"It is not a question of breaking with the party," returned the president. "It is a question of speaking for it."

"Well, why not speak to it," rejoinded Mrs. Evans, as the women laughed. "That's what we want. You have such tremendous power and can work miracles with it."

The president did not continue the discussion, but he expressed a wish to meet the women who were waiting outside.

"But they told us we couldn't all come in," remarked Mrs. Evans.

"It must be a misunderstanding," said the president and he sent word out that he would like to have the delegation come in. The women came in, single file, passing in one door and out another. Some of the women declined to shake hands with the president, marching indifferently by, refusing to take his proferred hand.

ONE MILLION PERSONS GO TO CHURCH IN CHICAGO.

Chicago, Feb. 2. — Only $100 was expended in the six weeks "go-to-church Sunday" campaign, which reached a climax yesterday when approximately one million persons, nearly half the population of Chicago, went to church. Church members today regarded the small outlay for advertising as one of the features of the five hundred thousand persons who campaign, which resulted in about were not regular church-goers, responding to the call, some of them for the first time in twenty years.

"Such co-operation never before was seen in Chicago," said a statement, issued today by the campaign committee. "Milkmen, delivery wagon drivers, the newspapers, church-goers and men and women who seldom see the inside of a church, all worked together and made a complete success of the campaign."

New York, Feb. 2.—After a two weeks' campaign conducted by clergymen and newspapers, clear skies came to the aid of the go-to-church movement yesterday, and in many of the edifices in Brooklyn, the City of Churches, the usual attendance was doubled. In some it was trebled.

ILLINOIS LEGISLATOR RAILS AGAINST TEMPERANCE ADVOCATES.

Chicago, Jan. 29. — Four hundred guests at the "get together" dinner given by the Manufacturers and Dealers Association of America last night heard F. E. Lloyd, state representative from the Third district, denounce the movement toward prohibition as "incipient insanity and chronic unreason." The dinner was given at the Hotel Sherman.

"The liquor question will displace the currency and tariff questions in public thought," said the speaker. "The question will have to be settled. Prohibition forms part of the program of hysteria from which the United States is suffering today. It is a question not only imminent but present.

"Church Not Against Alcohol."

"The incipient insanity and chronic unreason of the campaign must be met with wholesome intelligence and robust mentality. The church is not against alcohol. The stuff is one of the crowning glories of creation. It was conceived in the mind of God and then called into being by His mighty power.

"In Illinois the situation is more serious than elsewhere. The Anti-Saloon league has large financial backing. It is up to you to spend just as much.

Women Want Money for Fashions.

"The only business which ardently and openly supports the Anti-Saloon league is the dry goods business. The reason is obvious. If the men buy a glass of whisky, or even two, the women object, not because they may become homeless and vagrant, but because they want every cent for furs and fashions."

FEDERAL MONOPOLY OF ALL LINES URGED

Washington, Jan. 31. — Postmaster-General Burleson today submitted to the senate the recommendations of the departmental committee appointed by him to investigate the practicability of government ownership of telephone and telegraph lines.

The report declared that "the only way to afford to the people the complete and modern postal facilities that the Constitution makes it the duty of the government to provide," is by carrying out these suggestions:

"1. That the congress declare a government monopoly over all telegraph, telephone and radio communication and such other means for the transmission of intelligence as may hereafter develop.

"2. That the congress acquire by purchase at appraised value the commercial telephone network, except the farmer lines.

"3. That the congress authorize the postmaster-general to issue, in his discretion and under such regulations as he may prescribe, revocable license for the operation, by private individuals, associations, companies and corporations, of the telegraph service and such parts of the telephone service as may not be acquired by the government."

The report says the United States is the only one of the leading nations which has left to private enterprise the ownership and operation of the telegraph and telephone facilities," and," and that practically all of the economists who have treated the subject are agreed that telegraph and telephone facilities should be controlled by the government.

Politeness is to do and say the kindest thing in the kindest way.

The Life of Christ

BY

Dr. Philip Vollmer.

A Textbook of the Life of Christ for advanced students and Bible classes, following modern methods but strictly evangelical in spirit and viewpoint, based on the exact words of the gospels and having for its chief object the nurture of Christian Character.

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FOR PRIMARY and BEGINNERS CLASSES.
Lesson pictures, beautifully lithographed in many colors with the Golden Text in large print. Size 25x36. Price, $3.00 per year, 75c per quarter.

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The Picture Roll and Picture Cards are published both in German and in English. Same price.

STALL'S PURITY BOOKS.

The Standard Works of Purity and Proper Intelligence upon a Most Sacred Subject.

"Self and Sex Series"

"The questions which are dealt with in the 'Self and Sex Series,' of books are always being asked, and if the answer is not forthcoming from pure and wise lips it will be obtained through vicious and empirical channels. I therefore greatly commend this series of manuals, which are written lucidly and purely, and will afford the necessary information without pandering to unholy and sensual passion. There has been, in my judgment, too much reticence on the whole of this subject and nameless sins have originated in ignorance or in the directions given to young life by vicious men. I should like to see a wide and judicious distribution of this literature among Christian circles."

FOUR BOOKS TO MEN.
1. What a Young Boy Ought to Know.
2. What a Young Man Ought to Know.
3. What a Young Husband Ought to Know.
4. What a Man of 45 Ought to Know.

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3. What a Young Wife Ought to Know.
4. What a Woman of 45 Ought to Know.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, FEBRUARY 12, 1914. No. 7.

WHERE JESUS LEADS.

By Rev. A. Messler Quick.

Why need we fear to do or dare,
Where Jesus leads,
His grace and help obtained by prayer
Will meet our needs,
The lives of duty Christ hath taught,
Lie in the paths where He hath wrought,
And tribute falls to every man,
Who works upon the Savior's plan.

There are no snares in which to fall,
Where Jesus leads;
No evil fate shall him befall
Who counsel heeds;
Defend us then from every ill,
And teach us, Lord, Thy holy will,
Incline us to Thy precepts true,
In all we plan, in all we do.

A mission and an open door,
Where Jesus leads,
Invite our talents evermore
In sowing seeds;
The world long since an open field,
Well-tilled will bring a gladsome yield,
And sowing will not be in vain.
For God will send sunshine and rain.

With girded loins we'll speed our way,
Where Jesus leads,
And gladly every call obey
To loving deeds,
To cheer the troubled in distress,
To point to Christ the comfortless.
Deeds born of grace and Christly love,
Will meet approval from above.
—Am. Messenger.

THE GREATEST TEXT.

"God"—The greatest lover.
"so loved"—The greatest degree.
"the world,"—The greatest company.
"that He gave"—The greatest act.
"His only begotten Son,"—The greatest gift.
"that whosoever"—The greatest opportunity.
"believeth"—The greatest simplicity.
"in Him"—The greatest attraction.
"should not perish"—The greatest promise.
"but"—The greatest difference.
"have"—The greatest certainty.
"everlasting life"—The greatest possession.
—The Chr. Conservator.

NEWS AND COMMENTS.

At the congregational meeting in Trenton, O., on Jan. 5 it was decided to finish out the basement of the church with a cement floor, etc., so it can be used as a kitchen, dining room, and also a lecture room.

Later: A plan was submitted by several brethren, whose desire is to build nine sheds, if there are other brethren who will join in with them. The trustees granted permission if enough brethren are interested to carry out the plan.

Bro. P. W. Penner writes from Janjgir: We have splendid weather. All who can are now on preaching tours in their districts. Today I hope to start out. Our goods were shipped last week but on account of much work I could not go immediately. My dear wife stays at home since New Year, the two orphan asylums do not permit her to be absent. We had about 60 persons vaccinated last week. If that works well she will have quite a work on hand. On our arms it is beginning to work, if it begins with the small children, then there will be crying, perhaps howling. Well, that has its time also.

Bro. P. A. Penner writes: Mrs. Penner and I are in camp. Fine meetings in some villages.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

LETTER FROM CANTONMENT.

Cantonment, Okla., Jan. 21, '14.

Dear Mission Friends:

After the short and strenuous, yet blessed holiday days were over, by permission of the mission board, it was Miss Williams' and my privilege to attend the International Student Volunteers' Convention in Kansas City.

This is no attempted report of those five days packed full of good things, for others are, no doubt, preparing to give one.

With our eyes fixed so much on our particular field with its needs, its problems, its joys, its sorrows, we were glad for this wider look upon the world field as presented by many representatives at this great convention.

We found that though many of the points that had been emphasized at the Detroit convention in 1894, and the one at Cleveland in 1898 were practically the same, we fully enjoyed meeting again with so large a body of consecrated men and women, from all over our land, as well as with Christian workers and missionaries from all lands. The quiet earnest spirit of prayer was impressive, and the singing of church hymns with rich, deep meaning was uplifting.

We took Alfred Brown, our native helper, with us. His first question as we entered Convention Hall, and saw such a great company of people, 7000, as reported, was, "Are all these Christians?" Though his limited English hindered him from grasping all that was said, he could not fail to be impressed with the spirit of the gathering. He was well received by all with whom he came in immediate contact, and most kindly entertained in the home of a fine Christian man, one who presided at the booth where we were given our delegate's tickets. Alfred also received a delegate's ticket with full privilege to attend all sessions of the convention.

In his quiet, reserved way, he made little comment all the time we were there, nor was there time, for between meetings we hurried to or from the respective homes where we were entertained, either for meals, or for the night. I was therefore eager upon our return, to listen how Alfred would express himself publicly to the Indians at the Fonda chapel, when language would be no hindrance to say freely what was on his mind and heart. It greatly comforted me to notice the same quiet, earnest, fearless manner, yet with a new vision of the possibilities before him in the work for Jesus among his own people. His heart was full. He spoke at length, and again came the burdened prayer that all the Cheyennes might become Christians, and love and serve the Lord Jesus.

Though the enemy, realizing the possibilities of a man like Alfred giving himself wholly to the work for the Master, may seek to divert his activities, as he did recently through his emissaries, the Mormons, we rejoice to say that thus far he has not succeeded, and Alfred stands firm.

May we, therefore, commend to your earnest prayers, such as he, who have come out from much that the heathen hold dear, to confess publicly and privately that there is salvation only in the precious name of Jesus.

The white missionaries may ofttimes feel their isolation, and the intensity of the fight with the powers of heathen darkness, how much more must our native brethren, wo break loose from the old worship, and stand free to testify for Jesus, feel the keen and bitter attempts of the enemy to overthrow them. Hence the old and oft-repeated request for prayer, Yes,

For all Thy saints who labor on, we pray—
Thy patient, toiling saints, who still are here
Climbing and faltering up life's rugged way—
Forget them not, O Lord, to them be near!

For all Thy saints in far-flung lines, who still
Gallantly raise Thy standard 'gainst the foe,
We plead—oh, show them perfectly Thy will,
Give them the succors of Thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives,
Aid each such saint on fields of battle wide,
As with the ranks of sin he sternly strives.

The winter's work thus far has engaged our time fully, and we thank God for evidences of the working of His Spirit. We see possibilities ahead, and it inspires us to devotion and faithfulness.

Two little feasts last week gave us joy. Votona, youngest daughter of Whitehorse, the famous Cheyenne chief of other days, made the first feast. Baptized in the early fall of 1912, she has ever given us joy by faithfulness at all church services, and little evidences that she was trying to live a Christian life.

Her marriage followed. On my return from Kettle Falls, last October, the proud and happy parents took the first opportunity to show me their fine, healthy-looking first-born child. They could not wait for the morning service at the Fonda chapel, but brought him to our "shack", though late in the evening.

Votona had already made the vow that if God gave her a child, she would call all the Christians

to a feast, and ask for their united prayers in his behalf. Though it meant a cold drive to the northwest, we went gladly, and found all in readiness. The food was sufficient for all and well prepared. We ate with relish. Singing, speaking and prayers following, and we came home feeling that it had been indeed good to be there.

The second feast, two days later, was a similar one. Though we all again ate together, this was not of first importance. The spirit of the talks and prayers was most excellent, and we again came away feeling that our Christians had been spurred on to greater faithfulness, better living and deeper earnestness.

Bertha Kinsinger Petter.

RESOLUTIONS OF COMMITTEE ON EDUCATION

Of the General Conference, Meeting at Newton, Kansas.

1. Resolved, that we as a committee present a motion at our next General Conference for an amendment of the Constitution of General Conference, providing for the establishment of a board of education.

2. The committee is of the opinion that at present we, as a General Conference, are not yet ready to establish a seminary for full theological work, but, until we are ready for such a school, it is urged that gifts be given for specific Bible and theological education in connection with schools already existing or in some conference for the same purpose. These gifts to be held in trust by such schools or conference until a seminary is started and only their income to be expended for the support of such theological instruction. If, when the seminary is opened and the donor still lives he shall decide whether the gift to such school or conference is to become absolute or to be transferred to the seminary. In case of the death of the donor, previous to the opening of the seminary, the General Conference shall decide whether the gift is to be transferred to the seminary or not.

3. The object of the board of education is the promoting of Christian education in general and in the Mennonite church by aiding preparatory schools in the establishment of satisfactory courses of study; by giving financial aid, in the form of loans or otherwise, to needy students for the Christian ministry or mission work; by aiding and assisting Mennonite schools and colleges in establishing such courses of study that meet the needs of Mennonite youth; by giving financial aid to Mennonite educational institutions wherever it may be deemed desirable; and by calling into existence such agencies as may be deemed necessary.

4. This committee requests the program committee to allow a specified time at the next session of General Conference for a hearing of reports from various schools now in existence and from fields in need of educational development. Such reports to be presented by this committee presenting the discussion of the educational work of the Conference.

S. M. Grubb, Sec'y.

ANNUAL REPORT FROM OUR CITY MISSION.

Under date of January 21, 1914, Bro. Grubb writes as follows:

Home Mission Board, Rev. J. J. Balzer, Sec'y, Altona, Man.

Brethren:

I hereby notify you that the year 1913 is gone. I am glad to make this report—would it were better.

Our public services were held regularly through the year, except the 11 a. m. Sunday service which was dropped for a time. No sewing classes during the summer while there was no public school. Three years ago Mrs. Grubb began the sewing class with two girls and for some time this was the number in attendance. This fall on the first day there was a class of 37 in attendance and we have now four helpers on sewing days, Thursdays.

Attendance at our meetings has been a little more than other years, although not nearly so many people came as we should desire. We are having a larger attendance of Americans and a smaller attendance of Mexicans. This was especially noticeable at our Christmas services. Last year we had the hall full of people—many of them Mexicans who came for a treat and who were never there before or since. This year those in attendance, though less in number, were interested; most of the older persons were parents or friends of the Sunday school children rendering the program. By the way, this was decidedly the best Christmas program I have ever heard in Los Angeles and I attend one or more each year. Miss Penner had charge of the work and each child had a selection that was worth while and each one rendered his part without hesitation or prompting. The children were given nuts, candy, apples and toys at Christmas, while baskets of food were taken to needy families for their Christmas dinners.

The problem of relief looms up large for 1914. The chief of police estimates that there are 30,000 unemployed men in the city. A part of these may not need employment, but most of them do, and in the meantime they must be supplied with food, clothing and lodging. Last year we gave away 643 articles of clothing. On Jan. 8 of this year (1914) 58 persons called for clothing and 70 garments were given and people are coming every day, so we expect Jan. 1914 nearly to equal the demand of 1913. Fortunately we had a large stock of clothing on hand. Men came for beds and meals, and I was much surprised by one old man who came in after two weeks and paid 25c on his bill of $1.40 and later paid 40 cents more. He is the only man of all those helped who came back to pay.

As an index to some of the conditions it may be of interest to note that there are 2,350 boys of the city and county who have been before the Juvenile Court and who are now on probation, besides those locked in the detention homes. Besides there are those who are as bad as they dare without running much risk of being arrested. Sad commentary on the condition of the homes and of parents' interest in and care for their children. Strong argument in favor of more Sunday school work, more teaching of the Bible and the family altar in the home.

Miss Penner called one day on a bride in her new home (rooms rented) and, introducing herself, asked the name of the lady. But she had forgotten her own (and her husband's) name! Think of that, ye newly-weds! Funny, isn't it? (It is a good thing that most mission workers can see the funny side of things, otherwise we should wear out in a year.) But a sad thing, too. Here are two young people united for life with so little acquaintance. Then some people wonder why there are so many divorces and so many unhappy marriages.

Most of the people in the city are living under pressure all the time. The cares of the world, the pleasures of life and the deceitfulness of riches — all are telling on the nerves and moral fabric of the men. Our city council finally prevailed upon our city papers to publish the request of the city that no more people come here to find work. Men of various trades have sent warnings to other places telling men not to come here. Charitable institutions are issuing appeals to persons who have money, to help the needy. Crime and vice are bold. San Francisco's underworld is preparing its lines for the Exposition of 1915, despite the fake newspaper reports that the city has cleaned up and will continue to do so. These things have their effect here and we can only look forward to a greater struggle because of riches or poverty and lawlessness or for the great hope of the end of it all, namely, the coming of our Lord.

Last year there were only a few conversions in our work. This may be due in part to lack of workers; part, probably to the indifference, ignorance and prejudice of the people; part to the failure of the workers to do all they could. So at least we charge ourselves when we have failed. Many a time after talking to some man for an hour or more and trying my best to make plain the way that he receive Christ, he has gone out in his sin. Then we cannot help but charge ourselves to a considerable degree with being to blame.

There are some qualifications that every mission worker should have: Good health, good general education, for we meet college men and educated women even among the "down and outs"; but particularly he (or she) should have a great knowledge of the Bible—this is the sword to be used for defense and offense—the only word God promises to bless and the Holy Spirit to use. Socially he (or she) must have an interest in this kind of work, a sympathy for the people met; then there should be the natural ability to "mix" with others and to open and close a conversation. A few other elements enter into the make-up; such as promptness, punctuality, regularity, faithfulness, patience, persistence, precision, cheerfulness and soberness.

A class of girls has been organised by Miss Penner meeting Sunday afternoons for study along Jr. C. E. lines. These meetings are profitable and helpful. (She will probably report fully).

The first Sunday of January 1914 we opened our money barrel of the Sunday school. This was on a shelf at the door (securely glued and screwed) for six months. In this barrel was $12.98, "to teach India the Lord Jesus." Another barrel has been put up to be taken down when full. The Mennonite C. E. rally in July helped to fill this first barrel.

In one report I mentioned a man who had fallen into sin—once an evangelist, but then down and out, financially and morally. Just heard of him lately. He is now in charge of a church as pastor—another example of the wonderful love and grace of God. John 10: 28.

Yours,

E. F. Grubb.

Beloved Congregations:

Reading the above report, you will no doubt be, with me, impressed by these thoughts:

1. The great material and spiritual needs of the field.
2. The appeal for well equipped workers to supply the demand.
3. The appalling wickedness of city life and the opposition of the enemy in all forms and manners to distract the attention of the people from the way of salvation.
4. The earnest appeal to us for prayer and supplication for our workers, as well as for those who have been saved by the grace of God and the many who are lost in sin.
5. Last but not least, the necessity of material help to clothe feed and shelter those who come to our mission doors for help; or it will soon become necessary for our superintendent to send them away unaided. Here is a great and promising field for our sewing circles at home to assist and gain the fame of the Thabita of old who was mourned by many whom she so devotedly had supported. May the Lord help and strengthen us in faith by His Spirit to do His will and share in the salvation of the lost world and thus honor His holy name.

Yours in the Lord,

Jacob J. Balzer, Sec'y.

Home Circle.

THE BOY WHO FORGETS

I love him, the boy who forgets!
Does it seem such a queer thing to say
Can't help it; he's one of my pets;
Delightful at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that the laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a drudge he owes Jack,
And smiles at him pleasantly still.
He always forgets 'tis his turn
To choose what the others shall play;
Forgets about others to learn
The gossipy things that "they say."

He forgets to look sulky and cross
When things are not going his way;
Forgets someone's gain is his loss;
Forgets, in his work time, his play.
So this is why I take his part,
Why I say he is one of my pets;
I repeat it, with all of my heart:
I love him for what he forgets!

—Paule Frances Camp, in St. Nicholas.

POLLY'S BIRTHDAY.

"I say it's a shame — a real shame!"

It was one o'clock in the afternoon, and Polly had gone to her own room to have a fit of crying.

"I wouldn't let anybody know how I feel about it for the world. But—to think of its being my birthday, and not a single thing done to make it a greater day to me than any other day in the year! Well — I don't care."

And, to show how little she cared, Polly burst into another flood of tears.

"If mamma had been here, it wouldn't have been so."

But mamma was not here, and Polly knew she would have to make the best of it.

"I wouldn't let one of them know I expected to have anything done. Not for the world! If they don't want to think about my birthday, they needn't!"

"They" meant Polly's grandfather, grandmother, and Aunt Sarah. Polly's father was dead, and her mother had come back to her old home to live. And two weeks ago her mother had been sent for to go to another aunt, who was very ill, and her birthday had not been remembered.

She sat by her window, feeling very forlorn and wretched indeed. The early spring day was raw and cold, and everything looked gloomy.

"And there's Aunt Sarah going out. Where's she going, I wonder? Down to the village. Well, I do think she might have asked me to go with her. Even that would have been better than to stay here alone."

She followed Aunt Sarah with her eyes until the last flutter of her dress in the wind disappeared as she turned a corner of the country road. Half a mile further on was a little village.

"Perhaps, if I had been downstairs, she would have asked me."

But it was too late for that, now. She sat looking out of the window. The roof of a long porch below it. It was very old, as was all the large farmhouse. The shingles on it were loose and warped.

At the back end of a porch was a low building used for a woodhouse. The shingles of this were old and loose.

Now, as Polly's eyes wandered idly on outside things, they stopped near the edge of the woodhouse roof.

"What's that? Dust?"

But how could there be any dust there this time of year?

"Why, I believe—"

Polly sprang to her feet, still gazing fixedly out of the window.

"It is — yes, it's smoke."

For one moment she stood with hands clasped in terror. At once she guessed what it was. A tall pipe, which carried off the smoke from the kitchen fire, had lately blown down. Grandpa had said it was not safe without it, for now cinders might blow on the dry old roof. This very afternoon he had gone, with the hired men, to bring home a new pipe.

There had been a great fire in the kitchen all the morning. Polly knew — along with this had come a new birthday grievance in the fact of Aunt Sarah's not having asked her to help about what she was baking. Something good it must have been, too, by the smell; but she hadn't even baked her a patty-pan cake or offered her so much as a cooky.

Polly watched the smoke. Only a little curl at first, but getting larger. She was about to scream, for what is more natural than to scream at sight of fire where fire should not be?

But, with a sudden effort, she controlled herself. Grandma was the only person in the house except herself. She could do nothing. She was not strong, and a fright might do her great harm. The curl of smoke grew larger. Now it came in bunches with the gusts of wind. Now—yes, there was a little tongue of flame.

In all her life Polly will never forget the terror which came over her with the thought of all that was depending on her in this dread emergency. The old buildings which formed the real home of all she loved lay at the mercy of a pitiless destroyer, unless she, with her feeble hands, should prevent it. Could she?

For one or two moments she held her breath, sending up a swift prayer that she might be enabled to do the right thing. Then she snatched a rag rug from the floor, and brought her water-pitcher to the window she had opened. Could she step out? Her head seemed to swim with the thought. But there was no time to lose. With the rug under her arm, and in one hand the pitcher, trembling in every limb, she walked along the shaking, rattling ledges; the whole roof seemed to sway under her feet. She reached the end, but never could remember how she got down upon the lower roof.

But she trampled down her fears, as she bravely did the work she had come to do. Pouring the water over the rug, she beat upon the fire with it again and again. The bit of flame was soon put out; but how long it seemed before she saw the last of the smoke, and could feel sure that no smoldering danger was left.

(To be concluded.)

PROGRAM FOR THE MINISTERIAL MEETING OF THE EASTERN DIST. CONFERENCE

At Souderton, Pa., Feb. 16, at 10 A. M.

1. The Matter of Bluffton College and Mennonite Theological Seminary. —Maxwell H. Kratz, Esq.
2. How Far Can Our People be Expected to Support the Use of Evangelistic Methods?—Rev. A. S. Shelly.
3. Denominational Loyalty. How May We Make Sure of It?—Rev. J. W. Schantz.
4. The Kind of Literature a Country Church Needs.—Rev. A. M. Fretz.
5. How May a Sermon Be Made Impressive? —Rev. Victor Boyer.

Marriages.

Badertscher-Tschiegg. — On Jan 22, in Bluffton, Ohio, by Rev. W. S. Gottshall, Otto K. Badertscher, of Pandora and Lydia Tschiegg, of Beaver Dam, O.

Deaths.

Kindli. — On Jan. 27, Anna Barbara, wife of Hermann Kindli. She went to the Lima hospital and the following day she submitted to a serious operation for the purpose of relieving her of a tumorous growth from which she suffered and for which she successfully passed through two previous operations. But this one was of such a serious nature that she died Feb. 1, aged 56 years, 3 months and 23 days. The funeral was held at the Ebenezer church and interment made in the adjoining cemetery. Rev. W. S. Gottshall assisted by Rev. Jacob Sumney officiated.

Contributions.

HOME MISSION.

General Treasury.

Sewing society, Summerfield, Ill., $5; church Beatrice, Neb. $36.91.

City Mission Treasury.

First Menn. church, Aberdeen, Idaho, $14; church, Deer Creek, Okla., $12.25; S. S. Halstead, Kan., $6.85; S. S., Zion church, Dallas, Oreg. $7.72; Gnadenberg church, Whitewater, Kan. $31.75; San Marcos church, Paso Robles, Calif., $7; sewing society, Halstead, Kan., $25; Bluffton and Pandora church, Ohio, $50; birthday gifts from Mrs. S. S. Haury's S. S. class, Newton, Kan., $5; Bethany church, Kingman, Kan., $7; Junior Y. P. S., Upland, Calif., $5; sewing society, Summerfield, Ill., for Chicago Mission, $10.

Gratefully acknowledged.

M. Horsch, Treas.

Los Angeles Mission.

From July 1 to Dec. 1, 1913.

Ina Feigner, $11; Friends of mission, $13; Mrs. Ben. Miller, $10; C. E. of Tabor church, Goessel, $5; Lone Tree school, $3; Paso Robles church, $12; Ladies Missionary society, Upland, $15; Sewing society, Newton, $10; Y. P. S., Freeman, S. D., $3.95; J. H. Sudermann, $25; Bernard Wall, $5; Mrs. Andrew Draser, $1; friends, Spokane, $10; Boys' S. S. class, Freeman, $1.10; M. von Riesen, $7.50; Berth and Paul Haury $5. Mission money barrel for India, $14.98.

In addition to gifts of money we received boxes and bags and barrels of clothing, fruit, etc., from Upland, Reedley, Woodlake, Paso Robles, Estrella, Pratum, Pawnee Rock, Beatrice, Donnellson and Mt. Mashington (in this city).

We gave out in 1913, 642 garments to the poor. In January of this year (1914) more than 200 persons have called for clothing and have been supplied.

E. F. Grubb.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Editorial.

IS NATION-WIDE PROHIBITION POSSIBLE?

This question is asked from many sides, and that it is asked shows that many think of it.

Some answer jubilantly by "yes", others as emphatically by "no". In a short editorial we could not answer the question; that would take a book, and then it could hardly be done.

What we want to do is only to point to some straws, which show how the wind blows.

Having considered the gradual changes which have taken place in the world and in ourselves, we are able to form a few conclusions.

The press takes an entirety different stand to the anti-alcoholic movement from what it used to do forty years ago. We know, that hundreds of papers, and influential papers, uphold the liquor traffic; but on the other hand there is a growing number of newspapers and magazines which refuse to accept liquor advertisements. They do it because their constituents demand it.

Forty years ago a number of churches were in favor of liquor and opposed to total abstinence, now their number is becoming small. The general pressure of the earnest Christians is too strong, so that some of their papers dare to bring articles against the saloon and against alcohol.

The medical science everywhere begins to take a decided stand against all use of alcohol. It puts it down as a poison and very little else.

The public schools teaching of the effects of alcohol popularized the results of the scientific investigations.

The investigations and experiments with alcohol are continued and reveal ever more damaging facts.

The railroads were driven by dire necessity to the order that prohibited employees from drinking alcoholic liquors while on duty. Now a number of the largest railroads prohibit it altogether, saying that alcohol makes their men unfit for work and that it is the source of most accidents. Many railroads prohibit the sale of intoxicants in their dining cars and stations.

The large manufacturers especially of fine goods demand their employees to be total abstainers, to be able to do the most efficient work.

The merchants used to be in favor of the liquor traffic, contending that the saloons brought business. Now they say: "Every dollar carried into the saloon is a dollar lost to us." Where there is no saloon the money goes into legitimate channels. The best argument against the saloon is the prosperity of the saloonless towns and cities. Neat, clean streets, well kept property, owned by the occupant, thriving stores and professions, well filled, well supplied schools and churches, speak loud though the influence may be slow. The sentiment against the saloon is growing.

We are far from the accomplishment of nation-wide prohibition. The liquor forces are very powerful, yet they are not almighty anymore. They are brought to bay and it will be a desperate fight, a fight of life and death, for it is for the liquor forces life or death.

So the anti-alcohol movement will sweep on steadily, though not unchangeably, it may have some set-backs, but all over the world the development shows for the gradual banishment of alcohol, and in our country for nation-wide prohibition, not today or tomorrow but in God's due time after desperate fighting.

Correspondence.

Altoona, Pa., February 2, 1914. Greeting in Jesus' name. We again feel to praise the Lord for His saving and keeping power. We feel that God has blessed our weak efforts to the saving of lost souls on the night of the 25th. Bro. Jacob Snider, of Roaring Spring, preached for us, we had two more confessions and Bro. Snider received four into the church. Three by baptism and one with the right hand of fellowship. Dear readers of the Mennonite, pray for these dear ones that they might walk with God that there might be wells of water springing up into everlasting life, for the prayers of a righteous man availeth mush.

Bro. J. Snider was with us on Sunday afternoon, Feb. 1, and preached for us, taking his text from II Cor. 2, 24. Also Bro. Huber, of Altoona, preached in the evening; the subject was: "Men Wanted." May God bless our dear brothers that they may hold up Christ wherever they go and God might give them souls for their labor. If the Lord permits we are going to open our sewing school for the children, Saturday the 7th, in the afternoon, Sisters Lora Sauders and Anna Winsky being the teachers. May the Lord bless their efforts.

In three weeks, if the Lord permits, we expect to start special meetings again. Bro. Rehl, of Richfield, expects to be with us at that time. We ask an interest in the prayers of God's children for these meetings.

L. L. Shaw.

Fortuna, Mo., February 6, 1914. Dear Mennonite:—Some of your readers may be interested to hear a short report from here. Christmas season has been here and brought with it its joys. On Christmas eve we had a program, consisting of songs and declamations, given by the children. And J. F. Moyer, who used to be a member of our Sunday school, gave an interesting and helpful address. On Christmas Day Bro. Moyer began a series of meetings which continued every evening during the entire week closing on New Year's night. Though the roads were bad the meetings were well attended, and we feel that these meetings were a blessing to many. Twenty-three young people decided to take a stand for Jesus. May be have a lasting blessing received this Christmas time. Since 1st of October Rev. J. M. Regier and wife have been with us; Bro. Regier preaches every Sunday morning, he has also begun a class in catechism which meets every Saturday. His wife who was operated on some time in January, we hope, will soon be well enough to be with us again. A change in the weather occurred today from lovely spring to a very cold sleet storm. Up to this change the winter has been mild and enjoyable. J. A. L.

Mormonism Aggressive.

Just now the public agitation over the evils of Mormonism appears to be quiescent, but the Mormons themselves have by no means ceased their aggressiveness. Perhaps more than any other organization, the Mormon church has grown militant in its missionary endeavors. Unlike the Christian churches, its missionary activities do not extend to heathenism, but everywhere throughout Christendom their agents are pursuing proselyting methods that would do credit to the most aggressive methods of the commercial world. Mormonism with its polygamous relationships is by no means stamped out, and the effort should not cease to put the ban of the Federal Constitution upon polygamy whether it be in Utah or in any other state.—Amer. Friend.

Editorial.

LESSONS FROM BREAD.

When Jesus put this request for bread in the pattern of prayer He gave His disciples, He recognized that every creature must be concerned about the means of his existence. This is a law of God. Man in his innocency was placed in Eden to dress the garden. Even though not a sinner he had to concern himself with the trees and fruits that bore him his living. After his fall man was doomed to "earn his bread in the sweat of his face". This did not place a curse on work. The work that brings life to the creature is always a blessing. The curse was on the hardness of the labor which should have been a delight.

When we ask God to supply us with our daily needs we show our belief in Him. Faith in the Creator as the Giver of our daily needs remains in the human breast so long as a spark of hope remains in the human breast, but the expression of that faith—the telling of it, to God in so many words is the kind of faith that obtains blessings in prayer. It is an assertion of one's confidence that God will supply the daily bread.

In asking God, day by day, for the supply of our daily needs we show to Him that we are depending upon Him and that we are willing to have it so. It is a submission to His divine will of which the supreme expression is to be found in the words of our Lord, "Not my will but Thine be done." Only a Christ who could so lovingly submit to the will of His Father in the face of ignominious and excruciating agonies, could inspire in us the true spirit of submitting to the will of God for our daily life's needs.

Bread in the sense that Christ uses it means more than food made out of grain; it means the means by which life is sustained: it is life. Do we look, day by day, to our Father in heaven for our life? Indeed, we cannot look anywhere else for it, since our every breath is but the gift of his grace. But in Christ who is the expression of a life higher than that

which we speak of as natural calls Himself the bread of life i. e. the source from which life is sustained. He is divine and all that there is of the divine nature in us is nourished and sustained by Him. He is eternal, and our only assurance of eternal existence is by Him. He is holy, without the sin that destroys life. Only by the washing from sin through his blood can we possibly call the life that He came to bring ours.

From food the body gets its strength. Power is only possible to that body which is properly nourished, He, as the bread of life, is the sourse of our power. He touched the withered limb and it regained, by His power, its former function. In the life of men how many functions, how many talents, hang dead and uselessly by, that need the touch of Christ's inspiring power to make them useful in his service? Among the Hindoo fakirs there are those who make vows never again to use an arm. By and by the arm becomes helpless and useless and the muscles become so set that they could not use the arm if they wanted to. Those who neglect the functions of prayer, of worship or meditation by and by come to that stage where these things are no more possible to them and possess no more power. Only a living contact with the living Jesus will give life to these withered faculties. A word from Jesus and the dead came to life. The life-power once lost can never be regained except from the hand or by the command of the divine Creator. Scripturally, men without Christ's power, are a valley of dead bones. When we think of the millions of souls in the darkness of superstition and benighted heathendom, when we think of the multitudes in Christian lands who are not Christ's, who are not for Him, and who are "without God in the world," then only, does the full meaning of the terrible picture of the valley of dry bones, in which we of this day are living, really impress itself upon us. But God will speak to them and touch them with His power if we are willing to become the instruments by which He will call them to life.

The human body can only be at ease when the desire for food has been satisfied. Contentment and a full stomach must go together. The soul hunger of the race is shown everywhere in history. The ruins of temples and shrines dug from cities that were old and prospering long before Abraham left Ur of the Chaldees, the speculations of the wise men of Greece and Rome, the sacrifices brought to the altars of gods, false though they were, show that there was always in the breast of mankind a soul-hunger for communication with a supreme power who takes an interest in the destinies of men. The monk hiding away from the world in his cell, the devotee suffering hunger, pain, and exposure, or the pilgrim to Mecca crossing hot burning sands or freezing mountains, show that this soul hunger needs yet to be satisfied in the hearts of many millions. There is but one satisfaction and until they find it their souls are not at ease. In Jesus we find revealed the only possible satisfaction: "I am the living bread which came down from heaven."

When then we say, "Give us our daily bread," we give expression to a longing common to all men but we have the satisfaction of knowing that we have come to the right source to have this longing satisfied.

In coming to the Lord during the period of temptation immediately following His baptism the devil placed a most seducing suggestion before Him. "If Thou be the Son of God," he said to the weak and hungry Christ, "command that these stones be made bread." The common loose stones in the desert resembled the loaves of bread in use at that time in size and shape. What bitterer irony could pierce the soul of one after fourty days of fasting than to realize that the very stones about Him were loaves which could not satisfy and he could not eat? How often do temptations appear in the form of bread which after all is hard dead stone that mocks one's desire for bread?

In one of the most poverty-stricken, crime-infested, filthy, tumbled-down courts of the city an outcast crept to a pile of straw to find a night's rest for his sick, weary body. The night was bitter cold. There was no warmth there and when some days later the police broke in the door they found him frozen to death, clasping a little marble crucifix to his bosom. What was the stony cross to that criminal in his dying hour we don't know, but he might have appealed to the living Christ. In his life he might have served his God and Maker and then in death there would have been more comfort for him than one finds in a mere stone.

Religion may be nothing more than a stone. Jesus bitterly denounced the Pharisees as whited sepulchres. They had all the appearances of piety but their religion was worse than a dead stone. It was a hollow hypocricy whose inside was full of filthy nastiness. A religion that only makes one a showy monument without any warmth, or life, or good works will not stand the scrutiny of the searcher of hearts. How many are there who expect to find the true living bread in dead stones? Every minister or Christian worker meets those who suppose that they have that in religion which gives life because they abstain from sins. "I never wronged any one," "I never committed a crime," "I never was profane or immoral and so I guess I am all right" is the creed of too many. The fact that we don't do certain things is no evidence that we have done certain other things commanded or required.

I once saw, while visiting a certain famous church, people bowing before the stone image of a saint. It was a splendid tribute to the saint's reputation but hardly a recommendation of the intelligence of the worshipper. Our true religious ideals are found in the one perfect and divine son of God. When a fellow man, subjected to the same human limitations and sins to which we are subjected, becomes the object of adoration dead images of stone have been set up instead of the living bread from heaven. There have been multitudes of pious men and women in all ages whose godly life well earns for them the title of saint in a special sense apart from the sense in which the Bible uses that word, but their eminent piety never can make them worthy objects of adoration. The Romanist hopes that the intercession of the saint in his behalf in heaven will secure special merit for him. In heaven we have only one Advocate, Jesus Christ, and the merits fo His suffering and death are sufficient on our behalf. We may benefit by the prayers of the living; the prayer of the righteous availeth much on earth, but we have nothing to warrant our believing that anything more is required in heaven for us than the meditation of Jesus. It has been my experience to meet some who have said: "I have a pious mother," or, "I have a praying wife and that, I think, will get me through all right." True, the wife or mother may be a saint if ever there is a saint, but why make her nothing more than the saint of stone in whose piety only the ignorant can trust? The only thing that will avail any person, whether that one has a pious praying wife or mother or not is the atonement of our Lord. In His blood alone is there salvation. He only can be the life-giving bread.

In one of the castles in Europe there is a room whose only entrance is through a secret door, concealed by an oaken pannel. Only the touching of a secret spring opens the way into that "chamber of death", as it is called. Centuries ago, so the story goes, a bride, the daughter of the house, bedecked in all the costly jewels of the family, in the spirit of fun, hid in this secret chamber just before the wedding bells were to ring. She hoped to step out after all the house had been thoroughly alarmed, but, alas! the door opened only from the outside. When they found her years afterwards all that remained of the happy fun-loving bride was a grinning skeleton, still bedecked with the jewels. With the great wealth of her family on her person she had evidently died there of hunger and thirst. People are proud of their attainments and abilities, they glory in them and devote themselves to them to the extent of neglecting God altogether. But what a miserable end this world has to give them inspite of their attainments if they are "without God in the world."

Ecc. 11 reads: "Cast they bread upon the water for thou shalt find it after many days." This is often explained as applying to the custom of sowing seed in the shallow waters of the irrigated lands, which in due time sprouts and comes to fruit and harvest. May it not also suggest that we expend our living or our life, throw it away, as it were, upon the waters of the world's needs, knowing that in the end our sacrifices and efforts will gain us another life, an eternal one? Surely those who have given their lives to the service of Jesus for the salvation of fellow men have laid up for themselves "treasures in heaven."

Jesus uses bread as an emblem of Himself. "I am the bread of life" He says. "This is My body," He says of the broken loaf in the feast that is celebrated as a memorial of His suffering and death. How is He our bread? As bread by eating becomes a part of us and sustains us, so we, by taking Jesus to ourself, make Him a part of our life. Without bread we cannot live and without Jesus we perish eternally. The best resolution one may make and carry out is to secure this bread for himself and thus make sure that he has avoided eternal death.

Recently we were thrilled by the enthusiasm of Zwemer, the famous missionary to the Moslems who has recently been located at Cairo to head the great educational effort that is to be made to reach the Moslem world. Usually they tell us that the most difficult places to make converts to Christianity are in the countries of Islam. One must feel, when he hears the story of thousands of converts and devoted lives consecrated to the cause of Jesus in these lands, that the only reason

why progress is so slow in the Mohammedan world is because Christians are afraid to tackle the job. George Innes, in pleading in the interest of missions to the countries of the false prophet, puts the question straight from the shoulder when he writes:

"It has been said in this paper that there are 230,000,000 Moslems in the world today who are lost. I said it. I'm sorry it had to be said, but I'd either have to say that or say that there were 1,000,000 people in Greater Pittsburg who are lost. The tragedy of the thing in their loss is our loss and the shame of having to say such a thing is our shame, not their shame. They have been left alone. Why have they not been told? Would Paul have let them alone? The prison walls of Islam hold 40,000,000 little children who don't know their right hand from their left. Are they not going to be told. Aren't we going to destroy Islam? It is the creed I'm asking about, not the race. Are the 100,000,000 women this creed manacles always to be manacled chattel?

We say Tibet has 6,000,000 who are followers of the False Prophet, and closed; no missionary there. What do we mean by closed? Why closed?

Would they kill missionaries if they went there? Likely! We say that in Nepal and Butan there are 5,000,000 Mohammedans. No gospel there. Why? Would they put the gospel messenger to death if he went with the gospel? Probably! We say Afghanistan has 4,000,000 Moslems who know nothing of salvation. Why? We say China has 30,000,000 Moslems with scarcely a word told to any of them. We say that in North Africa, out of the sound of any voice telling the Christian story, are 8,000,000 Moslems. This makes over 50,000,000 and not one word, and of the 180,000,000 left the voice that's speaking is so weak that but few can hear. What is that voice? One for about 300,000. They can't all hear that voice. We say with a smug face, "The gospel is going to all the world." But it isn't. Fifty million Moslems—not a word. And to the rest, one thin voice to each 600,000 ears.

What in the world is the matter? Is the spirit of a St. Peter gone? No. Are there no St. Pauls now who will tread the Appian ways? Yes. Is there no noble band of martyrs who will follow them? Ah! there's where it rubs. There's the weak spot. We have the apostles; they're the lone voice each to the 600,000.

Let's be honest. Is there any need for a closed Tibet? Can we explain to Christ why Afghanistan doesn't know? Can we make a clear case when we try to convince Him that we have really tried to win Egypt for Him? Will He be satisfied with the story that one to 600,000 was all we could spare?

Are there no Tuffa hills at the foot of the Himalayas where catacombs and martyrs' tombs may be made? It's honorable to fatten hogs. It's noble to dig 90,000,000 tons of coal a year for the world's need, as Pittsburg does. But must all our catacombs be catacombs for coal?"

SHAM CHRISTIANS.

If a Sham Christian were honest he might make the following confession:

I never wronged any one—and was caught at it.

I go to church regularly—when the weather is fine and I have no other engagements.

I dearly love my fellow man—when I can work him for something.

I pray earnestly — when my cold gets bad enough to scare me into thinking I am getting pneumonia and might die, or when I am in other trouble.

I am a member of church—if I like the preacher and the preaching and the people and the music and if everybody makes enough fuss over me to make me feel that I am "it."

I read the Bible—sometimes.

I love family prayers—when the minister comes.

I dearly love to sing old hymns—to please my rich old maiden aunt who will make a will some day.

I call in a preacher—when there is a funeral in the house, because it is respectable to do so.

Perhaps no one ever really formulated such a confession in cold blood but there are enough who live one like it that it does not need to be so formally stated.

NOTES ON THE C. E. TOPIC

Feb. 22.

Rules for Young Business Men and Women.

Prov. 22:1-29.

Business is the serious occupation of life. By it we gain our living and contribute to the sum of good. It is honorable to be occupied with one of life's serious occupations; it is dishonorable not to be so engaged. The first rule one should apply is that, "I will seriously apply myself to my life's tasks for I find in it the place where my Creator intends that I should labor. Whatsoever my hand findeth to do, I will do with all my might."

Then, the next thing a Christian following life's business should remember, is that business and religion do mix. A Christian is "not slothful in business; fervent in Spirit; serving the Lord." With our business activities we must bear in mind that we are stewards, holding and trading with the Lord's property and that sometime He will call upon us to give an account of our stewardship. When then we get to understand that our business is God's business and our opportunities are God's opportunities there is then no just reason we can bring to Him excusing our carelessness and neglect, even in our business affairs in the world.

The Christian in his business relations with the world should be above question or suspicion. His word should be as good as his bond. He should, in his transactions, regard the just rights of his neighbor and his yardstick and his weights should always have a balance on the side of too much. It is always safer to give more than enough than not enough. Not to give enough, even from a worldly point of view, is the worst possible business policy.

The Christian should say, "I will testify for my Lord in the goods that I sell," for He is a living epistle known and read of all men. Too many testifying in church for Christ and in the counting house against Christ by their inconsistencies are the stumbling blocks that cause the innocent to fall.

One's company is one's recommendation. The business career of the man or woman, who keeps bad company is ruined. Perhaps the world is not good enough to live up to the standard it sets, but it does expect one to be free from questionable associations. We are not fit to select proper friends until we have found and made sure of the one true Friend, the Friend that sticketh closer than a brother.

Habits are our masters. We have the choice of masters, if we chose harsh, cruel and deadly masters we have thrown our lives away. It is the person of excellent habit who has standing and influence in the community. Christian habits are worthy ones. They show true manhood and womanhood. They insure happiness now and hereafter.

NOTES ON THE SUNDAY SCHOOL LESSON.

Feb. 22.

Faith Casting Out Fear.

Luke 12:1-12.

Golden Text—Luke 12:8.

The crowds about Jesus proved that people had at least a passing interest in religion. It has been suggested that the preaching of the seventy had much to do with the great crowds flocking about Jesus. Witnessing for Jesus must bring results. Perhaps one reason why we hear the complaint about empty churches so often made is because so few Christians testify about Jesus out in the world.

Jesus looked over the crowd and then talked about the leaven of the Pharisees. Leaven is the small particle that gets to work in a large body and keeps working until the whole of it is leavened. It is a symbol of corruption. The corrupting influence of the Pharisees in the crowds about Jesus were, first, the suspicion of and disbelief in Jesus which they were setting to work and which would finally bring Him to the cross; second, the hypocricy of the Pharisees—their pretending to be what they were not. Hypocricy is contagious and it grows. People soon not only learn to pretend to be what they are not, but they come to regard everyone else as great hypocrites as themselves.

Jesus warns His hearers that shams cannot be concealed. Pretense cannot last. You might build a bridge of lath but when it comes to test that bridge all the world will know that, alas! it was only lath. Generally deceivers deceive only themselves. They deceive themselvs into thinking that they have "fooled" the rest of mankind, when they haven't.

The warnings which Jesus speaks are not to frighten, but to encourage His hearers. Death, as the true Christian knows it, cannot be his distruction, it is his deliverance. The thing to fear is that which brings death to the soul for that death will be eternal. Note how impressively we are informed of God's care, even the sparrow, yes, even the hairs of one's head do not escape the notice of God, surely His children shall not suffer alone and unnecessarily.

Emphasis is placed upon the necessity of confession. Confession is necessary. It must be before men. The secret confessor has no place in God's plan. Confession before men upon earth wins for us confession before God and in heaven. Forgiveness is assured to those who confess their sins. Only the one who blasphemes against the Holy Spirit will not be forgiven. The reason for this is that such a person will not confess and seek forgiveness.

To those who confess Him there is sometimes the prospect of severe persecution. Jesus speaks to encourage such. The Spirit will strengthen them and will teach them what to say and give them the power to say and to submit as God would have them speak and endure.

News of the Week.

DECLARES WAR ON BANDITS.

Villa Asserts He Will Exterminate Those Who Caused Wreck of Tumbre Tunnel.

Juarez, Mexico, Feb. 9. — The attack by Mexican Constitutionalists on Torrreon will not begin until a decisive campaign has been waged against Maximo Castillo's bandits, who wrecked the Cumbre tunnel, near Pearson, into which aMexican passenger train plunged headlong. Though exploration of the still burning tunnel wreckage was proceeding rapidly today, nothing had been found but a few charred bones and buttons. It is believed that all of the persons on the ill-fated train, numbering more than fifty, perished.

Immediately after his arrival here from Chihuahua today, General Francisco Villa communicated with General Venustiano Carranza, rebel chieftain, and promised to exterminate Castillo's renegades, who are believed to be in the thickly wooded mountains near Chuichaupa.

May Act Personally.

"The bandits must be exterminated in western Chihuahua and in all constitutionalist territory at any cost," said Villa today. "Should my soldiers fail to capture Castillo within a few days, I will begin a series of raids and expeditions, hoping to starve him into submission. In such an event I would order every noncombatant and orderly citizen out of that district."

The engineer and fireman of the passenger train were probably killed when their engine crashed into the burning freight train which had been pushed into the tunnel by Castillo's bandits several hours before. The rescuing party which went in at the south end found its way greatly impeded not only by the iron frame work of the burned cars, but by great masses of earth and rock which had fallen from the roof of the tunnel. Rock was still falling, making exploration dangerous.

Smothered to Death.

The first recognizable remains recovered were those of Juan Fernandez, the rear brakeman of the passenger train who had escaped to within two hundred feet of the north portal when he finally succumbed, dying in a sitting posture with a handkerchief tied about his nose and mouth in a vain endeavor to save himself from being smothered by the smoke and gas. It is believed that all the others on board the train, who were not maimed or killed when the passenger train ran into the wreckage of the freight, attempted to escape as did Fernandez, but were overcome, one by one.

500 MEN GO BACK TO WORK.

Steubenville, O., Feb. 9. — Five hundred of the one thousand employes of the Pope plant of the Phillips Sheet and Tin Plate Company returned to work here today after a strike lasting since last July. Five hundred more will begin work March 1. No question of wages was involved, the men striking for recognition of the Amalgamated Association of Iron, Steel and Tin Workers. The company agreed to recognize a local committee, but not the union.

PLAN TO PUT SKIDS UNDER TAMMANY

Washington, Feb. 9. — Unusual interest centered in a conference which the president had with Governor Glynn, of New York. The president said he was certainly interested in the reorganization of the democratic party in the Empire state. For several weeks men prominent in national councils of the democratic party have been considering plans for a thorough reorganization of the party in New York state. W. F. McCombs, chairman of the national democratic committee, took part in the conference.

Governor Glynn is looked to to take the lead in this work. He will be ably assisted by Mayor Mitchel, of New York. The plan provides for an organization that will absolutely eliminate Tammany. The effort will be to establish a genuine Wilson Democracy in the state. The leaders recognize the fact that in order to do this it will be necessary to throw overboard a good many men who in the past have had a conspicuous part in the management of the affairs of the party in the state.

As a result of co-operation between the president and the mayor of New York city, patronage has been withheld from Tammany.

President Wilson and his supporters believe that the democratic party under the guidance of its president is now strong enough to undertake the work of weeding out the undesirables wherever they may be found. It is generally recognized that there exists in Indiana, in Illinois, and in two or three other states, a situation akin to that in New York state.

Under the circumstances, the reorganization efforts that are to be put forth in New York will interest the entire country.

BURKE SUSPENDED BY COL. GOETHALS

Panama, Feb. 9. — Colonel George W. Goethals, chairman of the Panama canal commission, today suspended John Burke, manager of the commissary department. Burke formerly lived in Indianapolis and recently returned here from a visit to that city.

Colonel Goethals' action came at the conclusion of the hearing, which gave Burke a chance to clear himself of the charges that he had accepted gratuities and had been guilty of irregular business transactions. Colonel Goethals also suspended W. F. Shipley, chief clerk of the subsistence department, the reason given being "incompetence".

At the direction of Secretary Garrison, Colonel Goethals will turn Burke's case over to the United States attorney at New York.

DIVORCED WIFE GETS $65,233.

New York, Feb. 9. — In return for releasing her dower rights in the estate of Henry M. Flagler, the Florida multi-millionaire, Ida A. Flagler, an incompetent whom Flagler divorced after she became insane, will receive $65,233 in cash. The supreme court authorized this arrangement today on the recommendation of Andrew Freedman, who has charge of Mrs. Flagler's property. The payment was calculated to equal 5 per cent. a year on one-third of the period that Mrs. Flagler, according to the life insurance tables, may expect to live.

WOLF SPREADS TERROR IN RESIDENCE DISTRICT

Kansas City, Feb. 9. — A large, half-starved gray wolf, after biting two persons, frightening a score of others and spreading consternation through a staid residence district, was shot and killed on Linwood boulevard here today.

The wolf sprang at Miss Anna Harrison as she waited for a street car. Miss Harrison threw her fur muff at the animal, and while the garment was being torn to pieces escaped into a house. Her clothing was torn, but she was unhurt.

The wolf ran down the boulevard, pursued by a milkman, who hurled bottles as he ran. Two blocks from the first attack, the wolf hit a negro in the arm. The wolf had run fifteen blocks and attacked Samuel J. Harnden, a deputy county collector, before T. W. Wright, a policeman, ended the chase by sending a bullet into the animal's head.

TWO FROZEN, MANY SUFFER FROM COLD

Chicago, Feb. 9. — Two deaths, a score of persons injured, 103 fires and wide-spread suffering was the sum total today of the coldest weather that Chicago and the middle west has experienced in two years. Early today the mercury stood at zero, but the biting wind that benumbed the city yesterday had abated. The rising temperature predicted by the weather bureau within twenty-four hours was hailed with joy by thousands of Chicago poor, whose sufferings were intensified by the blizzard.

The record low temperature mark in two years was reached in Chicago yesterday when the thermometer stood at 6.7 below zero.

LEADERS SEEK TO CALL HALT ON EXPENDITURES

Washington, Feb. 9. — There will be another conference of the democratic leaders in the congress shortly for the purpose of trying to head off the demand for unusually large appropriations. Unprecedented demands on the treasury are being made.

It was pointed out today that unless a halt is called, the appropriations of this session will exceed those of any previous session by not less than $100,000,000. The postoffice department will receive approximately $30,000,000 more than ever before.

The Alaskan railroad project, with an estimated expenditure of $35,000,000, will cost the government not less than $100,000,000 in the end.

The rivers and harbors committee will report a hill calling for an expenditure of not less than fifty million dollars. If the demand for federal aid in the construction of roads results in the passage of the hill the house is now considering, another annual charge of $25,000,000 will he fixed on the treasury.

The leaders today began reminding the rank and file of the democrats in the two houses that the Baltimore platform promised econmy in government expenditures.

FALLS FROM AEROPLANE NEAR SAN DIEGO

San Diego, Cal., Feb. 9. — Lieutenant H. B. Post, First aero corps, U. S. A., was instantly killed today by a fall of five hundred feet in a hydro-aeroplane. About one hundred and fifty feet from the surface of the bay Lieut. Post was seen to shoot clear of the machine. It was said by watchers that the engine exploded.

Lieutenant Past was flying for an altitude record. He had the reputation of being the best aviator in the army camp on North island, across the bay from San Diego.

Second Lieutenant Henry B. Post was born in New York, June 15, 1885, and was commissioned as second lieutenant of the Twenty-fifth infantry in 1911. His death makes a total of sixteen in government aviation since 1908, fifteen in the army and one in the navy.

In aviation the world over approximately 435 persons have met death since 1908, eleven having been killed during the present year.

STUDY OR GET OUT, AS COLLEGE RULE

Indianapolis, Feb. 8. — "Students in our colleges should be regarded as students or they should be led to the gates of the campus and bidden 'God's speed'," said Dean Percy H. Boynton, of the University of Chicago, who delivered the principal address at the Founders' day exercises at Butler college in Irvington Saturday.

Palm Beach would be more beneficial than college for students who desire "atmosphere," he said, and the principal business of college life should he serious study. In taking this position, he did not lose sight of the need of "play" in university work, and he criticised the college spirit of the old times which recognized the mind but that did not realize that the body existed and needed exercises. The subject of his address was "Past and Present," and its purpose was to consider certain conditions which prevailed in the American college of one or two centuries ago, and to draw deductions with reference to the college of today.

SYLVIA IS AN INSURGENT.

London, Feb. 6. — Miss Sylvia Pankhurst, daughter of the militant suffrage leader, today announced her secession from the Women's Social and Political Union, the militant women's organization. Her east end of London federation, which hitherto has been a branch of the parent organization, will henceforth be entirely independent. The rift among the militant suffragettes is said to be due to Miss Sylvia Pankhurst's ultra-revolutionary aspirations, which the leaders of the Women's Social and Political Union are beginning to believe are damaging their cause.

DYNAMITE PEAR TREES.

Owensville, Ind., Feb. 6. — Dynamating pear trees is a favorite pastime with fruit growers in this part of Gibson county. They are blasting, grubbing and pulling up acres of pear trees because their orchards are a losing investment, due to the uncertainty of the crop and the increased value of land.

PRESIDENT SIGNS RED LIGHT LAW

Washington, Feb. 7. — President Wilson today made effective the law abolishing the red light district in the nation's capitol. It will he attacked immediately as unconstitutional.

Police declared hey were ready to expel the residents of the underworld.

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VOL. XXIX. BERNE, INDIANA, FEBRUARY 19, 1914. No. 8.

I NEVER KNEW.

I never knew before, the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee;
The scales have fallen from mine eyes,
And now the light I see.

I never knew how very dear
My fellow-men could be
Until I learned to help them with
A ready sympathy;
Their inner lives have made me know
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see;
But now a daily round of care
May win a victory.

I never knew; and still, dear Lord,
As through a glass I see,
And perfect light can only come
When I shall dwell with Thee;
When, in Thy likeness, I awake
For all eternity. —Sel.

NEWS AND COMMENTS.

On January 6, 1914, was held in the Bloomington, Ill. Y. M. C. A. the annual meeting of the Mission board of the Central Illinois Conference. The mission field calls for $6000 for the purpose of building besides the $4500 for the maintenance of the missionaries. The expenditures for home mission were $1,683.98. The members of the board were re-elected.

ANNUAL REPORT

To the Congregation of the Mennonite Deaconess Home and Hospital of Beatrice, Neb.

By Sister Elisa Hirschler.

Again we can thankfully look back over a peaceful, though busy year, which has been full of God's grace. Astonished at the kindness, foresight and knowledge of our God, who guides the ship of life, for each of us, according to His will, usually not according to our choice, and then how, with close observance, His great love can be seen in each day, which must often guide the wandering child into penitence, so that it will again learn to listen to His voice.

We want to praise the patience and mercy that has carried our weaknesses, and often fired our luke-warm love and strengthened our faith. Heartily we want to thank for all love and strong support that has been shown us by brethren from near and far.

These strong proofs of the general interest in our work, were a great encouragement to those who have the work in charge, as well as those who work in the house, and it also furthered the Lord's work which has been started here in weakness.

In the atmosphere of our hospital, we find a great variety of characters. Manifold are the feelings aroused by these in the hearts of the sisters. Often we would probably have been of more service, if we could have seen the innermost thoughts of the patient, still we have much opportunity to rejoice with those that do rejoice. Again, we often have occasion to help carry the burden of body and soul and here and there apply the ever-fitting Word of God on many a broken heart, which had experienced the bitterness of life, after the shallow pleasures of the world had proved to be so vain. And when through bodily pain the soul's need was expressed in these dark days, the contrite soul was taught to look up to the Savior who also paid for their sins, which they were brought to realize through the precious promises they found in the Word of God. In such cases we get glimpses of the eternal bliss in store for those who, through many temptations, have remained faithful. Who can describe the thoughts and resolutions that pass through the mind of the dying, when they face the contrast of the almighty God and the impotency of human art and wisdom.

Our calling requires a great deal of us in such hours, and none of us sisters can say that we can fully meet all such requirements. On the other hand, at the close of this year, each one of us, realizing our shortcomings and weaknesses, pray to our Master for forgiveness of our sins of omission and commission, and praise Him for His help that we have been permitted to receive, even better than we know to ask. As we thankfully look back we are urged, to implore Him who so faithfully promised to be with us to the end of the world, for help, power and guidance for the future. Our sister family has at present three more members than we had a year ago, this fact we also acknowledge as a special blessing from God's hand who calls His laborers often from where we would not have looked for them. The course for German and English Bible instruction started in Sept. 1913, with 9 sisters in attendance, and is very much enjoyed by these sisters. We feel that we are indebted to these instructors for the sacrifice of their time and strength and would ask God to reward them. There are also three different courses of instruction given by three physicians; these are attended by five sisters, and also this privilege we know how to appreciate.

This is the extent of Sister Elisa's report. I wish to add yet that Sister Elisa conducts a very thorough course in "The Principles of Deaconess Work," for the sisters in training.

The following statistics may be of interest to the reader: 7 patients were in the house on Jan. 1, 1913. During the year 183 patients were added; 15 patients were in the house on Jan. 1, 1914; diseases of these patients were as follows: surgical cases 95, medical 58, maternity 25, accidents 5. Only 44 of these patients could speak German. Many different denominations were represented, however there were 36 that did not belong to any church. In 55 families private nursing was done, consisting of 404 days and 423 nights. (These figures on private nursing do not correspond with those given in the "Bundesbote". These are correct.) Five patients received treatments at their homes for several weeks and 4 others received treatments by coming to the hospital.

Our wish for the much needed elevator is also materializing, the sum of $1178.60 has been received from friends of the cause, and the building committee has been authorized to take the necessary steps. Although payments for work have come in fairly well, still we can not report a large balance in our treasury. No large donations were received and considerable charity work was done. We have several aged people in our hospital who are there for an indefinite time, and a number of such we had to refuse admittance. A building to take care of such cases, and also a home for the sisters, we are badly in need of, and donations for these purposes would be thankfully received. Above all, however, we wish to glorify God for His kind guidance and help, and trusting in Him we look into the future in good confidence, although we face many unsolved problems in this new work. And now a word to you, sisters, whom the Master has not yet placed into a special life work. Do you not feel a call to serve the Lord by caring for His sick and His aged, if so, come and lend a helping hand. There is a great blessing in this work, for Jesus says, "What ye have done to the least of these my brethren, ye have done unto me."

Further information would be cheerfully given.

With greetings,
Gerhard Wiebe, Sec'y.
(Translated from the German by Mrs. W. W.)

YOUNG MEN'S CLASS BANQUET.

The Young Men's class of the First church of Philadelphia, Pa., held its eighth annual banquet in Derr's dining room on Thursday evening, February 12. This is one of the "banner" events of the year in this class, and this year's banquet far surpassed all former ones in point of attendance and general interest. The men started to gather in the spacious parlor before 8 o'clock and at 8:30 the time appointed, eigthy-seven men, ranging from sixteen to seventy-six years of age, were on hand to take possession of the handsomely appointed dining room, decorated with flags and the tables immaculate in their spotless white.

The class made an earnest effort to get as many of the men of our Sunday school and church as

possible to be present and quite nobly they responded. One teacher of the Adult Dept. had his whole class of boys present as his guests. An invitation had been extended to the men's class of the Souderton (Pa.) Mennonite Sunday school and we were much delighted to have eighteen men from that class present.

Our pastor, Rev. N. B. Grubb, asked divine blessing upon the occasion, following which the various courses of the banquet were discussed. It was indeed a bounteous supper, well prepared and splendidly served, surpassing even the good reputation of Derr's splendid kitchen and dining room. The main part of the menu was rich and finely flavored roast turkey and with it all the accessories that make up a good feast. The different courses were interspersed with choice selections by our splendid male quartet and a bass solo by Mr. Hunter. While the last course, ice cream, cake and coffee, was being discussed, our toastmaster, Prof. S. M. Rosenberger, Supt. of the Sunday school, started the flow of after-dinner oratory and under his direction a quite continuous stream of speech-making and music was kept up for a considerable time. He gave as a suitable motto for this occasion, as well as for all occasions in our work, "Christian Fellowship", with all that this implies. He pointed out the blessings to be derived from meetings in social fellowship.

The president of the class gave a hearty word of appreciation and greeting to the visitors present. He had a special word for several of the oldest men of our congregation who were present.

The principal speaker of the evening, Rev. John W. Schantz, of the Schwenksville-Souderton charge, was next introduced. He spoke at some length on the subject, "The Sunday School a Man's Job" or "Men Wanted in Our Sunday Schools." His address was well received and splendidly and forcefully set forth the kind of men needed in our Sunday schools and churches. There are needed the right kind of men, men who can be used, men who do not neglect Sunday school to go for pleasure. This is the case with so many men at the present day. Men get too big for Sunday school. We must learn to prevent this. Men are wanted to get them firmly rooted in religion and in the doctrines of the church. If we get the men, we will get their families. Forward movement along all lines, is the watchword of the present day and to accomplish this the men must work together with even shoulders. There must be none lagging behind, but all must pull together. The Sunday school needs men who are true to their God and fellowmen, men who stand and obey, it needs not only wealthy and educated men, for the sake of their wealth and education, but rather it needs men who have these qualifications and those without them who are consecrated to godly service, men who are willing to give time, energy, thought, means and ability to the Sunday school work, men willing to do their share, men willing to assume responsibility. It needs men who will take as their motto, "The destiny of our church depends upon our action." It needs men who are willing to go where duty calls them, willingly, gladly, men who make religion the first thought in their lives. It has no use for Pharisaism in its members. It needs men who live in the world, but who do not have too much of the world in them. The Roman phalanx was powerful, practically invincible, because it showed a united front. The Sunday school men must show a united body of men. There is no room for fault-finders, traitors and cowards. The Sunday school needs the best that is in men and it needs all the men, it needs all the ability, means and consecration that can be had.

At the close of this splendid address all rose and sang heartily two stanzas of that grand hymn, "Onward Christian Soldiers."

The toastmaster called on Mr. Henry Alderfer, Supt. of the Souderton Sunday school and also teacher of the visiting men's class who expressed the high appreciation of his class for the invitation and also dwelt upon the benefits they had derived from class organization, declaring it had been a great help to their church in bringing in men. He emphasized the fact that we are in the King's business and that we as men should be faithful in our attendance upon the house of God.

Mr. Frank Moyer, another member of the Souderton class, contrasted the attitude of twenty-five to thirty years ago towards the Sunday school, with the attitude of the present day, emphasizing the great change in favor of the Sunday school. The Sunday school of the present day has provision for all the members of the community. The pastor needs loyal and true members back of him in his work.

Mr. D. M. Landis, the teacher of our class, in brief remarks, emphasized the importance of building our hopes high and overlooking discouragements. He also emphasized the necessity of getting after men.

The toastmaster called on a number of others for brief remarks, among these two of our deacons, all of whom emphasized the importance of men being active and earnest in the work of the Sunday school and necessity of living godly lives and following the Master, and growing spiritually.

This being also Lincoln's birthday, it was deemed quite proper to recognize it on the program. Our pastor, Rev. N. B. Grubb, read a well prepared paper, giving some facts of his life. Lincoln was acquainted with the Mennonites who laid the foundations of the anti-slavery movement early in the history of the Germantown settlement. Lincoln was a Christian man, a man of prayer, of faith in the Bible and in God. His principle in life was, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength and thy

(Continued on page 4.)

EXTRACTS FROM REPORT OF. BRO. N. F. TOEWS.

Dear Brethren:

The last quarter of the year 1913 is coming to a close. Christmas time with its joys is at hand seemingly to culminate all the past joys of the year once more and thus to bring the dying year to a happy close and then to rush down into the arms of the historic past.

Even our many opportunities then come to an end and every true servant of our Master will look back and once more let all his short-comings pass before his heart and mind. A thousand questions are stirred up in his mind and feelings of sadness will accumulate in his soul. Oh, had I but achieved more, believed more, expected more, humiliated myself more, devoted myself more to the earnest service and work! Such thoughts and wishes humble my heart in view of the past quarter. Often I thought of the word which Jesus once said to Peter: "Thou shalt stretch forth thy hands, and another shall gird thee."

Sickness and suffering of my dear wife were for some time keeping me from work. Lung-bleeding and asthma, due to a weak heart, often brought her to the point of death according to our estimation. I, too, was afflicted with rheumatism and indigestion. These conditions, combined with the worries and hindrances of the work, sometimes influenced my spiritual life in so much that I almost lost my usual courage and energy.

A part of the daily work had to be set aside, though I could always fill my sermonic appointments, but several of my winter plans had to be postponed. The invitation to come to Drake for communion services was thus abandoned, and a call to assist at the harvest and mission festival in the North Star congregation near Drake was also canceled.

Presently I look hopefully into the future. The condition of my beloved wife has improved, and the girl that we hired for help is taking the work of the household from her shoulders. My health is also returning gradually.

Since December 20, Bro. J. C. Peters has returned from Saskatoon, where he attended the Normal school, and now he is dividing the work of the field with me, though he filled one of our pulpits on every Sunday during the period of school.

Pertaining to improvements made during the past quarter, I might add that the Waldheim church has bought a new organ and the church at Langham had electric lights put in and erected some barns for the horses upon the church premises.

Christmas time was a time of blessings and rejoicing. The weather being pleasant, we had good meetings. New Year's Day was a special feast for our congregation. Twelve (12) members were admitted into the church by the hand of fellowship here at Langham. We believe it to be the assurance of many more blessings that the dear Lord has in store for us for the coming year. This was great comfort and consolation for my depressed condition and I feel richly repaid for the seven days' work which I had been able to do between the holidays. With a strain of sadness I began this report and with a song of gladness I may close it.

Among the newly added members is our brother minister, Dietrich Lohrenz of Oklahoma who moved here this fall. This gives me more opportunity to move about and take up the work which had been planned for November and part of December; i. e., to visit the congregations in British Columbia and Alberta, respectively at Renata and Didsbury.

Our two congregations presently number 430 souls. The list of active members is 184, of whom 84 are male and 96 female communicants. 11 males and 17 females are unmarried. Fifty new members were added during the past year, of whom 39 were admitted by the right hand of fellowship and 11 were added by baptism. Our death list shows 2. Sister Henry Kopp and a baby of Mr. and Mrs. John Boldt near Warmau. Fifty-one of the above members belong to the Waldheim church and 133 comprise the congregation at Langham. Ten members have moved away during the past three years.

Services were held at four conspicuous places. Sunday schools we have three; Langham with 7, Waldheim with 5, and Edenberg schoolhouse with 2 classes. The growth of the congregations during the past year was 35 per cent. We also did some additional work outside of our field here. The Lord be praised for the Ebenezer that He has permitted us to write upon the stone at the opening of the year 1914!

At Waldheim the dear Lord has given us an active Sunday school superintendent and evangelist in Bro. Joshua Buller, formerly Evangelical. We are thus equipped to hold regular services throughout the field, so that the meetings are within easy reach for most of our members, which is of great importance during the winter season.

We heartily desire the prayers of our beloved congregations for the work and workers of this field.

With kind regards and best wishes, Fraternally yours,

N. F. Toews.

Beloved Congregations:

Time and again we have met the question, How is our Home Mission work prospering? What is being done? In the above report we have a short sketch of the work of the past three years. Indeed, the blessed Lord has been with us, and His grace and kindness have been richly poured out over the work and the workers.—Our field is large, opportunities are numerous and they are multiplying. Organizations are needed in a number of places and evangelists should be sent to lonely places to bring the gospel of glad tidings to our scattered kin. Brother Toews and Brother Peters are busy teaching and preaching. Several young men, well equipped in both languages would find paying and promising work. If they would send me their applications and standings from college, together with short sketches of their past and their object of life, we would gladly assist them in finding a position where they could do much good.

Brother W. W. Miller is presently studying the mission fields in Chicago to find a proper location for the projected city mission. We earnestly ask your prayers for him and the proposed work to be taken up. As soon as we are in the position we shall report about it, and we hope that by the grace of our blessed Lord we shall be glad to participate in the work of rescuing the lost in a most wicked city which spreads its infamous influence over our land. With best wishes,

Yours for the Master,

Jacob J. Balzer, Sec'y.

Home Circle.

POLLY'S BIRTHDAY.

(Concluded.)

At length, certain of this, she turned sick and faint. The edge of the porch roof had crumbled under her feet, as she had stepped down from it; and nothing could have induced her to climb upon it. She could not get down without help, and for a long hour she waited in the cutting wind.

Grandpa and Caleb came at last. Caleb put up a ladder, and brought her down; and grandpa carried her into the house in his arms.

Aunt Sarah was just coming in the gate, and, with every one else, was shocked and horrified, as Polly, through quivering lips and just able to keep back her sobs, told her strange story.

"Well, I've heard tell of heroines before," said grandpa; "but I don't know as I ever heard of a braver one than you, Polly."

They flew about and petted her, and seated her by the fire, wrapped in warm blankets.

"Nothing like ginger-tea," said Aunt Sarah.

Whether it was due to the petting or the wrapping or the tea, Polly suffered no harm from her exposure.

"And here is her birthday letter," said grandpa, when at length Aunt Sarah stopped bringing her some kind of tea. "It was at the postoffice, and I thought I'd wait to give it to her till she was well warmed up."

Polly read it, and handed it, with a smile, to Aunt Sarah, to read to the others. The beginning is the only part we shall listen to:

"My Dear Little Daughter: Your birthday is very near; and I am kept so closely at your aunt's bedside as to be able to do nothing to make it pleasant for you. But I wish you to remember, dear, that, though nothing may be done to make it a special day to you, you may, if you try, make it a special day to others—"

"Well, if she hasn't—" Aunt Sarah broke off, with a little cry, and ran to give Polly another hugging, in which the others joined.

"And now," said Aunt Sarah, "do you feel well enough to dress?"

"Dress?" said Polly, inquiringly; for she did not usually change her dress in the afternoon.

"Yes; I see two of your little friends coming up the walk."

Polly skipped up the stairs as actively as if she had not been sitting in the March wind for an hour. A quarter of an hour later she was down again to meet, not simply two girls, but two dozen, who greeted her with—

"Happy birthday, Polly! Many returns of the day!"

In her own room at bedtime, Polly again talked with herself.

"Oh! oh! oh! How glad I am that I didn't let anybody know how scowly and growly I felt all the morning because I thought nobody was thinking of my birthday. And all that baking that Aunt Sarah was doing was for my party. And, when she went down to the village, it was for the nuts and candy.

"I like what mamma says about birthdays." She opened the letter and read from it:

"Though nothing may be done to make it a special day to you, you may make it a special day to others by self-forgetfulness, by acts of sweet, loving kindness, by watching for opportunities to make it a happy day for some one."

"Yes, I'm going to try it after this — to make all my birthdays good days to somebody, even though there isn't a fire on the roof to put out."

Any girl can do it, or any boy. —Sydney Dayre, in The Christian Register.

Marriages.

Stepler-Reichenbach. — On Feb. 12, in Bluffton, Ohio, by Rev. W. S. Gottshall, Daniel Stepler, of Monroe, Ind., and Ida M. Reichenbach of Pandora, Ohio.

Allebach-Blank. — On January 27, at the home of the bride's parents, Dr. and Mrs. J. E. Blank of Greenlane, their oldest daughter Luella A. was married to Dr. Newton G. Allebach, son of Mr. and Mrs. J. R. Allebach, of the same place. The immediate families only were present. The ceremony being performed by Rev. Schantz, assisted by Rev. Held, of the Lutheran church. Dr. Allebach has located in Souderton and is well liked. He is a young Christian physician and his character and habits are beyond reproach. We predict a bright future for him.

Deaths.

McMahon. — Of Bright's disease of which he had been suffering for the last two years, George W. McMahon, of Delphi, passed away. The McMahon family was an ideal family and Mrs. McMahon was respected and loved as neighbor and friend. Funeral services were held on January 19, at his late residence at 7:45 p. m., by Rev. J. W. Schantz. The choir of the Eden church accompanying him and rendering two selections. The remains were taken to the city the following day and burial made there. His age was 68 years, 11 months and 3 days.

Grubb. — On the morning of Feb. 7, the home of the pastor of the Mennonite church at Trenton, O., was saddened by the unexpected death of their youngest child, Martha Elizabeth, daughter of Rev. Wm. H. and Della Grubb, aged 15 days. Funeral services on February 10, conducted by Rev. W. S. Gottshall, assisted by Rev. Condon of the Presbyterian church, and interment was made in the Mennonite cemetry.

Moyer. — Patiently suffering with grangrene and diabetis for some time the widow of the late Joseph P. Moyer fell asleep on Jan. 17, aged 66 years and 2 days. Funeral services were held from their late home on Main street, on Jan. 22. Short services were held at the house. Two selections were sung and prayer offered by Rev. Nickel. Regular services were held in the Old Mennonite meeting house. Rev. Christian Allebach spoke in German and Rev. J. W. Schantz in English. Prayer was offered by Rev. Freiz. Burial was made beside her husband. The surviving daughters are Mrs. Joseph Thompson, Mrs. John Delp, Mrs. Charles Spachman, all of Souderton, and Mrs. Linford Snipe, of Telford. Henry Detweiler and William of Souderton are brothers. One sister and another brother besides two grandchildren survive.

Contributions.

For Champa, India.

A friend in N. D., Rs. 172.11.9; Daniel and Anna Ruth, $30; Corn. Penner, for village work, $20; A. A. A. Penner, $40; Los Angeles friend, for church benches, $5; Schartner's congregation, S. D., for lepers, $111.-50.

With many thanks and a "God reward you",

P. A. Penner.

For the Emergency Relief Commission:

For China:

Bergthal Sewing society, Korn, Okla., per Mrs. Elizabeth Janzen, $25; Pretty Prairie cong., per Rev. Jno. C. Goering, $120.02; Jos. C. Graber, Pretty Prairie, per Rev. Jno. C. Goering, $25; Anonymous, $25; Beginners Sunday school class, Pratum, Oreg., per S. S. Baumgartner, $2.25; mission friend, $2; C. B. Wiens, Scottdale, Pa., from "Rundschau", per Rev. C. Van der Smissen, $46.20; H. A. Leisy, Marshalltown, Ia., per Mennonite Book Concern, $1.

Gratefully acknowledged,

Harrison Landis,

Treas. Emergency Relief Commission.

For Janjgir:

Brethren Hildebrandt for a teacher, $60; Sister W. Woelk, for poor widows, $1; Bro. G. D. Ewert, for orphans, $10; Brudertal sewing society, for Christmas for the orphans, $30; Sister Bechtel, for orphan girl, $20.

Gratefully acknowledged,

P. W. Penner.

For Treasury of the Pacific District Conference.

From the St. Marcus cong., at Paso Robles, Cal., $30.

Gratefully acknowledged,

S. R. Aeschliman.

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Editorial.

EXCERPTS FROM A REPORT

Of a Committee Appointed to Prepare a Statement of the Principles of the Federal Council, as Adopted by the Executive Committee at Baltimore, Md., December 4, 1913.

Original Plan of Federation.

The Preamble of the original Plan of Federation reads as follows:

"In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them."

The plan of federation which became a part of the constitution includes the following statements:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

"Any action to be taken by this Federal Council shall be by the general vote of its members.

This plan of federation did not become operative until it had been submitted to all of the proposed constituent bodies and had been adopted by them."

Its Distinctive Character in Relation to the Denominations.

The difference between the Federal Council and organizations of similar general purpose which preceded it, is that it is not an individual or voluntary agency or simply an interdenominational fellowship, but it is a body officially constituted by the churches.

Its differentiation from other movements looking towards unity is that it brings together the various denominations for union in service rather than in polity or doctrinal statement.

Its Representative Character.

The Federal Council is, therefore, the sum of all its parts. It is not an unrelated organization. Its function has been to express the will of its constituent bodies and not to legislate for them.

It is the duty and the function of the Council to determine upon objects for such common action and to find appropriate expression of the consciousness and the conscience of the churches upon them.

The Council thus seeks to find the will of the constituent bodies and their departments and to interpret and express it in common terms. The Council then aims to secure the doing of the will and conscience of the constituent bodies by common and united action.

The co-operation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such co-operative movements as may not be approved by it or for which its methods of organization and work may not be adapted.

We have tried faithfully to express the principles given above in the words, though not in all the words of the committee. Jesus Christ is called our Divine Lord and Savior, but the Word of God, the source of all wisdom, all regeneration, all reform, all Christian unity, is not mentioned. One of our exchanges said last week: "The Federation of Churches has great possibilities of good, but if it comes under the control of men who deny the first principles of Christianity, it has even greater possibilities of evil." **v. d. S.**

Correspondence.

Roaring Springs, Pa., Feb. 9, 1914. Last night brought to a close our series of meetings which began January 7, 1914, in charge of Rev. Lee Lantz of Normal, Ill., who remained with us until the 21st, when he began another meeting at Richfield, Pa. Last reports from Richfield is to the effect that they are having a glorious revival there, the church not large enough to hold the people. Bro. Lantz is indeed an able evangelist. Our meetings were continued by the home ministers. In all there were 11 confessions and those that were reclaimed. Seven of this number have already been received into the church and the church greatly strengthened. We organized our Young People's society on Sunday evening with the following officers: President, J. W. Burk; vice-president, Lewis Timmerman; treasurer, Blair Stonerook; secretary, Glendore Yoder.

The Sunday school was organized at Smith Corner yesterday, with Chas. Garver as superintendent and Mrs. Benjamin Butler as assistant superintendent.

We expect to begin a series of meetings at Napier church in charge of Rev. J. F. Reihl of Lewisburg, Pa., after which he is expected to spend some time at the Bethany Mission at Altoona, Pa., at 2111O-11th Ave.

This leaves us all enjoying good health. Wishing you all enjoying God's speed, I remain

Your Sister,
Mary Snyder.

Upper Milford Church, Zionsville, Pa., Feb. 10, 1914. Dear Readers of the Mennonite:—Our yearly business meeting was held on January 6. Bro. M. B. Schantz served as deacon in our congregation for three successive terms or a total of fifteen years. His term again being expired, Wm. M. Gehman was elected in his stead.

Our congregation and the Allentown congregation had worked separately for one year. At the end of the year both congregations unanimously voted to unite again as one charge. Rev. V. B. Boyer, who served as pastor for the Allentown congregation one year, has been elected pastor of both congregations.

The services at Upper Milford during last year were faithfully conducted by Revs. E. S. Shelly and H. G. Allebach.

The Sunday school and church lost a faithful member through the death of Alfred Geissinger who was seriously hurt in a runaway accident and died a few hours later.

Since half of our services are conducted in the English language and we do not have regular English song books the church and Y. P. S. intend to buy some books to be used in either services.

We cannot but say that the Lord has blessed us during the past year and pray that He will continue to bless us in the future and make us more zealous and faithful in His work. **N. S. S.**

(Continued from page 2.)

neighbor as thyself." He was an ardent and strict prohibitionist. The country's two great evils he considered to be, slavery and intemperance.

After singing a stanza of "God be with you till we meet again" the banquet was ended, each one feeling that this was the best held so far. In point of attendance it was about double any we have had at any time. This was indeed an occasion of good fellowship and also a veritable feast of good thoughts and helpful ideas. It is well for our men to get together at times and become more closely united in thought and spirit. Unity among Mennonites is in the air and it is quite proper that this spirit be cultivated in the individual congregations.

A word of praise is due our male quartet for the good music furnished, also the toastmaster, as well as the social committee who had the arrangement in charge, and we extend a hearty vote of thanks to Rev. Schantz for his excellent address.

May we all live to enjoy the next banquet and may we have an even better and more helpful time. **A. S. Bechtel.**

WE'VE ALWAYS BEEN PROVIDED FOR.

"Good wife, what are you singing for
You know we've lost the hay,
And what we'll do with horse and kye
is more than I can say;
While like as not, with storm and rain,
we'll lose both corn and wheat."
She looked up with a pleasant face,
and answered low and sweet:
"There is a Heart, there is a Hand, we
feel, but can not see;
We've always been provided for, and
we shall always be."

He turned around with sudden gloom.
She said: "Love, be at rest;
You cut the grass, worked soon and
late, you did your very best;
That was your work and you've not at
all to do with wind and rain;
For there's a Heart and there's a
Hand, we feel but can not see;
We've always been provided for, and
we shall always be."

"There is a Heart, there is a Hand, we
must because we must."
She softly said: "I reason not; I only
work and trust;
The harvest may redeem the day—
keep heart whate'er betide;
When one door shuts, I've always
seen another open wide.
There is a Heart, there is a Hand we
feel, but can not see;
We've always been provided for, and
we shall always be."

He kissed the calm and trustful face;
gone was his restless pain;
She heard him with a cheerful step go
whistling down the lane,
And when about her household tasks
full of a glad content,
Singing to time her busy hands as to
and fro she went:
"There is a Heart, there is a Hand, we
feel, but can not see;
We've always been provided for, and
we shall always be."

Days come and go—t'was Christmas
tide, and the great fire burned
clear,
The farmer said: "Dear wife, it's been
a good and happy year;
The fruit was gain, the surplus corn
has bought the hay, you know."
She lifted her smiling face, and said:
"I told you so!
For there's a Heart and there's a
Hand, we feel, but can not see;
We've always been provided for, and
we shall always be."

—Selected.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

Editorial.

The other day Mr. Andrew Carnegie turned over to a commission of clergymen selected from a number of denominations, the great sum of several million dollars to be used for bringing about universal peace. Mr. Carnegie has been a liberal giver to the cause of peace on several other occasions, the magnificent peace palace at The Hague being a conspicuous example of his liberality. Peace is a hobby with him. Several years ago, as rector of the university of Edenburg, he made peace the subject of a remarkable address delivered by himself. We are particularly well pleased in the confidence this wealthy man has shown in the church. Sometimes, because he has not seen fit to bestow gifts for purely denominational purposes, people have gotten the impression that he has no confidence in churches and religious organizations. We do not know what his personal feeling may be toward churches generally, but in this gift, and in choosing churchmen to administer it, Mr. Carnegie rightly appreciates the fact that the church is to herald a kingdom of peace over which Jesus, the Prince of Peace, rules as king. It is now squarely put up to the churchmen, who have this fund in charge, to show that Christianity means business in this matter and that everything that so much money can do for the cause will be done. Money is not everything; indeed it is the least of the influences that may be set in motion to lead the world to regard it the business of the nations to promote peace. What we do need as well in this matter is the conviction that war is un-Christian, beastly, wasteful and unnecessary. As one scans the list of those selected for this commission one recognizes the names of men prominent throughout the nation as religious leaders. It might be rather egotistical to ask why no Mennonite was included in this body of representative Christian men, but the answer is easy. The Mennonite church has not yet produced an expert on peace whose attainments either by pen, voice or effort have gained him recognition as a leader in that movement. Although our church has continually testified for peace in voice and life no one has gone from us into the world to bring a message of peace that would attract attention to his message or himself. One would think that with all these centuries of peace traditions behind us, a great apostle of peace would appear some time. Perhaps such a one is yet to appear, but, let us be alive to the fact that now, as never before in the history of the world, men are ready to give a respectful hearing to this matter so dear to the hearts of all of us and so much in keeping with the message of our Lord to all men.

We see an important peace opportunity presenting itself to us today. The country to the south of us is involved in civil strife, which threatens to compel the United States to war-like measures. Fortunately we do not have a fire-eating jingo in the presidential chair to feed the flames of passion and hatred, he is one who sees the advantages and the humanity there is in keeping chained the dogs of war, but sentiment rules in America. Our mission is to do our part to foster the Christ-like sentiment of peace by voice, press and life. This is our opportunity. Will we be equal to our opportunity?

One of the frequent objections one hears to the modern temperance view is that it is a raw fanaticism, characteristic of our crude American civilization and that the older civilization of European countries has found a more satisfactory and rational method of dealing with the liquor problem by letting it alone. Every now and then some one gets enthusiastic about the Germans and their beer, or the Frenchmen and their wine, or the Dutch and their gin, or the English and their whiskey and water, and would have us to understand that they are well off with it. Are they of Europe well off with their liquor? Let us see how they regard it. The schools and colleges of Germany are today giving scientific instruction to show that alcohol is useless as a drink, wasteful and a very great and dangerous factor in breeding disease and corrupting morals. Even the Russian government has quite lately seen fit to regulate the traffic, prohibiting its sale in theatres and public gardens altogether and in cities after 11 o'clock and in towns after 6 o'clock. In Finnland anti-alcoholism is tought in the public schools. Twice has the Finnish parliament shown the sentiment of the people in favor of prohibition by voting for total prohibition, even though the government did veto the measure. Iceland has forbidden the importation and sale of liquor since 1909. Next year absolute prohibition goes into effect. In Norway and Sweden they have commissions working on national prohibition laws. A local option petition was presented in Denmark a few years ago bearing the signatures of 445,000 petitioners. In 1898 the British licensing act would have put 30,000 public houses out of business had not the House of Lords, of whose members 138 were either brewers or shareholders in liquor business, defeated the measure. In France there is a national congress against alcoholism meeting every year; scientific instruction is given in the schools on the evil, distilled liquors have been banished from the army canteens, and the national academy of medicine has approved of the measure.

But what about Germany with its happy beer-loving population? The Kaiser has declared himself an abstainer; the University of Berlin has an established course on the evils since 1896; in 1912 a local option petition was presented to the Reichstag with 500,000 signatures. In 1912 Krupp Steel Works, the street railways, the shipyards and other industries have forbidden the use of liquors to their workmen in their establishments; the workingmen's insurance companies, the labor unions, and even the socialists, are protesting against its use. Ernest Gordon's work on the "Anti-Alcohol Movement in Europe" from which these facts are drawn, is a revelation even to those who despair of Europe ever seriously attempting to combat this evil. The fact of the matter is, alcohol is a world-wide evil and needs a world-wide movement to crush it. The American people must be the leaders in this effort because here, as nowhere else, the voice of the people has the greatest influence. Our patch work attempts at stopping the evil by making a town dry here and there or giving one state prohibition and letting down the bars in the other is a good thing as a beginning but a failure as a solution of the problem. Shut up every hole and seam in your house but one and the rats will get in anyway. What we want and what every sincere lover of God and humanity in America should work and pray for is an amendment to our national constitution forever putting an end to the traffic. To be sure such a thing cannot be brought about in a day or a year but with it for an ideal we have the opportunity and are under the necessity of bringing about its realization.

The eloquent Dr. Charles F. Aked who was, several years ago, imported to become pastor of the Baptist church in New York, which the oil king, Rockefeller, is said to be financing, and who some time since severed his relations with the Baptists to accept a Congregational pastorate on the Pacific coast, has gained for himself a notoriety which a pastor of an orthodox congregation should not permit himself to receive, or rather lead himself into receiving. If reports are trustworthy, Dr. Aked comes out as one who questions the divinity of Jesus in the sense orthodox Christians receive it, doubts the probability of certain miracles having taken place as recorded in the gospel, and claims for himself the right to accept such portions of the gospels as he, in his judgment, sees fit to accept them and to reject those which seem unreasonable to him. Upon the announcement of his position on these points the organized federated churches of his town of which he was president intimated that matters would be best arranged if his resignation were presented. This he did, much to the satisfaction of the great majority of Christians who cannot accept Dr. Aked's position and regard it as nothing short of unbelief. Dr. Aked has been sort of a free-lance in his time — a Baptist, then a Congregationalist and now — what shall we call him? There is a religious organization, the Unitarian Church, which stands for the things the one time Rockefeller's pastor now stands for. Why men think it reasonable to remain with churches and hold to and teach opinions which deny the very vital principles upon which these churches rest, is a matter beyond our understanding. As a Congregationalist sure he cannot deny the divinity of the Christ through whose atonement every Congregationalist certainly must believe we are brought to the Father. As a preacher of a church whose atti-

tude toward the Bible is one of faith and respect, certainly no one can regard himself in good standing who questions its truth. It is disappointing to see men of great ability go wrong, but when once even a person of greatest ability robs Jesus of His divinity and the Bible of its truth it would be the height of inconsistency for such a one to remain in fellowship with the church that teaches it.

"Is it right to be coddling the unfit?" and "would it not be better to let the unfit die and thus save the state the trouble and cost of caring for them?" These two questions were recently asked by a well known British scientist, and of course they received newspaper attention immediately. Opinions of the kind suggested by these questions are frequently heard. Some would put the incurable out of the way by a painless death, others would authorize the mutilation of criminals, and others, again, have been known to go so far as to suggest that only infants physically fit be permitted to live. To hear the discussion of such murderous ideas would lead one to suppose that the tendency of the times is in the direction of savagery; but it is a satisfaction to note that the public does not take seriously to such ideas. A human life, no matter what the handicap under which it finds itself, is, after all, a human life. Who, of all the wise and learned, is capable of saying just who is unfit to enjoy the prolonged existence of a life that the Creator has given to him? When once there are those who say which life is fit and which is unfit to continue its existence, then, because of human limitations, follies, selfishness and other sins the life not only of the unfit but of the fit as well will be in danger of destruction. The greater the emphasis that is put on the sacredness of human life, the nearer do we approach the highest ideals of humanity. The Christian who realizes that his Savior died for all men, the fit as well as the unfit, must give to the very lowest and meanest the regard of having been so highly valued by the Creator that He would not spare His only Son in redeeming him. Certainly the life of one whose soul Jesus died to save is entitled to every protection and help that humanity can bring to it.

The output of the printing press in our day is so great that hardly more than a rough estimate can be given to the amount of stuff that is produced each year. The largest active interests of the world are, of course, commercial interests and printing enters into commercial activities as one of the most powerful factors. Education thrives because of the magnitude of educational literature. Governments have the printing press do ninety per cent. of the governing. Art, science, and every line of human activity have for their heart-throb the powerful press beating out page after page with unceasing regularity. But remarkable as all this happens to be, **the Bible still remains the most printed book.** Man's spiritual interest is yet supreme and the printing press must devote the greatest portion of its energies in meeting the demands of this interest. The American Bible Society reports that last year was a particularly active one. During 1913 it distributed Bibles, New Testaments and Scripture selections to the amount of 1,076,459 volumes, an increase of 280,000 over 1912 and the largest number ever distributed by the society. The distribution along the Pacific coast was particularly heavy this year.

NOTES ON THE C. E. TOPIC

March 1.

Twelve Great Verses. III. The Love Verse.

I John 4:16.

"Hereby perceive we the love of God, because he laid down His life for us: and we ought to lay down our lives for the brethren."

Hope is a wonderful thing. It inspires courage in the face of difficulty; it leads one to keep persistently at an effort though one is in no position to see what the result may be; it makes one charitable enough to look for good in one who appears to be an utterly hopeless case; it makes even the dark dreary valley of death to be but a shadow, but the love of God is infinitely more than a visionary hope; because we are possessed of the ability to speculate and can reason abstractly we are able to guess how some things are likely to turn out in the end with the reasonable certainty that we come pretty near the truth in our guess, but the love of God is more than guess work even though we are pretty good guessers; we are in the habit of taking the word of other men in almost everything since we have learned that there is a great deal more that others can tell us than we ever will be in position to learn of ourselves, but we need not depend on the word of men alone to be assured that God loves us, we have the love of God demonstrated to it, we can see it, our senses are the most convincing witnesses.

The proof of God's love is shown in that, "He laid down His life for us." This shows what a terrible, what a horrible, what a deadly thing sin must really be, since it cost God His Son to redeem man, the sinner, from sin's curse. No wonder that God cannot look upon sin, or the sin-bearer, with the slightest degree of favor! No wonder that death is the penalty of sin! The giving of His only begotten Son, on the other hand, proves that man is the supreme object of God's love since He gave the highest He had to give to win him to Himself. This gift should be the inspiration of the deepest gratitude to God man is capable of showing. There is a reasonableness which no one can deny in the words of the old hymn, "I gave, I gave My life for thee, what hast thou given to Me?" This verse is one of those which prove beyond the possibility of doubt that if any one is lost it is not because God has omitted doing everything possible to save that one, but because that one persists in going to perdition in spite of all that the almighty God has done to save him from it.

The evidence of the unselfishness of God's love is to be observed in the condition He sets down by which we may fully benefit by His love. We are to love the brethren. We may show our love to them by forgiving them. If, day by day, God forgives us our grevous sins we should be willing to forgive one another. He gives all we have that we may be happy, it is certainly right that we share our gifts, one with the other. He protects, strengthens and comforts us in our life's trials and responsibilities, we His children may please Him best by bringing these blessings to our less fortunate brethren.

NOTES ON THE SUNDAY SCHOOL LESSON.

March 1.

Trusting in Riches and Trusting In God.

Luke 12:13-24.

Golden Text—Luke 12:34.

The man who came to Jesus to ask Him to speak to his brother that He might divide the inheritance with him utterly missed the purpose of Jesus' coming. He came to instil principles into the hearts of men to make them just and unselfish in all things and not to be a judge for one to the disadvantage of the other. The time of Jesus was occupied with men's everlasting souls and not their perishable stuff. What a miserable failure that man made of his opportunity. The chance was his to speak to Jesus face to face. Instead of asking of matters that might have been to his great spiritual advantage he was only concerned about a miserable inheritance. How assuring might the promise of an eternal inheritance from the lips of Jesus have been to that man! He was willing to use Jesus against his brother. The kind of friendship that only seeks to use a friend for personal gain is of a very low type and deserves watching. The attitude of some people toward religion is of this type. They want to work religion for what it is worth to them. This accounts for the number of those who identify themselves with churches for social or business reasons and it also accounts for the extremely unsatisfactory kind of a Christian life they lead.

Jesus will be a judge, but in matters of eternal moment that will fix the eternal destiny of souls. Covetousness is a sin of a type that the Scripture condemns and frequently warns men against. It is a blight upon the soul and a stumbling block in the way of the gospel's progress. But men regarded it too highly. Indeed they very seldom think of it as a sin at all. The great Catholic missionary Francis Xavier once said that he heard men of all kinds and ages confess sin, but in all his vast experience he never heard one confess to the sin of covetousness.

The parable of the man who built barns is a most familiar picture. Here was a man who came by his possessions honestly. God graciously let the sun of prosperity smile upon him and increased his possessions in the most natural way. The man made two great mistakes. He forgot God and he thought that he had done his whole duty when he provided for his temporal future. When once men forget God, they forget their fellows. Not a thought seems to have come to him concerning the needs of the hungry all about him and it is not shown that he even so much as contributed a penny to God's service, much less that he realized that all he had he only held as the steward of God. He looked foreward to "many years" of happinesss. But such happiness! He was a fool to suppose that many years amounted to anything in the face of the eternity he was destined to enter. Then, he was a fool to take such a certain view of life when life is the most uncertain of all things. God did not demand his barns or what was in them; He demanded his soul. The chief thing in life's business is to make provision for the soul, to lay up in heaven the treasures the soul will need.

God's care is beautifully illustrated in His care for His creatures. So he will care for his children. Clothing and food are important considerations only as they are needed in serving God. The chief concern is not material but spiritual.

News of the Week.

WILSON IS ATTACKED BY MEXICAN NEWSPAPER

Mexico City, Feb. 14. — In spite of the protest made by NelsonO'Shaughnessy, American charge, and of the instructions of the Mexican foreign office to desist from attacks on President Wilson, El Imparical today bore a three-column first page headline, "The Word of Wilson Lacks Honor as Does He Himself." The article which follows comments on the recognition by the United States of the new Peruvian government within four days after the success of the revolt. "This was done," the newspaper says, "in face of the declaration from the White House on March 11, 1913, that the purpose of the United States is to deny sympathy to all revolutionary governments. Yankee processes work only along the line of evil passions."

With similar prominence El Imparcial publishes an account of the alleged failure of 150 banks in the southern United States because of President Wilson's "iniquitous Mexican policy." An effort is being made by the newspaper to show that President Wilson's policy is disapproved by the great majority of people in the United States and by practically all those in the southern states.

Mr. O'Shaughnessy made a second protest today to President Huerta against the newspaper Imparcial.

The charge went to the president, who assured him that he regretted the attacks, and would see that they were stopped once for all. General Huerta said he would not tolerate such attacks on the President of the United States, any more than he would similar attacks on himself.

SECRETARY BRYAN GUEST OF AUTHORS

New York, Feb. 14. — Four hundred of the foremost authors of the United States attended tonight the first annual dinner given by the Authors' League of America at which Secretary of State William J. Bryan was the guest of honor. The event represented the biggest gathering of authors and book publishers seen in recent years. Winston Churchill, president of the league, was toastmaster.

Mr. Bryan spoke of the qualities that distinguished the good from the bad book, saying that the heart of the witer would have to be in his work if the effort was to have value. Unless there was something to disclose, he said, there was no reason for writing, and there could be no clean and good thinking, unless it had sound moral impulse back of it.

In the course of his talk, Secretary Bryan reached for a drink of water and picked up inadvertently a glass of champagne. Mrs. Bryan, seeing her husband's mistake sprang quickly from her place, two seats away from the secretary, and put her hand over the glass just as it was about to reach his lips. He laughed and picked up a glass of water.

NEW YORK HAS GREAT BLIZZARD

New York, Feb. 14. — A snow storm, said to rival in severity the famous blizzard of 1888, raged to the accompaniment of zero weather in the upper Hudson valley, the Mohawk valley and the northern and western parts of New York state generally all day long, tying up completely many of the smaller railroad and trolley lines, and paralyzing communication generally.

Thirty-six Inches in Places.

While the snowfall in the metropolis was only ten inches, and at other points in the lower Hudson valley as low as twelve inches, districts in the upper valley reported a fall of 24 inches. At Albany the snow was fourteen inches deep, and from points north and west of that city phenomenal falls for those sections were reported, the snow ranging from 24 to 36 inches in depth. Reports from most of these points tonight said that a further decided drop in temperature had taken place, and that a biting wind, reaching in some places a velocity of seventy miles an hour was adding to the discomfort and suffering. The southern tier counties generally were affected by the storm, as well as the more northerly districts.

Lashed into fury by a heavy gale, which swept down the coast, high waves today again attacked the Seabright (N. J.) peninsula and placed it under two feet of water, causing the population to seek safety on the mainland. Conditions in Seabright, it was said, were worse for a time than on January 3, when the bulkheads along the beach gave way and many buildings were demolished by the inrushing waters.

ALPHONSE BERTILLON DIES

Paris, February 13. — Alphonse Bertillon, creator of the system of criminal identification which made his name known throughout the world, died here today, age sixty-one. Bertillons title was "director of the anthropometric department of the Paris police." He had been ill for some time suffering from anæmia, complicated with other maladies. He was operated on in October.

Bertillon was a distinguished anthropologist and was the author of many works on ethnography, anthropometry and criminal photography.

He was born in Paris in 1853, und in 1880 founded his system of measurements which has since been adopted by the police departments of the United States and over most of the civilized world.

KING GEORGE IS GREAT BELIEVER IN HARD WORK

London, February 13. — King George today told Prebendary Wilson Carlile, head of the church army, that he was a great believer in hard work. The king said: "I have to work hard myself, and I think it is good for people."

His Majesty's remark was made during an audience granted to Mr. Carlile at Buckingham palace. The king also expressed his strong disapproval of indiscriminate charity, saying he considered agencies such as the church army far better able to help backsliders and unfortunate people back to good citizenship.

As Mr. Carlile was entering the palace he was accosted by a former pickpocket who had been reclaimed by the church army and who wished to send a message to the king. "Tell him, I have lived honostly since the day of King Edward's coronation," he said. "On that day I stole thirty-two watches and purses. I now have $64 in the savings bank."

THIRTY-TWO IN DANGER ON BOAT CAUGHT IN ICE

Ashtabula, O., February 16.—Thirty-two men are in peril aboard the Marquette and Bessemer No. 2 car ferry which is fast in the ice in Lake Erie, two miles off this port. The big boat has been stuck since Saturday afternoon and this afternoon had not been released despite the use of large quantities of dynamite in an effort to break the ice. Unless the craft is freed within a few hours its food and fuel supplies will be exhausted and the crew will be in danger of freezing and suffering hunger unless relief can make its way over the windrows of ice to the ship.

MINERS TURN DOWN ARBITRATION PLAN

Philadelphia, Feb. 16. — The first thing the joint conference of bituminous coal miners and operators of western Pennsylvania, Ohio, Indiana and Illinois did when it resumed its sessions today was to vote down the proposition made by C. E. Maurer, of Cleveland, an Ohio operator, that in case the conference was unable to agree on a wage scale by April 1 the entire matter should be submitted to a board of arbitration and that all future questions also be sent to the same board. The miners voted against the proposition.

DEFENDS BIG BUSINESS AND CRITICISES WILSON

New York, February 13.—A strong indorsement if Big Business and an attack on President Wilson's policies, especially relating to tariff and trust legislation, formed the basis of an address delivered by George W. Perkins at the Lincoln day dinner of the National Progressive party at the Hotel Astor last night.

"We need have no fear of lack of competition," he said. "If our present tariff and corporation policies are persisted in, the rest of the world will give us all the competition we want, both at home and abroad."

A Roosevelt boom was floated when members of the Progressive state committee and several county chairmen discussed the former President as a candidate for Governor of New York. It was said there was little doubt that Roosevelt would accept the nomination. Theodore Douglas Robinson, state chairman, presided. About one thousand men and women attended the dinner. Jane Addams, John M. Parker, of New Orelans, and Everett Colby, of New Jersey, were among the speakers.

POLYGAMY ONE CAUSE OF THE NAVAJO REVOLT

Aztec, N. M., February 13. — The right of wives to protect themselves against the evil deeds of vacillating husbands was involved in the cause of the recent threatened rebellion of the Navajo Indians on the Shiprock reservation. These women, incensed by the unfaithfulness of their spouses, came near engaging in a women's right's demonstration before the agency office.

Their husbands had practically deserted them, they said, and gone after younger and prettier women whose smiles fascinated them. And thus was born the charge of polygamy that was preferred against the Indian men a few weeks ago, and thus followed the demonstration of the men for a reinstatement of the rights of their fathers.

Polygamy was abolished by the United States Indian officials several years ago, and the Indians for a time observed the new regulations. Recently plural marriages have been practiced without the knowledge of the Indian agent, and he might not have discovered the fact for an indefinite time had not the original wives of the pluralizing bucks made complaint to him.

JAPANESE RIOT WHEN TAXES ARE INCREASED

Tokio, Japan, February 13. — Serious riots began by citizens of the Japanese capital as a protest against the levying of increased taxation led to the arrest of two hundred persons in the lower part of the city early today. The disorders were quickly suppressed by a column of five hundred policemen, who used their sabers freely.

In pursuance of its determination to stifle all street demonstrations, the government today ordered the arrest of a numbers of editors of opposition papers, which had advocated agitation. The newspapers were suppressed.

Mass meetings have been called for today and tomorrow to insist on the resignation of the cabinet and to protest against the harshness used in the suppression of popular demonstrations.

WIPE OUT VILLAGE OF 200.

Nairobi, British East African Protectorate, February 14.—Boran tribesmen have exterminated an entire village composed of two hundred men, women and children of the Rendile tribe, in the Lorian swamp in the northern part of the protectorate, according to an explorer who reached here today. The Borans, who are a peaceful people engaged in pastoral occupations, have been incessantly harassed by the Rendiles. This so exasperated the Borans that they retaliated by killing every one of the Rendile tribe they could find.

The authorities in Galla were unable to prevent the raid and news of the quarrel between the two tribes did not reach the British authorities at Samburu on the Uganda railway, until it was too late for them to interfere.

TWELVE PERSONS TAKEN OFF A SINKING BARGE

New London, Conn., February 15.—Half frozen and helpless after a day and two nights of terror, during which four coal barges, of which they constituted the crews, were sunk by tumultuous seas in the blizzard which swept Long island and the waters adjacent to it, five men and four women and three children were taken off the last of the barges this morning by the life-saving crew of the Orient point station, which was attracted by a distress signal. The rescue had hardly been accomplished when the barge, which had been battered and pounded until its seams were wide open, sank to the bottom of the sound. It was feared yesterday that all had been lost.

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VOL. XXIX. BERNE, INDIANA, FEBRUARY 26, 1914. No. 9.

GOD UNDERSTANDS.

It is sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the heart divine
Still understands these cares of yours and mine

Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

There is no sorrow that He will not share,
No cross, no burden, for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus; let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose. —Sel.

NEWS AND COMMENTS.

A. M. Fretz announces services in his charge for Sunday, March 1, as follows: Deep Run, 10:15 a. m.; Springfield 3:00 p. m. English Sunday school at each place an hour prior to preaching services.

NOTICE!

General Conference Business Committee.

The time and place for our next General Conference having been decided upon, the Business Committee, in conjunction with the authorities of the local church, will next exert itself to arrange for the proposed conference. The committee therefore desires to get into communication with such authorities as to their local needs and wishes. It also extends the request to all churches, ministers, school officials and the various standing boards to present to the committee any questions for consideration, suggestions and contributions they may desire to contribute for Conference. The time to arrange the program for publication is not very long, so we urge a speedy response to this notice. In prayer to the Father through Jesus, the Head of the church, we are looking forward to a blessed and profitable conference under the guidance of the Holy Spirit.

Allen M. Fretz, Chairman,
Souderton, Pa.
J. S. Hirschler, Secretary,
Upland, Calif..
J. S. Krehbiel,
Geary, Okla.

NOTICE.

By the gracious help and favor of God the sanitarium for tubercular patients near Upland, Cal. has been completed and, Providence willing, this institution will be dedicated on Sunday afternoon, March 1.

Besides songs by the choir and congregation there will be short addresses in German and English by different ministers and doctors. Those who live in the West or are at present traveling there are heartily invited to this dedication. Later on I shall give a report of the program and a description of the institution.

H. J. Krehbiel,
Sec. or Committee.

CHICAGO MISSION.

After a great deal of anxiety and prayer we have at last been lead by the Spirit as we take it, to the place where we have located our mission for the purpose of rescuing lost ones in this great city. Ever since January 1, we have been studying and visiting missions from North Chicago to Englewood on the South, and from West Madison to the lake on the East: finally through careful and prayerful consideration and through the guidance of the Holy Spirit we were drawn to locate our mission at 727 West 63rd St., just one half block from Halstead in the South part of the city. Here is a great business center, where crowds of people gather, every night in the year. People representing all classes of the unsaved; the poor "down and out", the slave to strong drink, and those who are intoxicated with the pleasures of this world, whose only thought is to "eat, drink and be merry." God willing, we expect to be able to open the doors for regular Gospel work on Thursday evening. March 5. My purpose primarily in writing this little note of information is to call the attention of all the churches of the various districts constituting the General Conference, to the fact that we earnestly entreat every one of God's children who have an interest in this new enterprise of soul winning, to pray earnestly for the work at 272 W. 63rd St., Chicago. Especially remember us at the throne of grace on the opening night. Will you please announce it in your churches next Sunday morning, so that all may become interested in this "Child of the Conference" and pray that the unsaved may be brought in. Oh, the unspeakable power in prayer! What an encouragement and inspiration it will be to us on that opening night to know that hundreds and may be thousands of God's beloved children are just asking God's richest blessing to rest upon this mission, asking that the Holy Spirit may ever have the right way in the hearts of its workers, so that everything standing between the unsaved and calvary may be swept away. May the Holy Ghost lead you in this conference-wide prayer, and may God give you all the passions for souls such as you have never had before, is my desire.

Yours for the salvation of lost souls in Chicago.

W. W. Miller.
1358 North Park Ave., Chicago.

LETTER FROM BUSBY, MONT.

Busby, Mont., Jan. 29, 1914.
Dear Readers of the Mennonite:

If I could do just as I have been feeling during the last few weeks I would secure a paste board box, place the requisite amount of postage stamps on the same and write some address upon it—it would not matter much to me whereto—then I would get into the box and get into Uncle Sam's mail pouch and be going somewhere—it would not matter much where, just so as to get away for a while! Well, are those dear Indians not interesting and is the work among them not absorbing? I hear a whole chorus asking. Oh, yes, these dear Indians are very interesting, and really painfully absorbing, especially at times. They will absorb your time, your patience, your money and your clothes from your back if you will let them have it! Why, they must be regular kleptomaniacs! I hear the chorus saying. Oh, no, we cannot complain on that line. But they do seem to think that any one staying on the reservation has nothing else to do but to be at their disposal all the time not only in doing everything imaginable for them—we have been invited out several times to dig wells for them — but whatever you may have you really owe to them on one pretense or another! And you are very stingy indeed compared to their liberality, and it matters not how often one explains to them that they are liberal only in order to be given liberally in turn, and that their liberality extends only in well defined directions, etc. But that they should ever do anything for you —why that is impossible, they are just now in such awful straits not having anything to eat that they must forthwith have something in the way of remuneration to keep from starving to death! — These and some other such daily experiences will at last bring one to the feeling that I described above; but then, of course after Uncle Sam would get me to the place marked on that paste board box I would likely take a good deep breath and proceed forthwith to change the address to read: Busby, Montana, and after placing a sufficient amount of stamps on the box and re-entering it I would proceed on my return journey. I said, if I could. I would do all this. For the present I am still here and struggling along to the best of my ability.

The above is just to indicate that at times a missionary feels "blue", at least I do. There are times in this work, I believe in a special manner, when the evil one is exerting an almost palpable power and I am not at all surprised that some report even a physical attack! The good Lord only knows how some of these converts, who are trying to walk in the narrow path are harassed by the old serpent, being tormented by his emissaries with ridicule

which is laden with sulphurous fumes from the bottomless pit and then, if they succumb, the evil one opens his mouth wide! A number of things have come to pass recently here that make one feel as though the real battle is on, and the reports that are coming in from the front are at present not reassuring. Yet above the turmoil of the battle we see the standard of Him who has conquered the old enemy, and we know that eventually the victory must be His, even in this encounter. At such times we reassure ourselves by the thought of the prayers of the host of those who never cease to intercede for the laborers and the work in the vineyard of our blessed Lord and Master.

Whenever the Indians have gatherings for dances and for their worships then our poor Christians have hard times; these Indians have been having great times ever since Christmas, and these, their great times, brings the evil one with his infernal host around. But we feel assured that from it all the Christians will go forth realizing their own weakness more and will depend more upon Him who must ever be our trust and stay in this conflict.

Asking for a continued and ever deepening interest in your prayers, Yours in Him,

G. A. Linscheid.

MISSION SUNDAY SCHOOL WORK

Having been requested to publish an article on Mission Sunday school Work in the Mennonite, the undersigned by permission of the Editor will herewith endeavor to give a short treatise on the scubject.

Mission Sunday school, as the word signifies, means missionary work in the Sunday school. This missionary feature is much neglected in most of our Sunday schools. As the child is most susceptible to the truths inculcated in the Bible, we should put forth every effort toward expanding along this particular line of work. We may not feel any responsibility of duty beyond that of teaching the children whose parents attend our church, but how about the children who do not attend at all and whose parents do not affiliate with any church. In order to get next to such children, we must either do missionary work in our regular Sunday school, the best way we can, or conduct a Mission Sunday school entirely independent from the regular Sunday school.

Every Town or City church should maintain such a mission Sunday school. . You may say, we have no demand for such a Sunday school. But wherever you find boys and girls playing on streets during Sunday school hours, you may make up your mind, that your Sunday school either is guilty of the sin of omission or that it does not or can not offer anything that interests that class of boys and girls. This should be sufficient evidence that you have an open field for just such a Sunday school.

If a missionary campaign can be carried on in our regular Sunday school inviting such children that are not attending anywhere, and if the children can be brought in from the highways and byways, it may not be necessary to conduct a separate Sunday school.

We have learned through five years experience that it is more advantageous to conduct a Sunday school entirely independent from the regular Sunday school at such an hour that it will not conflict with other church services.

First of all, it gives the church an opportunity, conducting such a Sunday school, to extend the invitation to all children no matter what their church affiliation may be as well as to such that are not attending at all.

It gives the church an opportunity to teach children in the language they are accustomed to speak which would not be the case in most of our regular Sunday schools; as a number of our churches conduct their Sabbath schools only in the German language or in the German with one or two English classes, thus diminishing the opportunity for mission work among such that do not understand both languages.

It gives such children who think they are too poorly clad to attend the regular Sunday school a chance to come and hear the Word of God without being painfully embarrassed about their clothes.

There are two predominating reasons why every town or city church should support a mission Sunday school.

First — To stimulate Sunday school attendance among children who are not attending in order to bring them under the influence of Christianity.

Second — To find a field of activity for the members of the church, as activity alone makes us grow in brilliancy and leads a better Christian life. The Christian life has its birth, growth and maturity. Perfect in its birth, though not fully developed, its growth is from activity to strength. Unless there is growth there must be death. The stagnant Christian is the dead Christian, soon to become the decaying and corrupt Christian. Movement, growth, progress and activity is a chief mark of Chritianity and all that relates to it. With this added opportunity for activity is gives multiplied privileges, and more divine discipline for an increased exercise of the spiritual faculties. This growing light within, burning more steadily and lustrously, awakens an increasing influence for good which flows forth in wider and deeper streams. This growth then occasioned by this personal Sunday school work is a growth in truth, growth in grace, growth in personal piety representing an increase of influence and efficiency.

We have stated why we should conduct a mission Sunday school. We now will give a few requisites necessary for beginning and maintaining such a school. We say beginning, as the old adage is true here, "Every beginning is difficult."

First of all, willing workers must be available. Such that will not easily be discouraged, if success does not come immediately.

We commenced our mission Sunday school with three teachers and only two scholars, but the good will of the entire church. It took a great deal of patient and persistent effort an the part of the teachers to work up an attendance. At the close of the first year we showed an average attendance of 37 scholars and each year thereafter showed a decided increase and we closed the year 1913 with an average attendance of 71 scholars. Since the first of the year our attendance has been upward of 100 scholars with 10 teachers active in the work.

Another requisite is a friendly co-operation on the part of the teachers. They must work hand in hand. It must be a co-operation based upon the principle of Christian love. In order to thus co-operate each teacher must act his part. "Remember you are but an actor," says Epictetus, "acting whatever part the master has ordained." Since God has ordained each individual person to act a certain part, we must needs co-operate for we are only members of an entire body. If Sunday school teachers thus work together harmoniously, the various wants and requirements of such a school can be filled. Such a Christian fellowship is necessary in order to remain in touch with one another. It promotes unity. Unity is strength. And strength as a product of this co-operative unity manifests itself in effectual work. God has proclaimed the principle on which alone this fellowship is possible. His glory must be the motive of all who are laborers for Him. All our work must be out of love to God and in accordance with His will.

And last but not least there must be the good will of the church to support such a Sunday school. The members of the church must feel and be able to say this is our work which is being done through the grace of God.

Those engaged in its active work need the prayer of the congregation as well as the financial support for carrying on the work.

Our church has always considered this work as a branch of home mission and has always contributed the necessary funds.

To recapitulate, mission Sunday school work gives us an opportunity to proclaim the Gospel among such that may not otherwise be brought under the influence of Christianity. It calls for activity among the church members. And as already stated, activity augments growth and growth renews strength, and in this renewed strength we gain a fuller realization of God's wonderful love and glory.

Samuel D. Ruth.

CHURCH STATISTICS

We are sorry not to be able to bring in the "Mennonite" the Bulletin of Church Statistics since it would take too much space in our small paper. The report of the Mennonite churches is taken from our "Statistical Report". We bring the notes and explanation since it seems of great interest to us.

Notes of Explanation.

The territory covered is that of the United States only. Many denominations have churches, ministers, and communicants in foreign countries. These are not included in these tables.

Denominational official reports are used where there are such. Where there are no published reports, the best denominational sources are sought for information and where exact returns are not to be had approximate figures are furnished. In the few cases in which information is refused or cannot be obtained, the census figures for 1906 are inserted.

Estimates are given in a very few cases for the increase of the year, where denominational returns are not available until two or three months after the beginning of the year.

Most of the numerous Mennonite branches do not attempt to gather any statistics. Therefore the census returns of 1906 were used, except for the Mennonite Brethren in Christ. Now, the results of a thorough canvass of all branches made in 1911 by a co-operative effort of representatives of seven branches are available, and the figures are all for 1911, except the Mennonite Brethren in Christ, which are for 1913.

A word of explanation concerning the figures for the Roman Catholic church in the column of communicants should be given. The "Official Catholic Directory" gives only "population", which includes with communicants the unconfirmed baptized; that is, children who have not been admitted to their first communion. The rule adopted in the census in 1890, and followed in 1906, deducts 15 per cent. from Catholic population and sets down the remaining 85 per cent. as communicants. It should also be said that the figures for "population" are for a large number of the dioceses and archdioceses estimates, given in round numbers, as, for example, Baltimore, 260,000; Boston, 900,000; Cincinnati, 200,000; but every year sees an increase in the dioceses giving more exact returns, as Santa Fe 140,573; New York, 1,219,920; Albany, 201,246. The editor of the Catholic Directory believes that the total "population" is under-stated by nearly two millions.

The figures for Jewish members are misleading. The denomination furnishes no statistics. Nothing later than the census of 1906 is to be had. Even so, it is obvious that there must be more than 143,000 (the census figures are less than these) adults connected with Jewish congregations. But, technically, only the heads of families are counted as members. The "Jewish Communal Directory for Greater New York for 1912" gives a list of 274 congregations in the greater city. Of these only 109 gave figures for members. Temple Emanuel has a membership of 150, with seating capacity of 2,300; Temple Israel of Harlem reports 550 members and 1,468 seating capacity. The Jewish population of Greater New York carefully estimated by several methods, is set down by Dr. Joseph Jacobs at about 900,000. The Jewish population of the country is estimated by other authorities at about 2,000,000. The adults who are practically members of congregations should therefore be four or five times greater than 143,000.

No response has been received to repeated requests for information for 1913 from the Christian Science church or Christian Catholic church (Dowie). The figures of the former for ministers and churches are for 1912; those for members are for 1907.

The statistics of the Church of the Latter-Day Saints are those of 1912, as furnished from the office of the Presiding Bishopric in Salt Lake City. No returns have been received for 1913. Some explanations given officially are presented herewith:

"1. The number of churches or congregations is the same as the number of wards. Each ward is a complete unit of the church or congregation. . . There are now 713 wards, and this is practically the number of congregations of Latter-Day Saints residing in what we term the Rocky Mountain District, which includes the States of Utah, Idaho, Arizona, a small part of New Mexico, Colorado, Nevada, Oregon, and Wyoming."

There are, in addition to the above, seven missions in the United States for which satisfactory information could not be given.

"2. Of the 335,191 members of the Church (1911) . . . residing in these wards (Rocky Mountain District) 83,126 are children under eight years of age. Latter-Day Saints have their children baptized when eight years of age. They then become regular members of the church."

The total membership, including children, September 30, 1912, was 382,000. Deducting 86,000 for children under eight years of age, estimated, there remain 296,000 as the number of regular members.

"3. Our church organization is such that it is very difficult for us to give you the number of ministers. There are no regular ordained ministers of the church in the ordinary sense of the term. Those who hold presiding offices in the wards and stakes, which are the church communities of the Rocky Mountain region, and those who are preaching the gospel as missionaries in the United States number about 1,960. . . The greater portion of the male members of the church hold the priesthood and are subject to call at any time to assist in conducting affairs of the church locally and to preach at the regular meetings of the church."

In the Rocky Mountain District there were in 1912: High priests, 9,409; holding office of the seventy, 9,028; elders, 23,161; total, 41,588.

4. There are 62 stakes in the Rocky Mountain District. A stake is an ecclesiastical division, generally corresponding to county lines. Stakes are divided into wards, or churches.

The Showing for 1913.

The gains for 1913 are considerably larger than those for 1912 in number of communicants and in churches. The net gain in the latter is due chiefly to the surprising advance reported for the Lutheran bodies of 1,455. Except for the unaccountable falling off reported by the Southern Presbyterian church, the increase would have been more than double that of last year. Of the total net gain, beside the 1,455 of the Lutherans, the Methodists report 496, the Baptists 388, and the Roman Catholics 375. The loss of 742 credited to the Disciples of Christ is probably due to incomplete returns. Six new churches, on the average, for every working day of the year cannot be interpreted as discouraging.

The net increase of communicants is widely distributed. The Methodist bodies get nearly 220,000 of it, the Methodist Episcopal church having the largest gain for many years; the Roman Catholic church comes next with 212,500, then the Baptists with 64,608, the Presbyterians fourth with 45,649, the Lutherans fifth with 36,120, and the Disciples of Christ sixth with 21,824.

The net gain is, on the average, one and eight tenths per cent., which is a fair increase. If only those denominations which report increase be included in the reckoning, the only fair method, the percentage would be considerably larger — approaching two per cent. As a matter of fact, 618,000 is reported as the net increase of bodies aggregating about 33,000,000.

The following is a condensed statistic of the religious denominations in the United States, as given by Dr. H. K. Carroll in a bulletin of the "Federal Council of the Churches of Christ in America." The whole report would take too much space, so we bring only the main divisions without the subdivisions.

Denominations	Ministers	Churches	Communicants
Adventists	1 170	2 747	98 822
Baptists	42 808	57 364	5,024 662
Christian Scientists.	2 460	1 230	85 096
German Ev. Synod.	1 051	1 345	261 488
Disciples of Christ.	7 692	11 725	1 519 369
Episcopals	5 527	7 899	907 407
Ev. Association	1 014	1 644	111 702
Salvation Army	2 790	889	27 474
Moravians	146	143	20 463
Jews	1 084	1 769	143 000
Catholics, Greek	291	331	438 500
Catholics, Roman	18 377	14 717	13 099 534
Church of God (Winebrennerians).	509	595	41 475
Congregationals	6 150	6 100	748 340
Lutherans	9 194	16 010	2 388 722
Mennonites	1 413	736	57 337
Methodists	41 529	61 523	7 125 069
Mormons	3 560	1 520	356 000
Plymouth Brethren		403	10 566
Presbyterians	13 740	16 286	2 027 598
Friends (Quakers).	1 476	1 167	124 416
Reformed	2 168	2 763	463 686
Spiritualists		2 000	200 000
Independent congr.	267	879	48 673
Unitarians	531	477	70 542
Universalists	702	709	57 716
United Brethren	2 264	4 166	328 099
United Evangelical	525	956	75 343

NEVER MIND YOUR COAT.

What if your coat be patched and old?
The worth of a coat is easily told.
A handful of gold will quickly bring
A coat that is truly fit for a king;
But an honest heart and a willing hand
Can never be bought in the whole wide land.

Remember that patches may cover a boy
Who some day will be the world's greatest joy.
If your soul be pure and your heart be true,
What can an old coat matter to you?
—Children's Star Magazine.

Deaths.

Voigt.—Adolph F. Voigt was born March 2, 1882, and lived with his parents in Hillsboro, Kan. He was baptized and received into the Hillshoro church on August 6, 1899. In 1908 he came to California and was married on August 6 of the same year with Maria Hirschler, who is mourning his death. His end came on February 11. He died at the age of 31 years, 11 months and 9 days. Funeral services were conducted by Bro. M. Horsch who spoke English on John 14:31 and German on Isa. 43:1-3.

Kratz. — Near Ottsville, Pa., on Feb. 1, 1914, Lizzie, nea Sine, wife of Jonas M. Kratz, aged 47 years, 1 month and 17 days. Disease was pneumonia. She leaves a sorrowing husband, two married and one single daughter and two single sons with four grandchildren to mourn her departure. Their loss is her gain. Interment on the 5th at Deep Run, her pastor, A. M. Fretz, conducting the services. Text, Rom. 14:7-9.

Welty. — On Feb. 17, near Pandora, Ohio, of consumption, Lulu Anna, daughter of John D. and the late Mary Welty, aged 17 years, 1 month and 28 days. Funeral services were held at the St. John's Mennonite church, conducted by Rev. W. S. Gottshall. Interment in the adjoining cemetery.

Augsburger. — Dina, wife of Eli Augsburger and daughter of the late John and Marianna Amstutz, was born in Wayne Co., O., May 6, 1875, and died of typhoid fever at their home 4 miles west of Bluffton, Ohio, on Feb. 18, 1914, aged 38 years, 9 months and 12 days. Deceased leaves a bereaved husband who is confined to his bed with the same malady, and 8 children ranging in age from 8 months to 16 years, her aged mother, 1 brother and 2 sisters. Funeral services were held in the Ebenezer Mennonite church, which was filled to its utmost capacity. Rev. W. S. Gottshall officiating.

Contributions.

For Birney, Mont.

Rev. P. Zacharias, Altona, Man., $5; at a service with white people, $2.45.
Gratefully, acknowledged,

P. A. Kliewer.

For the Treasury of the Pacific Dist. Conference.

From Brethren at Quincy, Wash., per D. D. King, $5.80.
Gratefully acknowledged,

S. R. Aeschliman, Treas.

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Editorial.

CHRISTIANITY THE RELIGION OF GIVING

We could say every religion is more or less a religion of giving. Offerings, alms and sacrifices we find almost everywhere. Sometimes a religion may almost appear like a barter between the gods and men; one trying to cheat and deceive the other.

When we call Christianity the religion of giving, we do it, because giving is the foundation and the end of Christianity.

God, the source of true religion, is the giver. He gave us life and health and talents; He gave us more. He gave Himself for us in the gift of His only begotten Son. That is the foundation of all true Christianity, the gospel, the good news, of the loving gift of God to humanity.

Christ gave His life for sinful men that they might have in Him life eternal. But after Christ has given Himself for us, He demands that we should give ourself with all that we are and all that we have to Him.

Becoming a Christian is giving ourselves to God as a living sacrifice, not living for ourselves but for Him, who has loved us first and has given Himself for us. But in giving ourselves to God we give ourselves to others. A Christian does not live for himself but for others and thereby for God.

After this supreme act of self-surrender it seems that when we and all that we have belong to God and Humanity, there ought to be no difficulty about giving. If we all were true, perfect Christians, there would be no question about how to give, how much to give, when to give. We would be under perfect control of the Spirit of God. But since we are not perfect in the full sense of the word and have to grow in Christianity and spirituality and have to learn the will of God more perfectly, we have to learn the art of living as well as all Christian virtues.

Some people give when they are asked or a collection is taken; others give when their sympathy is aroused, some give because of others and to preserve their good name others give regularly, systematically. The last way is the best. Give regularly, systematically according as the Lord has prospered you. Then divide what you have given to the Lord's treasury according to the dictates of your Christian conscience between the different charities or the different field of work as represented in your own denomination and other interdenominational causes. But let always the needs of our own denomination come first.

Whether we shall give the tenth of our income as the smallest amount, or the fifth, or as we grow wealthier half of our income is a matter which the Spirit of God will make clear to us as we honestly and sincerely strive to do the will of our Heavenly Father, who has given all to us, even His best, His only begotten Son and with Him gives us all.

Correspondence.

Fairmount, Pa., February 22 1914. Dear Editor:—We feel like praising God for the leading of His blessed Spirit in reviving His work in our midst. We are glad that we can report victory in Jesus' name.

The work at this place was given in charge of Elder Jacob Snyder, of Roaring Springs, Pa., in November by our former pastor Bro. A. P. Huber.

Bro. H. E. Miller of Blair Co. came to this place at the request of Jacob Snyder to conduct a revival meeting January 24, 1914. who has faithfully preached the Word. Bro. C. I. Huffman, P. E. came Saturday, February 14, 1914, after holding quarterly conference remained until the 20th preaching the Word in power and demonstration of the Holy Spirit.

On Saturday, Feb. 21, Bro. Snyder came to Fairmount, and remained until Sunday evening. Sunday being a busy day and one of blessings having an all day meeting, which consisted in the regular meetings in the morning, and a temperance meeting in the afternoon. Concluding in the evening with the revival service six have come out on the Lord's side and a number of request for prayer. After the morning service it was decided by a unanimous vote of the brethren and sisters present to continue the meeting until Wednesday evening in the interest of the unsaved and to have Bro. Miller remain.

The attendance, attention and interest have been of such a nature that we feel to praise God and also pray God's blessing upon the dear brethren as they go forth holding up Jesus Christ to a dying world. From this place Bro. Miller expects to go to Napier Mennonite church to labor.

Close by wishing you all God's richest blessing. Yours in the interest of the lost,

I. H. Smail.

EASTERN CONFERENCE MINISTERIAL MEETING.

The ministers, with a few exceptions, together with a number of the members of the local church and a few from other churches, had a pleasant and profitable gathering in the Souderton church on Monday, February 16. The president of the annual conference presides at these meetings. This office for the present year being occupied by Rev. S. M. Grubb, he opened the meeting with the announcement of a few hymns and the reading of Psa. 91. Rev. A. M. Fretz was asked to lead in prayer. Maxwell H. Kratz, Esq. of Philadelphia, was expected to discuss "The Matter of Bluffton College and Theological Seminary," but failing to answer to his name when called, the topic was deferred to a later meeting, and so our expectations to hear of the new arrangement in our school matter were not realized. We hope to realize them later, and be encouraged in the school work.

Rev. A. S. Shelly read a paper that he had prepared, supplementing the same with a talk on "How far can our people be expected to support the use of evangelistic methods?" The discussion of the question was to the point and very helpful. As this, and the other papers read, will appear in the columns of the Mennonite, I will not cripple same in these notes. (Please read the full papers as they appear in later issues.) "Denominational loyalty —How we may make sure of it", was the subject of the next paper by Rev. J. W. Schantz. By it we were led to wish that all our church members might be loyal, first of all to Christ, the Head of the body to which we belong and that the pastors may know it so that they may feel encouraged not alone in the work for the glory of the Lord, but also in the realization that their efforts for the good of others are appreciated.

After the noon hour Rev. A. S. Shelly ,who had been entrusted with the work presented a memorandum on the decease of our aged brother and fellow laborer, A. B. Shelly. The assembly accepted same as an expression of their feelings and directed Bro. Shelly to have it also put in print and on record. "The kind of Literature a country church needs" was the theme of a paper by the writer of these notes. Rev. Long, an evangelist of the River Brethren church, now holding revival meetings in town, upon invitation to participate in the exercises, spoke along the same line.

"How may a sermon be made impressive", was the theme of an impressive paper by our youngest sermonizer, Rev. V. B. Boyer of the Allentown church. When the members of our churches read this article in the Mennonite they will be especially impressed with their part in making a pastor's efforts fruitful in their lives.

Rev. N. B. Grubb spoke of a memorial that he has in preparation, on the Life of Rev. A. B. Shelly, which he proposes to have printed in pamphlet form. Beside the ministerial brethren referred to above there was present Rev. H. W. Shelly, who participated in the general discussions.

In the evening, in the failure of Rev. Lantz, who was expected to preach, to arrive, the Brethren V. B. Boyer and A. S. Shelly preached very practical sermons.

A. M. Fretz.

OUR COUNTRY AND ITS THREE DELIVERERS.

By Rev. Jonathan Dungan.

Our Country, favored child of Providence,
United for the right and its defence.
Rock-built, secure, for untold centuries hence.

Consenting to base bondage of the slave,
Our land was threatened with destruction's wave,
Until she broke all chains; all freedom gave.
Nor may she live in partnership with rum,
The bribe, infernal revenue's great sum.
Right, pity, shame, aloud for vengeance cry:
"Your nation, or the traffic grim, must die!"

I

Within the bounds of proud Virginia,
A son was born, so all the annals say;
Second the month, the twenty-second day:
Honored the year, 'twas seventeen thirty-two;
In humble life he up to manhood grew;
Noble in mind, in heart, and ever true:
Girding his sword he for his country fought,
Till foes were overcome, deliverance wrought.
Our country honors her deliverer's name;
Nor ever shall diminish his great fame.

II

Later Kentucky's proundest records say;
In February, eighteen nine, twelfth day,
Nameless, a babe in mother's arms did lay.
Called by the Lord to save his native land
Out of the clutch of slavery's cruel hand.
Lasting his fame and praise through all the earth;
No name surpasses his in honor, worth.

III

Under our flag, somewhere, is born a son,
Now lives, as man full grown, or youth, or child:
Known to the God who sent our Washington:
Nor failed to send a Lincoln, firm and mild:
On him God's hand will just as surely rest,
When he shall drive the rum fiend from our land,
No longer cursed by the destroyer's hand.

History is prophecy, read well the past,
East, West, South, North, arise, prepare the way!
Rum's carnival of woes shall end at last:
Our Country hail the glad, auspicious day!

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

PROVERBS OF A YOUNG LAYMAN

Loneliness makes God near—and dear.

They who obey keep the evil away.

In the race of life the fast people are losers.

In church work there is always something coming up to keep the interest—so that monotony is impossible to those who are at all interested.

The good man watches his thoughts when he is alone, his temper when he is at home, and his tongue when he is in company. There is always something to watch.

Truth is greater than theology —therefore, love truth better than theology. Christianity is greater than any creed. So let us love Christianity better than our particular church.

When a man dies this world is interest in what he leaves. The other world in what he brings along.

The man who is proud of his learning, and proud of his religion, may not be the kind of a man the neighbors are proud of.

The man who wishes truth to be on his side may be wrong and stay that way, but the man who wishes to be on the side of truth, won't stay wrong long.

Do the first thing first—that's a truism. Do unto others as you would have them do unto you —that's an altruism.

He who disbelieves the Bible should at least read it and know why he doesn't believe it.—William J. Burtscher, in Northwestern Christian Advocate.

Editorial.

VERY VALUABLE.

Cramer, in his "Life of Menno Simon", written many years ago, called attention to the fact that many of his fellow Dutch Mennonites knew little more of Menno than the extremely doubtful story of the Wagon, which it is unnecessary to repeat here, and which hardly adds little glory to the crown of Menno. But we ask, How much more is known about Menno today by the average Mennonite? The facts of his life are, we admit, rather scarce. It is not known with certainty just where he was or what he was doing a large portion of the period before or after his ministry began and his writings which were largely controversial literature, are not of the importance or influence of those of the other reformers as for example Luther's Catechism or Calvin's Institutes, and the body of Christians taking Menno Simon's name were never identified with political movements and were never numerous. Perhaps, because of these considerations, there is reason enough why, even among Mennonite, the life story of this great man, who was a power for God and righteousness among the poor and oppressed Doopsgezinden of the Reformation period, is so little known. Mennonite have seldom distinguished themselves as a literary people, they were late in establishing schools or giving encouragement to an educated ministry and though, like the Lutherans they bear the name of the one who was their great champion at a critical period of the world's history, unlike them, they do not stand for principles originated by their champion. Mennonite principles being very much older than Menno, Menno's personality, rather than Menno's scheme of doctrine, is what led the world to call us Mennonites. The Dutch name Doopsgezinden is the more consistent with both our doctrine and our history. However, what's in a name? We are glad that while names may change truth does not.

It appears to us that because of Menno's work and influence as well as because we bear his name, we, that is our church, should give greater prominence to Menno than he gets. Pastors would be surprised how much interest in church history could be aroused if they were to give an occasional service to enlighten their people about him and Sunday school teachers will find that the interest of the class is easily awakened and held by the simple story of his life, or at least as much of it as is known.

The other day former Governor Pennypacker of Pennsylvania addressed a gathering of clergymen in Philadelphia, composed of all denominations, on the subject of "Menno Simon", and he greatly interested them, as only the governor with the rich store of historical information he has at his command, can. People are generally sufficiently acquainted with the fact that Mennonites and Mennonite principles did have an influence upon the religious thought of the world, obscure as they and their leader were, and it is not an unusual thing for a Mennonite to be asked either for information concerning Menno or for directions where to go to find such information. The way to meet this demand is, first, to see that our people know as much as possible about him, and secondly, to make available sources of information to the reading public. It seems to us that if the English reader is at some time to be treated to a really great biography of Menno Simon it should come from a Mennonite sourse.

THE IMPRESSIVE SERMON.

In our effort to seek some answer to the question, How may a sermon be made impressive?, we should place before our minds some great preacher or teacher and try to find the secret of power by which they persuade men to turn from evil to good. As we do so, we can readily see why much of the preaching of today is not impressive. We need but remind you of a Christian minister inviting a Jew to preach in his pulpit, or another to substitute a high class concert or vaudeville performance in preference to preaching the Word of Life that alone has the power to save; and we have an answer to the negative side of the question why some preaching is not impressive. To invite the enemies of Christ into our pulpits may bring the people to church but not Christ. To substitute the cheap amusement the world has adopted to entertain the crowds is giving our children a stone when they are hungry for bread, and make them drink at the fountains whose waters are bitter instead of giving them to drink of the water of life that they may never thirst again for the pleasures of sin and the beggarly elements of the world. The chief sin of our time is an attempt to make our Gospel popular. We are attempting to take away the offense of the cross. The blood shed for remission of sins is too unrefined for society that has refined sin instead. Sin is no longer to be looked upon as grusome, hellish, and fiendish, unworthy of men created in the image of God, but is to be regarded as temperament—something that cannot be helped. But alas! the fountain opened for sin and uncleanness in David's house is to be regarded as shameful and unworthy to be believed by advanced people and cultured society, the product of higher education. Has the human heart become self-sufficient? Is there no more sorrow, or grief, or care? Are there no more weary and heavy laden, seeking to find rest? If none such can be found then we can safely reject the cross and accept Dr. Elliot's new theology of self-efficiency, and as a bargain we can throw in as good measure Dr. Aked and all such who have been ordained to preach the Gospel and stumbled at the offense of the cross. But such is not the case. The human heart is longing for rest. If we only remember in our preaching how weary and tired the human heart is and is looking to the minister to bring them a message of comfort. Such being the case we are still "to proclaim the acceptable year of the Lord, to preach the Gospel of good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." A living message to dying men should be our slogan. Fidelity to the cross should stand out prominently in our words and life. St. Paul's determination in I Cor. 2:2 should also be ours, "For I determined not to know anything among you, save Jesus Christ and Him crucified." This determination is in bold relief upon every page of his writings and in every act of his life. Under all circumstances he ever presents the same Gospel front. No promptings from within and no pressure from without could move him to change his course. As in our day so in Paul's day such pressure was brought to bear. With natural endowment to enrich a hundred minds improved by the most careful culture, and stored with the lettered

attainments of the most celebrated masters, he may have felt strong temptation to depart from the simplicity of the truth as it is in Jesus. It is hard to break away from prejudices of error and education and this Hebrew of the Hebrews no doubt had trials to divest himself of these errors when he left Judaism and embraced Christianity. In Paul this was not accomplished without struggle of soul of which the world has never heard. But there is heroism in the resolve and in the performance of it. "No compromise with the Jew, none with the Greek, none with the world." I pray that it may be our resolve as Christ's ambassadors. It is a bold condensation of the preacher's mission. Christ is all in all. The field is narrowed to Him. The atonement as the great central and saving doctrine of the Gospel, Paul adheres to through all his abundant labors as the exclusive subject of his ministry. It is the language of Christian devotedness and ministerial consecration. It is a question of power. Fidelity to the Apostle's determination is the condition of power The Gospel in its purity is the power of God unto salvation to every one that believes. Christ is the power of God as well as the wisdom of God. It is therefore no mere wisdom, or knowledge, that is a necessary part of the preachers equipment but above all, power. The true power of the pulpit is not intellectual. It is not the power of mind. A charming personality, intellectual attainments coupled with eloquence are valuable assets to any man, but shorn of true spiritual power, the wisdom of words make the cross of Christ of none effect. The power of the lecturer, the rostrum, and the bar, is not pulpit power. The genius and eloquence of these, the culture and art which bring them success may enhance their attractiveness and promote the efficiency of the preacher, and should be studied to these ends; but these alone will not secure in our preaching that which we call power. They are neither barriers to it, nor the essential conditions of it. Seeing then that we make use of whatever native ability and talent we may possess and consecrate them to God, nevertheless we should count all things but loss for the excellency of the knowledge of Christ. Let us again make the great Apostle Paul our example whose brilliant attainments in the field of scholarship did not lead him away from the simple preaching of the Gospel in all its purity, but entire consecration to his calling made such preaching "the Power of God and the Wisdom of God." While we are not forbidden to declare the whole counsel of God and should do so, but in so doing we should never lose sight of the cross. We desire in conclusion to give a last reason which we notice in the Apostle's determination to preach Christ and Him crucified that in no other way can the Christian minister fulfil his responsibilities. Human accountability is a momentous fact. In every conceivable condition it is momentous. No man can consider it and be unmoved. Every individual life has its accountability but that of the minister of Jesus Christ is most solemn—it is weightier than any other. Our hearers pass from our ministrations to the bar of God, and there we must meet them at last. My brethren, the hour of reckoning is coming, with some it may not be far off; oh what fearful earnest work is ours when the power of the world to come is felt, when the judgment day comes before us again and again, and account must be given of our stewardship. Is this not a sufficient answer in itself, why all our sermons should not be impressive? 'Back to the Bible, on to Mount Carmel with the Prophet of Fire, Elijah." Make your calling more than a vocation. Let it be a part of your very life and being. Constrained by God's love to speak the message of salvation, the perfect message will come and not die as soon as the last word is spoken, but will be an answer to the prayer of Jesus, "I in them Thou in Me." We in Christ, Christ in God, in tune with the infinite, virtue will flow out of our life of preaching. Sinners will be converted. Our message will have comfort and hope. The cross will remain to some a stumbling block, to others an offense, but to them that believe it will remain "the power of God and the wisdom of God."

In the cross of Christ I glory
Towering over wrecks of time,
All the light of sacred story
Gathers 'round its head sublime.

Victor Boyer.

NOTES ON THE C. E. TOPIC

March 8.

How to Prevent Poverty.

Psa. 72:1-19.

Poverty and wealth are relative conditions. The Arab in the desert, mounted on a good camel with a jug of water and a bag of dates in his saddle-bag, may feel himself a wealthy man. The youth, with only a thousand dollars to his credit, on the other hand, when associating with men of wealth, as present day wealth is regarded, may feel himself very poor in comparison. Neither the millionaire nor his poor clerk may really be rich. Their riches consist in the contentment they are able to get out of the circumstance in which they find themselves. Only he is truly rich who is truly contented in the position he finds himself. Most of our own poverty is really the product of our imagination and the result of our discontent.

A righteous life is not a life of poverty. One gets the sense of contentment when he does right for the sake of doing right and enjoys the reward of righteousness. Much of the poverty that is imposed upon the world exists because people do not do right. Some time ago a beautiful young woman threw herself into the river. She sought death because her employer could not pay her the wages she had honestly earned. He failed to pay his employees because some one did not pay him what he was owing him. So then, the cause of misery and death went back to the first defaulter. Everyone whose wrong doing or dishonesty affects others is an active distributor of the cause of poverty. When men get a true sense of right in their business transactions poverty will be eliminated. This applies also to those who do not pay a full dollar for a dollar's worth of work. It is the getting rich by unjust oppression of labor that invites anarchy. Men who enrich themselves cannot square themselves with God by giving a few thousands to charity or giving it all to charity after they are dead and cannot enjoy it for themselves.

In a certain town there were two men. One was rich and lived enjoying his riches until an affliction of the throat, the result of his life of pleasure, made eating impossible and then with all his wealth was doomed to starve. The other never had a hundred dollars he could call his own. He worked hard every day, ate well, slept well and lived right. That man died of old age without ever having gone hungry or cold. Who of the two was the rich man? Perhaps a kind providence keeps us rich by keeping us poor. Many a man is honest and true with just enough, to whom too much would mean the damnation of body and soul.

NOTES ON THE SUNDAY SCHOOL LESSON

March 8.

Watchfulness.

Luke 15:35-48.

Golden Text: Luke 12:37.

In this lesson Jesus tell how the servants of the Lord are to be blessed. Blessedness consists in attaining the highest possible good. The servants who really are to be blessed will be found with their "loins girded" and their "lights burning." In the East, when the farmer prepared for work, he girded up his skirts about his loins so that he may have free action for his limbs. We are at all time to be ready, not only for His coming, but for the work that is to be done in preparation for His coming. When we are ready to do the Lord's work here, and prepared at all times to do it effectively, we will be ready also when He comes to call His servants to account and to reward them. The light burning indicates watchfulness (see the parable of the ten virgins). The true servant watches for His master's coming, not because he is afraid of Him, but because he loves Him and wants to be with Him. How are we to keep our lights burning? By being filled with the Spirit." The apostle warns us not to "quench the Spirit." There are multitudes who are neither ready nor watching for His coming because they have quenched the Spirit with worldliness and sin. A life of faith, of prayer and of living service to the Master makes us a fit dwelling place for His Spirit.

The reward of prepared watchfulness will be that the Master will serve His servants. Our Lord delights to serve His own. His doing so is part of the blessedness we are permitted to enjoy.

The uncertainty of the Master's coming is compared with the coming of a thief. It is to the householder's highest advantage to be ready for the thief when he comes, so too it is to the highest advantage of the servant of Christ to be at all times prepared. The lack of readiness means loss, in the case of the Lord's return it will mean eternal loss.

We are compared to faithful and unfaithful stewards. We must bear in mind that all we have, talents as well as possessions, are not ours but God's and we hold them only as stewards. His coming will mean a time of reckoning. The unfaithful steward proved his unworthiness by abusing both his possession and his position. It meant the loss of both and a severe punishment besides. The abuse of anything ultimately will mean its loss plus a bitter penalty to follow afterwards. We have time, talents, opportunity; by God's grace we are in a position of trust and responsibility. Do we abuse and misuse these things? If so, what will be our position when He comes? For He will come suddenly and the time of His appearing is uncertain.

News of the Week.

BENTON IN PLOT TO KILL VILLA

Consul Edwards, at Juarez Makes Report on Execution of British Subject.

Washington, Feb. 21. — William S. Benton, British subject, was executed in Juarez by the Mexican revolutionists following a legally convened court martial. He was found guilty of participation in a plot against the life of Francisco Villa, commanding general of the Constitutionalist forces in the field.

This was the substance of a report received by the state department today. Consul Edwards, at Juarez, directed by Secretary Bryan, fully to investigate Benton's death, telegraphed this conclusion. He stated that he had made a careful investigation of the entire affair and was convinced that Villa acted within his rights in sending Benton before a court martial for trial.

Benton Drew Revolver.

Roberto V. Pesquiera, Constiutionalist agent here, made public the following telegram from Constitutionalist headquarters at Juarez:

Benton entered Villa's apartment very unexpectedly, demanding protection for his interests and bitterly insulting Villa and the Constitutionalist army. General Villa told him that he considered him an enemy to the Constitutionalist cause, and that in order that he might not continue to work against it, he, Villa, was going to pay him the value of his (Benton's) property in the state of Chihuahua.

"Benton became very exasperated at this, and drew his revolver, intending to kill the general, but the latter immediately knocked him down, disarmed him and sent him to jail. Benton was afterward tried by a special military tribunal, sentenced to death and duly executed, all in accordance with the laws and usages of war."

Says Benton Was Murdered.

A telegram from R. N. Dudley, El Paso, Tex., to Senator Fall, declaring Benton "was murdered like a dog" was read in the senate today at the request of Senator Fall. He also had read a telegram from the El Paso mass meeting.

"I am almost certain Villa did it in person," said the telegram from Dudley. "No evidence that Benton was the aggressor," added the Dudley telegram. "Everything shows it was cold blooded murder. Castillo, guest of our government with safety from punishment. Villa boasting of his crime. Is there no protection anywhere? El Paso full of rebel officers. The business affairs of the rebellion openly done here. Watchful waiting a failure."

Britain Gratified at U. S. Attitude.

Washington, Feb. 24. — The interventionists have lost out again. They were reluctantly admitting today that the execution of William S. Benton, a British subject, by General Villa, Mexican rebel, will not lead to the sending of an American army across the border. The president is plainly gratified with the refusal of the people of the United States to become excited about the killing of Benton, and with the way Great Britain has restrained herself under the circumstances.

It is admitted that there are features of the killing which remain to be explained, such, for instance, as the concealment of the news of the execution for three days.

A formal demand on Villa for the body of William S. Benton was made by the state department late today. After an hour's conference with the British ambassador, Secretary of State Bryan said that Great Britain had requested the urgent co-operation of the United States in this matter, as it could be determined from an examination of Benton's body whether he was executed by a firing squad or murdered.

EIGHT TREATIES ARE RATIFIED BY SENATE

Washington, Feb. 21. — Without any amendment whatever to limit their scope, the senate by more than a two-thirds vote today ratified general arbitration treaties between the United States and Great Britain, Japan, Italy, Spain Norway, Sweden, Portugal and Switzerland.

Attempts to exempt the Panama canal tolls question, or questions of immigration and public deucation, which were related to the treaties with Great Britain and Japan, were defeated, and the conventions go into new force in the same general terms as existed before they expired.

DOWIE LAW THROWN OUT.

Springfield, Ill., Feb. 21. — John Alexander Dowie's dictum against tobacco, which has been the law of the faithful in Zion City, Ill., was overthrown by the Illinois supreme court today. The city ordinance of Zion City, forbidding the use of tobacco in any form within the city limits, was declared unconstitutional. Attempts to enforce the ordinance have kept Zion City in the throes of intermittent rioting for several years. Frequent clashes between the factions led finally to an appeal to the courts.

DEADLOCK UNBROKEN AND CONFERENCES QUIT

Philadelphia, Feb. 24. — Deadlocked for eight days, the subcommittee of coal miners and operators of the central competitive district, which has been considering wage demands of the miners, decided late this afternoon that they could not agree and they adjourned to report to the full committee of sixty-four tomorrow. It is likely that a recess will be taken and that the committee will meet elsewhere at a date to be fixed. The conference has been trying to agree on a wage scale for Western Pennsylvania, Ohio, Indiana and Illinois.

BLEACHED FLOUR CASE TO BE RETRIED

Washington, Feb. 24. — The supreme court of the United States today sent the so-called bleached flour case back to the district court for a new trial. The case was sent back with instructions that the law was that foods not containing enough questionable substances to injure health were not condemned. The decision indirectly reaches out to thousands of articles of food.

In effect, the court held that the government cannot condemn food unless it can show that enough poisonous ingredients have been added to cause injury to health.

BRITISH SUBJECT IS SHOT BY REBELS

Washington, Feb. 20.—Secr. Bryan ordered an immediate investigation of the killing of W. S. Benton, the English ranch owner, at Juarez.

El Paso, Tex., Feb. 20. — William S. Benton, of El Paso, Scotchman, subject of Great Britain, is dead. The death of the man is confirmed by General Pancho Villa and the news was officially conveyed to the widow here by T. D. Edwards, United States consul, of Juarez.

Some mystery surrounds the death. William Benton, a cousin of the dead man, confirmed the report.

"Consul Edwards told Mrs. Benton", he said, "that her husband was dead in Juarez. The consul said Villa had confirmed this but said that Villa had asked him not to make public the details, except in official despatches to his government."

Benton, who was a large ranch owner, was executed Tuesday night, after a trial by a military court in Juarez, of which Frederico Gonzales Garza was the head, according to what appears to be a correct version of the affair. The charge against Benton was that he was implicated in a plot to take Villa's life.

Villa left for the south, early today, on a special train. Benton was last seen alive in Juarez Tuesday morning. He was making his way to Villa's home and said he was going to "tell Villa what he thought of him" for the manner in which his ranch, the Los Remedio, in western Chihuahua, had been looted and raided by rebel soldiers.

HOLD UP NEW ORLEANS LIMITED

Birmingham, Ala., February 20. — Railway detectives and police with bloodhounds today were searching for three robbers, who last night held up the Queen & Crescent's south-bound New Orleans Limited twelve miles north of Birmingham and rifled mail pouches of registered mail said to contain more than $40,000. Just how much was taken, it was said, would not be known until postoffice authorities had checked up. In their haste the robbers overlooked a sack containing $10,000, consigned to New Orelans, and a big consignment of stamps.

The fast train, crowded with passengers on their way to the Mardi Gras at New Orleans, had just left Atalla, Ala., when B. J. Murphy, the engineman heard the stern command: "Throw up your hands!"

SPECIAL TRAIN

To Rescue Mother and Dying Child on Interurban.

Wabash, Ind., Feb. 24. — Officials of the Big Four Railroad today made up a special train here and sent it under rush orders to rescue a woman and her dying daughter who, with fifteen other passengers were snowbound in an interurban car several miles from this city on a traction line paralleling the Fig Four. They have been without food or water for twenty-four hours and the mother fearing her child would die, begged the men for aid. A traveling man volunteered to seek a telephone and after battling for three hours at the risk of his life, he finally got into telephone communication with the officials and the aid was sent out.

WOMAN WILL BE SENT TO CLEAN UP OREGON TOWN

Salem, Ore., February 20. — Governor West will send Miss Fern Hobbs, his secretary, to Cove, a small town in eastern Oregon, to "clean up" the place as Copperfield was "cleaned up", according to announcement which he made today.

Governor West says that a recent election Gove was voted "dry", but that the saloons continue in business because officials there refuse to declare the result of the election.

Conditions in Copperfield were similar to those said to exist in Cove, and the saloons were closed as the result of the recent visit of Miss Hobbs. For a time Copperfield virtually was under martial law, and Governor West has been made defendant in damage suits filed by the dispossessed saloon men.

DROPPING WORD "OBEY" CONSIDERED BY BISHOPS

London, February 20. — The omission of the word "obey" from the marriage service of the Church of England appeared to find considerable support today among the bishops attending the house of convocation of the province of Canterbury, now in session in London. A formal motion to omit the word, of which the bishop of Lincoln had given notice, was withdrawn, however. The bishop gave as his reason that he thought he was unlikely to carry a large majority of the house in favor of the proposed alteration.

The bishops of Winchester and Hereford spoke strongly for the insertion of similar undertakings by both husband and wife. They, however, thought there should he some reference to the leadership of the man in the house, as they said it would be obviously inconvenient to have two heads of the family.

The archbishop of Canterbury emphasized the opinion that the Church of England had to face his proposed change and other questions of a far-reaching character arising out of it. He believed, however, a better occasion than the present would be found at an early date for handling such great social problems.

PRINCE WILLIAM NOW MONARCH OF ALBANIA

Neuwied, Germany, Feb. 21. — Prince William of Wiede entered the ranks of European sovereigns today when he formally accepted the throne of Albania, tendered to him by Essad Pasha at the head of a deputation of Albanian notables. Essad Pasha, who defended Scutari for the Turks against the Montenegrins during the Balkan war, and the other delegates saluted Prince William as "king" and "your majesty". Although the European powers had contemplated according him only the title of prince.

MANY CHICAGO WOMEN FAIL TO GO TO POLLS

Chicago, Feb. 24. — Primary day, woman's first real day in Chicago politics, was marked in many wards by the number of newly enfranchised voters who hastened to the polls and voted for would-be candidates for the city council.

One condition that militated against votes by more than half of the 158,000 women who have registered was the unwillingness of many women to affiliate with any party by declaring political preferences in primary to nominate candidates for alderman.

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VOL. XXIX. BERNE, INDIANA, MARCH 5, 1914. No. 10.

THE DIVINE PRESENCE

By Arthur Wallace Peach.

To learn of God we need not know
The sages' thought or logic's art;
Who seeks Him, finds Him evermore
In every tender human heart.

There is His kingdom on the earth;
His gentleness, His love we know,
Though ne'er His outward form we see,
As those who sought Him long ago.

If thy heart darken with the thought
That human strife may never cease,
Look upward to His steadfast stars,
Read there His might, and be at peace.

—Am. Messenger.

NEWS AND COMMENTS.

The Pennnsylvania State Conference of the National Christian Association is going to be held in the Swedish Congregational church, Titusville, Pa., on March 9 and 10, 1914.

The evangelistic campaign of Billy Sunday in Pittsburg is reaching unprecedented dimensions. Mr. Sunday preached 109 sermons in 51 days to about 1,332,000 persons and 20,352 confessed Christ. The whole city is moved by this revival and the churches of the city feel the influence of the revival by the many who join the churches.

The work of the Federal Council of Churches of Christ in America at the Panama Pacific International Exposition will be done by a committee of One Hundred.

In the main the plan of the work is three-fold—religious activities, religious exhibits and the holding of religious conventions. Religious activities will involve a carefully organized campaign of evangelism of a well balanced, effective character. Through the religious exhibits, a vast Christian laboratory will be maintained in a building which, it is hoped, will be erected upon the grounds and known as Assembly Hall, to cost not less than $200,000. Here will be presented the historical development ofProtestant churches throughout the world culminating in the present day achievements.

Perhaps that which is most important of all and may prove more farreaching in its effects, will be the religious conventions. The committee is planning a general conference of all Protestant Christians from all parts of the world to consider the program of the church of today.

The Church and Working Men.

No doubt the church fails at a good many points to do all that it might do or should do, but a habit of faulting the Church has grown up in certain quarters that is by no means justified. Certain Socialists, of the rabid, street-corner type, have grown accustomed to denouncing religious teachers as being unable to sympathize with the viewpoint of the toilers as against the employers, and as a result many workingmen have been lead into the grivous error of regarding the Church as their enemy. It is our conviction as well as observation that the Church deserves better treatment at the hands of the workingmen. With rare exceptions, a gospel for all men is preached, and more than ever before the Christian ministry has a genuine sympathy for the burdens which labor bears. Were it not for the labor agitator and the misrepresentations of the type of Socialists described above, the Church would have a better chance to express its sympathy for the toilers in terms of concrete fellowship.—The American Friend.

The Jew in Public Life.

Dr. Melamed, writing in Die Welt, is responsible for the following statements:

In the European parliaments 120 Jews sit as deputies—sixteen being in that of Great Britain. There are three Jews in the present English Cabinet. A Jew named Klotz is Minister of Finance in the Poincare ministry; a Jew named Brandes is Minister of Finance in Denmark; and a third Jew, Fischer, has been chosen to the position of financial adviser of the Chinese government. In the last five years Jews have been Prime Ministers of two of the Great Powers—Luzzati in Italy and Monis, a Bordeaux brewer, in France. There have been Jewish Under Secretaries of State in late years in Italy, Turkey and England. Jews, as leaders in political parties, are to be remarked in all important states: Haas and Bernstein in Germany, Adler in Austria, Reinach in France, Winayer and Sliosberg in Russia, Strauss in the United States. The founders of the great political parties in Germany were exclusively Jews, Stahl having laid the bases for the new Prussian Conservatism, Lassalle for the Social Democracy, Lasker and Bamberger of the liberal factions. Jacoby has been the particular light of German democracy. Disraeli fathered English Democratic Toryism. A Jew, Gerschuni, injured the Russian autocracy irretrievably, and another Jew brought the Russian revolution to a miserable fiasco. A Jewish general, Labruegue, has been sent by the French government to St. Petersburgh to confer with the Russian general staff on weighty strategic and military political questions. The most important authors on international law, Asser, Jellinek and Cohen, are Jews. In a word, Jews are everywhere at heads of governments or leaders of revolutionary parties. Two of the greatest thinkers of the present day have, consciously or not, formed whole political schools: Revision in German Social Democracy is related to Hermann Cohen's teaching, as the revolutionary Syndicalism in France to that of Henri Bergson. The Neue Freie Presse recently pointed to the intuitive philosophy of Bergson as the theoretical starting-point of Syndicalism. This Syndicalism is, on the one side, a factor in the political life of France and, on the other, the destroyer of the intellectual socialism by the Jew, Marx.—Record of Chr. Work.

A CALL TO PRAYER.

By the Federal Council of the Churches of Christ in America.

To the Churches of Christ in America:

In the name of the Federal Council of the Churches of Christ in America, in accordance with instructions from the Executive Committee, we send forth, during this appropriate season of the year, this call to united intercession, earnestly requesting every pastor to lead his congregation in prayer:

That the Spirit of Christian unity may be rapidly deepened in all the churches, through the quickened consciousness of the presence of Christ in the hearts of His disciples; that as they all draw closer to Him they may be drawn closer to one another and may realize in Him the one center of union of faith and life.

That the Spirit of God may fill the churches with evangelical fervor and zeal, to the end that through a larger faith and a deeper realization of the need of regeneration in the lives of men, there may come such consecration to spiritual service as shall bring the people to the feet of Christ.

That the united power of the Christian churches may be divinely guided in the work of carrying the Christian gospel to heathen lands; the practice of Christian brotherhood to those who come to our shores from other countries, with an earnest effort to bring them to Christ; the effective distribution and development of religious forces in home mission fields; the deepening of Christian sentiment against the liquor traffic, individual and social impurity, and all the other evils of human society; the restoration and the conservation of a true Christian Sunday such as shall preserve both the physical and the spiritual life of the people; a larger earnestness in the religious education of our youth; the spiritual interpretation of marriage, the family and the home; the realization of a just and humane social order through the development of a Christian democracy; a spirit of brotherhood which will bring everlasting peace among all the nations of the world; and as the sole means to all these ends, the cultivation of that spiritual life and passion which come through a knowledge of the heart and mind of Christ, and the ac-

knowledgment of his divine nature and sovereign power.

Shailer Mathews,
President.
Frank Mason North,
Chairman Executive Committee.
Charles S. McFarland,
Secretary.

LETTER FROM OKLAHOMA

Cantonment, Okla., Feb. 12.
Dear Mission Friends:

On January 27, in the course of some camp visits, I came to Bearlariet's tent, some 8 miles from home. Robert, the blind boy, was sitting on his bed leaning back on the comforts. His face showed unusual peace and content. There has always been a cordial reception at this tent, especially when the mother was at home, and as usual a very pleasant visit followed. But not until after the reading of parts of John 3 did Robert explain. He sat up and spoke earnestly: "That is why I have called you. Sometime ago I decided to be a Christian, and I want to be baptized. But how may I go to the church now, I am very weak, would you come here?" "Yes, we will come here if you desire it. Have you prayed thus to Jesus asking Him to forgive your sins and receive you as His child?" "Yes, I did at that time. — Come **soon, soon.**" It was arranged that when Rev. Kliewer and the others, who were coming for a little conference of our Oklahoma workers, came on Thursday we would go direct from the station to the tent. Then with full hearts our, supplications were lifted up with thanksgiving to our Father in Christ Jesus.

Thursday afternoon, as was arranged, we gathered in the same well kept tent. Robert was bright and rejoicing even though life on earth was so near over. We were seven white people and there were also seven Indians, three of them Christians. It was a precious little service when at last this young man confessed his faith in Jesus.

Saturday morning we were called again. Robert had gone home, would we come? This time we entered the tent of mourning, but it was not one without hope. The form lay there prepared very lovingly for its last rest, with the sweet expression of the flight of a happy spirit returned to his God. The mother told us how her boy had comforted her when they knew that the hours were few. "Mother, do not grieve. I am rejoicing that I am ready to go. I do not fear anything. I am so glad that I have been baptized, and that I am ready. I will go to be with Jesus and my relatives. Do not weep, rather sing as the Cheyennes do." So he comforted his parents to the last when he went quickly. We had a quiet little service in the tent, and then walked out to the grave not far away. As the casket was lowered she sang to their mourning song, fitting words as is their custom, about the one departed: "Robert has gone home, he has gone well, he has gone with joy. He now rejoices there in the home above, and is with his relatives who were Christians." Then she prayed, beginning: "Our Father who art in heaven." May this dear woman soon follow the example of her son and confess Jesus in baptism, is our prayer.

Why is there joy in heaven over "one sinner that repenteth"? I think it may be because **each soul** has cost so much. So with us for the sake of this soul. His aunt, our dear sister, Mrs. Fine, whom you all remember, who went home four and a half years ago, used to teach Robert and pray for him for she loved him dearly. She said to us: "I think he will be a Christian sometime." Shall we not say that she "planted"? Then came the years of "watering". These people always camped far from the mission, from five to eight miles. The mother came sometimes to the church, but the boy perhaps not five times in all these years. Visits were made every week or ten days in case of sickness, then longer periods elapsed, but always often these long drives through the sand, and the giving of heaven's best gift, but no encouragement, seemingly no reception. Last spring Robert was here at the house ten days for treatment. He was nice and received all ministrations gladly, but in this one thing still no response. Again it seems that Jesus may say to us "O, ye of little faith," for it proves that from that time He began to give the increase, but we were not permitted to realize it through all the visits that followed until the fourth day before his death. Is it strange that there was joy in heaven and on earth over this soul who confessed Jesus our Savior?

The day that Robert was baptized the poor old body of Twins was laid to rest. There are many precious memories that cling around this dear old brother. Eight years ago he accepted Jesus. At that time he was sick, confined to his bed, unable to walk. Often he has referred to it and told how Jesus raised him up again. When able he was baptized at the church. That morning he put on a new pair of shoes and said: "I put on these new shoes this morning and they are as a sign that from now on I will walk in the new path." He was an old man and more bound by some superstitions and customs than we would wish, but the records show him as most faithful attendant at church. The last years he was increasingly deaf. One time he told us: "I can not hear what is said at church, but I come, for Jesus is there. I sit quietly and think upon Him and pray to Him." These were precious moments to him. Also those when he used to come to our homes and sit by the hour. "It is good here. Jesus is with you. It is quiet and restful. It is not so in camp." (He had a heathen wife who had little sympathy for him in his Christian views, and often made life hard for him.) He was very fond of looking at Gospel pictures. This was his way of reading again the familiar stories. One day after looking a long time at the picture of Jesus, one that has been an inspiration to many, he said: "And He loves us, and we love Him." He was once given a picture of the crucifixion which he used to study in his own home—a tepee of the old style. One day he explained: "He died there for us, and the blood ran down as it were a river, and in it we are cleansed." At home he was always very hospitable, often insisting that we eat something with them Cheyenne custom, because we were Cheyennes. After a visit of casual things he would say: "Now look at (read) the book."

His last Sunday here we went after the church service to sing for him. He was so deaf it was difficult to get him to understand only a few familiar words. It seemed that his favorite hymn is the German song, "Gott ist die Liebe", which is translated. His lips and heart followed the words as we sang: "God is love, He loves me. I was lost in sin and He came to me. He sent a Savior who freed me from my bondage. He called me by His Word and lifted me up. He gave me quietness. Peace is with me. I therefore say, God is love. He loves me."

And so we commit these two into His keeping. And may these experiences encourage you in your service as they have us here on the field.

Yours in His service,
Agnes Williams.

THE COUNTRY CHURCH AND ITS LITERATURE.

Of books some one has said:

Lo! in their books, as from their graves authors arise,
Angels that, side by side, upon our way
Walk with and warm us! Hark! the world so loud,
Aud they, the movers of the world, so still!
They make yon preacher zealous for the truth;
They make yon poet wistful for the star;
Give age its pastime, fire the cheek of youth,
The unseen sires of all our beings are.

Books make the past our heritage and home;
But this not all; no! By each prophet-sage!
In them the future as the past is given—
Even in our death they bid us hail our birth:
Unfold their pages and behold the heaven,
Without one gravestone left upon the earth!

Sir John Herschel says: "Give a man a taste for reading, and the means of gratifying it, and you can hardly fail to make him a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest, the tenderest, the bravest and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages. The world has been created for him."

With these wise thoughts of others we enter upon the consideration of our theme. The peculiar wording of the same indicate that the country church has its peculiar needs even as to its reading matter. Ordinarily speaking, what is good enough for the city church is good enough for the country church; and again, what is good for the individual Christian, is good for the body of Christians. But leaving out of consideration what the town church or individual has or needs, I will try to respond as to the needs of the country church, along the line of this topic.

Were a negative response admissible, I would, without casting an unfavaroble reflection on the city church, because of the convenience to satisfy its temptation, say, that the Sunday newspaper, though it may have a smacking of religious matter, is absolutely not needed in the country church. Nor the dime novels, nor very much of the fictitious writings of the day. It is generally admitted and amply attested that the country church is a source of supply for the Christian character and stability for citizenship and success in the kingdom of God, not only hereafter, but as is needed in the city churches now. The ability to succeed in any undertaking lies in a well regulated and balanced mind, in such a discipline of the emotions, as will make

them allies and not adversaries of effort. Undisciplined emotions are a constant source of weakness. It is well to feel, to possess a highly sensitive organization, but it is not well to feel too much, to give the emotions constant and vagrant play. In time they cease to be the index of real feeling and become merely the luxury of sensation. This is frequently brought about by constant reading of light literature such as novels and continued stories of the day. This

(Continued on page 5.)

Home Circle.

"REMEMBER VALLEY FORGE"

It was a "bitter cold" morning when the 22nd of February came. It was the Sabbath!

"That makes it worse, too!" murmured George Walton. "I s'pose I've got to go to church."

He lingered at the window, covered with frostwork, with cascades of crystal on whose banks towered trees of crystal, with mountains of crystal on whose summits fell a rain of crystal.

"It would be real pretty if I didn't have to go this awful weather. S'pose I must. Let me see if mother will call me and tell me I must get ready for church."

Mrs. Walton had decided views about church-going. She now proved them. George was a prophet, for she called: "Come, George, it is time for getting ready to go to church."

"Oh, dear," drawled George, "I don't want to go."

"Oh, yes; the baby is so sick I can't leave him, and I want you to go and take my place and help represent the family. Your father has gone to ring the bell. Hark!"

Just at that moment the sexton, who was also George's father, began to ring the church bell; and how it did swing over and over merrily, the clear, sonorous notes echoing among the snow-clad hills that stood about the village like watch-towers, while the spruce trees were the soldiers in green occupying the towers.

"No frost in that bell," the mother said to George, who had been groaning and declaring he believed "the frost had got into his bones."

The bell kept ringing, ringing, and the sunshine continued to sparkle amid the frostwork, sprinkling with jewels the cascades and the mountains and the trees on the window pane.

"You see, George," continued his mother, "we must put some principle into our church-going. It won't always be just as convenient and easy, but we must remember that we don't go just because it is easy, just because it is convenient, but we go to worship our heavenly Father with all His people, to honor Him, to give Him public thanks."

"You — you won't catch Squire Nason going with all the people."

Squire Nason was the leading man of the village, and quite an old man now. He was too apt to turn a heavy dew at night or a hot sun by day, a wind from the sea or a cold spell, into an excuse for staying at home.

"Then do your duty, and set Squire Nason an example."

That made George laugh.

"But it is the 22nd of February, mother."

"And you want to stay home on account of it? The very day when we ought to be in church and thank God for our country and for George Washington. Why, you have part of his name, and think what a time our Revolutionary Army, that he commanded, had at Valley Forge. They did not stop doing their duty—"

"I'll go, mother, I'll go!" cried George, springing up from his chair. "I'm the boy to fight the snow. Catch me staying at home! Look out and see me."

In a few minutes Mrs. Walton stood at the window watching her boy as he puffed down the road.

That day's sun was shining after a snow storm. The roads had been cleared as a rule, but down by Squire Nason's a wind had been busy in the night, and it had whirled the flakes over and over like round wheels, and crowded them all into a hollow place in front of the squire's.

"Amanda, do come here," said the squire, standing at a window of his home and looking out into the wintry road. "See that boy in that drift? Hasn't he pluck? I wonder which measures more feet, his legs or the drift? He is through. Good! I'll have our man James out to shovel that away."

"That boy is George Walton, I think," said the squire's wife. "He is going to church."

"Ahem!" said the squire, "ahem." The second "ahem" was enough to lead one to suppose he might have had a snowdrift in his throat,

"Guess if those short legs can get to church, my long ones can," he remarked. "I—I—I'll go, too."

"I would," said Mrs. Nason. "I wish I could go."

She was an invalid, but she always encouraged her husband to do his duty, and be in a pew Sabbath morning — encouragement he did not always approve, it is true. Blessed is the home that has a pious wife or a pious mother standing ever ready to say a word for everything right.

This Sabbath the squire said, "I'll go," and he went.

"Ah!" two or three minutes later, said Farmer Armstrong to his wife, as he stood looking out of his window, "if there isn't the squire! Guess—guess we better go to meetin', too."

Well, not only the Armstrongs, but the Doolittles and the Trefethens all went seeing "the squire," and concluding it would be "respectable" to do as he did.

The funniest attendance was on the part of old Nathan Tompkins, the shoemaker. He never went to church unless he was to attend a funeral. Seeing the flock of the above goers, or non-goers, rather, on such a cold day, moving toward the church door, he concluded it must be something unusual —a funeral; and if he didn't say, "Guess I'll clap on my coat and git over there 'fore the hearse arrives." Of course, the old, steady, reliable attendants came, the Nuttings, who lived on the "back road," and never missed a Sabbath. Their old-fashioned sleigh-bell jingled merrily as "Bony" came bravely on (that was for Bonaparte, not something else, as not a bone could be seen in his round, sleek body). There were always four Nuttings in the green sleigh or covered market wagon, two on a seat, looking like rosy Baldwin apples mounted on butter tubs. Beside the Nuttings, other steady goers had arrived. As for George, he had trudged along steadfastly, at every place where the wind blew keen or the going was rough, saying to himself, "George, remember Valley Forge."

The minister preached a good sermon and gave it such energy, such unction, that people opened their eyes wide. George went home hurriedly after church. He wanted to tell his mother about the service. She was very much gratified.

"Well, George, you remembered Valley Forge, and I am so glad. Did you think of George Washington any in that sermon?"

He nodded his head.

"What was it the minister said that made you think of Washington?" How often did you think of him?"

"Twice, mother, anyway, and I can tell you when. May have been a third time—yes, I am sure of it."

"What was it about?"

He told of two occasions.

"Thank you; but the third, George?"

His head dropped.

"Oh, tell me!"

"I—I will, tonight."

That night when he went upstairs to his little chamber he told his mother:

"The minister said that George Washington prayed at Valley Forge, and he hoped we would pray that God would help us to do right, and — I saw the squire drop his head as if he did pray—and—I—I—"

"You what?"

"I prayed, too."

—Wesleyan Advocate.

Contributions.

FOREIGN MISSIONS.

Contributions in February.

General Treasury:

Sewing Society, Bethel College, Newton, Kan., $31; Ebenezer church, Mt. View, Okla., $18; Dietrich Funk, Santa Ana, Cal., $10; Tabor church, Goessel, Kan., $42.03; Salems church, Dalton, O., $29.82; Hillsboro church, Kan., $36.10; First Menn. church, Reedley, Cal., $33.10; Bethany church, Quakertown, Pa., $5; Mennonite church, Clarence Center, N. Y., $3; Alletta H. Krehbiel, Clarence Center, N. Y., $5; Hannah Krehbiel, ditto, $1; Saron church, Orienta, Okla., Christmas collection, $5.78; ditto, church, $10.18; ditto, S. S., $9.43; S. S., Rocky Ford, Col., $20; church Halstead, Kan., $48.35; S. S., Emmanuels church, Noble, Iowa, $34.26; Hoffnungsau church, Buhler, Kansas, $16; S. S., Brudertal church, Hillsboro, Kan., $30.62; S. S., Salems church, Childstown, S. D., $50; Menn. church, Wadsworth, O., $6.04; Friedensberg Sewing Society, Avon, S. D., $20.76; birthday gifts of Sister Hillegonda's S. S. class, Newton, Kan., $2.20; F. Luella Krehbiel, Niagara Falls, N. Y., $5; Chr. A. Ramseyer, Chicago, Ill., $2.50; Salems church, Dalton, O., $38.84; Bergtal church, Korn, Okl., $8.50; Menn. church, Eakly, Okla., $6.85; Berne, Ind., mission box, $8.45; ditto, birthday gifts, 10c; ditto, mission friend, $20; Menn. church, Paso Robles, Cal., $4.50; collection at the Krehbill-Schowalter marriage, Donnellson, Iowa, $3.70; Henry Mueller, jr., Halstead, Kan., $50.

Treasury for Special Gifts:

Girls' Mission Society, Moundridge, Kan., for Joseph, Champa, $16; brothers Mueller, Halstead, Kan., for Jacob, Champa, $24; girls' society, Halstead, Kan., A. C. Funk Memorial, $10.

Treasury for Lepers in India:

J. J. Schmidt, Goessel, Kan., $20; W. Zion Sewing Society, Moundridge, Kan., $10; Jacob Buhr, Edenburg, Man., $10.

Gratefully acknowledged,
Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

N. B.—Since some friends have asked about the A. C. Funk Memorial, we want to inform them that for that purpose $826.34 have been sent to India.

For Champa, India.

Upland Sewing Society, $10 for lepers. God bless the givers richly. Many thanks. **P. A. Penner.**

For Birney, Mont.

Through Peter D. Reimer, teacher Altbergtal, Altona, Man., from friends in the village, $9.35. At a service among the white people, $3.

Gratefully acknowledged,
P. A. Kliewer.

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Editorial.

WHAT ARE MIRACLES?

At different times of history the question has come up, Are miracles possible? This question has been answered in the affirmative and in the negative; just as men believed in a personal, almighty God or in unchangeable laws of nature.

What is a miracle? The Standard Dictionary gives the following definition: "Theol. An event in the natural world, but out of its established order, and possible only by the intervention and exertion of divine power."

Kittredge says: "A miracle is a supernatural event, whose antecedent forces are beyond our finite vision, whose design is the display of almighty power for the accomplishment of almighty purposes, and whose immediate result, as regards man, is his recognition of God as the Supreme Ruler of all things, and of His will, as the only supreme law."

We can, by our will-power and exertions change or direct the laws of nature, substituting one law for another, eliminating one force by another. How much more can God, the almighty, by His will, substitute one law of nature for another, eliminating for a time one law or force by another.

When Israel wept and said: "Who shall give us flesh to eat?" God said: "Therefore Jehovah will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but a whole month." Moses said to God: "The people among whom I am are six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month." Jehovah said unto Moses: "Is Jehovah's hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not." And there went forth a wind from Jehovah, and brought quails from the sea, and let them fall by the camp. And the people rose up all that day, and all the night, and all the next day, and gathered the quails." Was this a miracle? The quails were at the sea and a wind from Jehovah brought them. God promised it, God fulfilled His promise. No man could have done it, God made the laws of nature do His will.

At the Red Sea Moses said to Israel: "Fear ye not, stand still, and see the salvation of Jehovah, which He will work for you today. Jehovah will fight for you, and ye shall hold your peace." "And Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided." Here also God fulfilled His promise, the wind had to do His will, God's purpose was accomplished.

In many cases we do not know what laws God used to accomplish His will, but His will was done, His power was shown, or His messenger attested as such by the miracles.

To say, that the miracles of the Bible are impossible, because we do not know how to explain them, would be foolish, because there are many, many things, which neither we, nor any one else can explain, yet they are undeniable facts. We may understand some of the laws of nature which God has established, we may be able to apply these laws and accomplish wonderful results, but even if we understand the laws so as to be able to make use of them, we seldom understand the whys and the wherefores of such laws.

It is a great pleasure for any thinking person to see how God accomplished His purpose by using His will-power and making the laws of nature, which He created, His servants, but there will always be more miracles which we do not understand, but whose purpose we can perceive. God works miracles today as well as formerly, only our eyes do not always see God's loving hand in them.

v. d. S.

Correspondence.

Richfield, Pa., Feb. 22, 1914. Dear Brethren, Greeting:—This was a blessed day for the Richfield (Pa.) Mennonite church; 54 precious souls were received into church fellowship as a direct result of a three weeks' evangelistic meeting, conducted by Rev. Lee Lantz, of Normal, Ill., who preached 25 powerful sermons; 79 public confessions followed.

God bless Bro. Lantz wherever he may labor for the salvation of souls.

Sincerely,
Elmer W. Graybill.

Bethany Mennonite Mission, Altoona, Pa., Feb. 23, 1914. Fellow Workers, Greeting in Jesus' name. We at this time take the privilege of writing a few lines, so that you may know that the work at this place is progressing nicely, Jesus being our leader. The Sunday services were fairly well attended, Mrs. Sanders leading the C. E. society, the topic being "Life Eternal." We cannot have this life without first accepting the great plan of salvation, salvation is of God through His Son, Jesus Christ, and by believing on Him and standing on His promises we merit eternal life, praise His holy name.

On Friday evening, the 27th, if the Lord is willing, we will gather at the mission for special prayer service. Bro. Jacob Snyder will be with us and from here he will journey west to hold a two weeks' service. We will pray for his success in his meetings.

We wish also to state at this time that we are in great need of a lady worker at this place and may some one, as they read this, say: "Here, Lord, am I, send me." The harvest is great but the laborers are few. We find that in visiting the homes there is great need of children's clothing and further say, that anyone having clothing of this kind who will send them to L. L. Shaw or R. F. Arr, Altoona, Pa., they will be received gladly. God will bless all the efforts that are put forth in His name. For further information address Rev. Jacob Snyder, Roaring Spring, Pa.

L. L. Shaw, Supt.

Yours in the work,
R. F. Orr.

Bally, Pa., Feb. 28, 1914. Our church and Sunday school has lost one of its most active and efficient workers in the person of Andrew S. Berkey who died on February 20. He had been prominently connected with the Sunday school since the time of its first organization serving as teacher of one of the adult Bible classes and as superintendent, holding the latter position about twenty years. He was also one of the organizers of the Christian Endeavor society during the pastorate of the present editor of the Mennonite. This work for the spiritual welfare of the young people of the community was simply the topping out of his labors as public school teacher to which he devoted almost a life time. He was one of the few teachers, who, while not seeking for promotion to higher positions in the profession, yet keep fully abreast of the times both in the increasing curriculum of common school branches and in methods of teaching. So in his Sunday school work he did not allow himself to fall behind in the application of the best thought in this line, yet standing firm always for the faith once delivered to the saints. Of him it is preeminently true that his works will follow him, being dead, yet he speaketh. **A. S.**

THE POSSIBILITIES OF A S. S. TEACHER.

Written for the Sunday. School Convention, held Oct. 7, at Aberdeen, Idaho.

By J. J. Eymann.

I am glad that we as Christians are beginning to see the possibilities of a Sunday school teacher; I say beginning, because we are just beginning to realize some of the possibilities that are ours as Sunday school teachers if we lay hold upon them. It is a lamentable fact that up to a very recent time the average Sunday school teacher had absolutely no equipment wherewith to meet his class, other than glancing over his quarterly without even a thought of adapting it to the particular needs of his class, something that fits into their every-day life and I want to emphasize this phrase, every-day life, for if the teacher fails in this he has lost one of the greatest possibilities to reach the soul of the individual that he has at his command. One of the things which has been much neglected is that we as teachers do not make our religious lessons to the children practical, that is, we have not allowed the boy and the girl to realize that the religion of our Lord Jesus is the best thing that they have to take with them to school, on the play-ground, the young man into his business or on the farm or into his profession. If the religion of Christ is not practical, then it would fail in its very intent and purpose, but contrary it is intensely practical and applicable to every legitimate vocation in life.

So we see that before a teacher can think of realizing any possibilities in Sunday school work he must have the proper equipment which is a thorough knowledge of the Word of God and not a disconnected knowledge, and I am a firm believer in teacher training and that no teacher in the Sunday school should undertake this responsible place without training. This training and connected

knowledge of the Word of God is now to be had for a very small expense and only a reasonable application of time and study and lies within easy reach of all of us.

It has been said, and truly so, that there are as great religious principles taught on the field of play and amusements as from the pulpit. Where is the boy that is not anxious to win at play or at a game of any kind, and one of the greatest principles that can be taught the young mind is to win or come out ahead not at any cost or any way, but honestly. How often are children lead to take advantage in a play or contest of some kind and beat by being just a little dishonest, thereby instilling into the young mind one of the most dangerous principles in the moral curriculum.

The Sunday school teacher has one of the very best opportunities to instill into the young hearts and minds of his pupils the great basic principles of our Lord and Master because there is hardly a single lesson given us in our Sunday school work that does not touch upon some human everyday need and activity. I am going to state that in some of our classes at a certain age, when the children speak of their playmates, their games or their gang and other kindred subjects, the teacher should let them talk about these things for a few minutes, but never should these subjects be suggested by the teacher and I can assure you that the teacher need not suggest any of these various topics, but on the other hand the children will talk about them whether you want them to or not, and if you force them to leave out all talk of that kind you are crossing their path and with it losing one of the best possibilities to get right into their real life and leading and directing them in the paths of right.

This, of course, applies to certain ages only. Up to the age of eight or ten, and this varies according to the physical development as well as other environments, the child will believe with practically no investigation, but after that age he begins to investigate and apply his reasoning powers and often to such an extent, that he drives the teacher into a corner if he is not well prepared.

One of the common mistakes of a teacher in missing or losing some of his or her possibilities with his pupils is being tardy and I venture the assertion that there are many Sunday school teachers who never even gave this a passing thought, much less a serious thought, or it would not be such a common fact in our Sunday schools, and do you know, friends, that the example of the teacher teaches the greatest lesson that can be taught not only to the children but to grown people, and this is not only true of the teacher but of every professing Christian. Then how necessary it is that we are what people think we are, or what we seem to be, and how fallible we all are in that respect, forgetting that some one is patterning after us, or, in other words, following our example, this is more emphatically true of children than adults and yet grown people, matured in years, will excuse their actions by the actions of some one whom they believe to hold a more responsible position than they occupy, and let me say that the greater our ability the greater our responsibility. The greatest possibility of all that I have enumerated is in our every-day life and not in our Sunday behavior, and let me repeat, that what we do six days in the week can undo more than we can ever do on Sunday before our class, if we do questionable things and things which we know our Lord and Master will not approve. I like the way Dr. Sheldon puts it when we are confronted with things that demand decision, "What would Jesus do," and I feel sure that if we will allow this interrogation to be our guide, we will not go wrong. One of the common indifferences of our day is that the Sunday school teachers as well as the majority of scholars do not attend the midweek prayer meeting and think perhaps, Oh, that's for the preacher and the old folks. Every Sunday school teacher, yes, every Christian, should have a prayer list, perhaps someone will say, that's a new fangled idea, a prayer list. Let me say to you that if we have no prayer list, or perhaps better said, definite things to pray for, I am safe in saying that they are omitted and our prayers are at random and often so selfish that they do not pass over our head, if you have never given this a thought just examine your prayers and see how much selfishness there is rapt into them which should not be the case. The teacher should not only pray for his class as a whole, but for individuals in that class. I am a firm believer in praying for definite things in order to obtain a definite hearing from our prayer-answering God. A great deal might be said on this one topic for which we have not the time. However I want to allude to just one more thing, How many teachers ever remember their superintendent in their daily prayer? I am sure if they did some of our Sunday schools would have more Christian life and activity.

Prayer, today, is one of the most neglected avenues of blessing and definite results in Christian life. Practically every great Christian movement had its inception in some single prayer if it can be traced to its origin.

A teacher must love his class as well as his work, for without love he will fail in the very essence of Christianity. Love your pupils and they will love you. You can not love them without taking a deep interest in them and their welfare, and friends, do you realize that it is a fact that often these young lives are yearning for some one's Christian love and fellowship and go dwarfed for the want of this and it is a fact that the teacher can often get closer to the life of the child than its own parent and this responsibility should rest heavy on us teachers in obtaining and working for definite results. We often think the time is not yet here to ask them to take certain steps, when the fact is that they are and have been waiting, yes, anxiously waiting for us to give them the opportunity to step out definitely for Christ.

Never show that you are discouraged even though you feel that way; your efforts may not show immediate results but may come to their full fruition when you have forgotten your work or perhaps passed from the scene of action. Win the respect of your class and you will not have to worry about their friendship toward you. Keep your pupils busy, let them feel that they have a part in the school, that something depends on them and that they are the only ones that can do it and do it right and you will meet with a willingness and response that will surprise you. So we might go on for the possibilities of a Sunday school teacher are almost without bounds and rank foremost in the Christian work for Christ and the church.

THE COUNTRY CHURCH AND ITS LITERATURE.

(Continued from page 3.)

is, as some one calls it, "literary slop," which if taken in large quantities into the minds, tends to excite the passions for little cause, and when real causes in life arise demanding tears, sympathy and help, they are utterly ignored, or may awaken a mere passive interest. Jesus hates sham life as much as sham religion, and it would never take the place of real life. The books, or continued stories ending as, "And the thunder roared and the lightning flashed, and he stood with uplifted dagger ready to plunge it into her bosom"—"To be continued in our next." — are woefully pernicious, kindling sham emotions to the extinction of true feeling.

Another evil attendant upon novel reading is the sure loss of memory as these tales are generally not read to be remembered, thus influencing the mind to forgetfulness, and so when something good and real enters, it is expunged with the trash, and the mind seriously and often permanently affected. We ought to shun as deadly virus the reading that lowers or weakens manhood. There are antidotes for many bodily poisons, but "who can minister to a mind diseased?" Then again the country church has no need for the literature, so freely and profusely circulated of many of the new "isms" of the day, like Russelism, Mormonism, Spiritualism, Christian Science etc., etc. These tend to unsettle the mind as to the truth, and so we have so many "wavering," "movable" Christians. This too is an evil malady and hard to cure.

From this negative view of our theme I will pass over to something positive, in the hope that while we may not find an antidote for the deeply set poison of all minds or a cure for the evil malady of all wavering hearts, I may at least save some not so "far gone" and still better assist in the prevention which is "better than cure." The country church needs goodChristian literature, tried and true books and papers. In books the Bible first and foremost. People, living people, should read to grow and grow to read, thus to advance and be established in light and life. For this purpose we must read and digest the Book of all books. The author of same is still and intensely alive, and in His phonograph, the Bible, we may hear Him speaking words—living words, that "never man spake," which if rightly heard and heeded will make "meet to be partakers of the inheritance of the saints in light" which is life eternal. To this reading are good and even necessary helps in form of books and papers, expounding Bible truths for our minds either exegetically or symbolically, of which there are many. Then there should be books of Christian life and experience; on mission activities past and present; on church history denominational and general; on the reformation; books like those of Guthrie, Geikie, Moody, Spurgeon and a hosts of others that will help us to love that which is true and good and divine and establishes the faith as it is in Christ Jesus.

The country church, too, needs good general literature, books of biography, history, travel, temperance, social purity, the sciences, poetical works. It needs good

juvenile books and papers. This is very important. The young will read and ought to read. They will and possibly may read what is pernicious unless there is supervision had and provision made for suitable reading matter that properly develops the minds and forms aspiration for good things, higher aims, fitting them for the reception and digestion of stronger meat. Literature that will make the country boys and girls love their rural homes and churches and Sunday schools rather than long for city life. Agricultural, horticultural, domestic science, and natural history, literature in books or periodicals are very helpful for this purpose and should be provided.

Then there should be literature bearing on the various anxiliary activities of the church. Along the line of periodicals we need the denominational papers, writing for my own denomination, I must say the "Mennonite" or the "Bundesbote," or both, should be found in very home. Then there are other Mennonite papers, looking at the kingdom from a different angle, which may be read often with much profit, broadening our views, and widening our aspirations, deepening our affections and hightening our longings for our beloved church. But lest we become too sectarian we need other religious papers, as the Christian Herald, Christian Endeavor World, Christian Advocate, American Messenger, Sunday School Times, temperance papers, missionary papers etc., good standard magazines. The daily city papers need not be in every home, still every home should have a paper or papers giving news of current events.

A circulating library is a very good thing to have in a country church where there is no access to public libraries, if at all possible. In it the needs of all may be supplied with little cost to one, and besides the necessary precaution as to kind of books and papers read may be better exercised. Many books on the shelves our our libraries are sweets, but you must take them sparingly, many novels are such. If taken in large quantities they fearfully impair digestion. Our public libraries are making a multitude of young mental dyspetics, who will feed on nothing else but these sweets, some of which are rankest poison.

May this few suggestions be helpful to us for our individual reading and in supplying the need of our country churches.

A. M. Fretz.

Souderton, Pa.

NOTES ON THE SUNDAY SCHOOL LESSON

March 15.

The Lawful Use of the Sabbath.

Luke 13:10-17; 14:1-6.

Golden Text—Mark 2:27.

On a number of occasions Jesus gave expression to sentiments in regard to the Sabbath. The Jew had made the keeping of it ridiculous by absurd rules, for example, a tailor must be careful not to have a needle in his clothes on that day because that would be carrying something and carrying something would be work; the farmer must be careful to walk on beaten paths on that day, for in walking through the fields he might tread upon heads of wheat or some other seed-bearing plant and thus tread out the seeds which would be a kind of threshing, and threshing would be work. Jesus once called attention to the fact that David and his men, being hungry, ate the shew bread, only permitted by the law for the priests to eat, showing thereby that even ritual was so ignored when necessity involved the life of man. On another occasion He pointed to the priests who were compelled by their office to do work connected with the sacrifices on the Sabbath day as an illustration of some work being necessary, especially if it was a work of mercy. Again, on several occasions He reminded His hearers that work involving the comfort and relief of dumb animals was permissible on that day, implying that if it is lawful to engage in work of mercy or necessity in behalf of creatures it certainly is lawful to do such work when man is the subject. In our golden text He reveals to us that the Sabbath is not designated to limit and oppress man but to give him an opportunity to enjoy the higher opportunities of ilfe, of prayer, of fellowship with God and ministering to spiritual needs and when on another occasion he declares that the Son of Man is Lord of the Sabbath He states the principle that He who best knows man's necessities and nature as well as the will of God, alone is in a position to say how it is to be observed.

The two examples presented in our lesson are both acts of healing. In the first instance the healing took place in the synagog and was resented by the ruler. The reply of Jesus places the ruler in the class where he belongs. He called him a hypocrite. The ruler represented a position of trust and responsibility among the children of Abraham and yet regarded the suffering of a child of Abraham to be of less consideration than a beast. He proved himself unfit for his position, an unworthy servant of God and an enemy of Jesus. Why do people permit those who have no respect for fellowman, honor for God or respect for Jesus to occupy positions of responsibility? Is not the fault as much with the people who place them there as with those who occupy those positions?

In the second instance the miracle was performed in a private house. A place where Jesus was watched with suspicion. It was not what they said, but the unfriendly atmosphere of the place that led Jesus to give expression to the lawfulness of His act. A Pharisee for a host, a crowd of suspicious watchers for fellow-guests was not a congenial place for Jesus, but He was there, nevertheless, to do good. It shows the loving spirit of Jesus. When even His enemies want it so, He will be present to do them good.

In the first instance the offenders were "ashamed", in the second they could not answer Him again!" The truth always rebukes and silences those who oppose truth and righteousness.

NOTES ON THE C. E. TOPIC

March 15.

Well-Stored Memories.

I Cor. 15:1-10.

(Memory Meeting)

Memory is one of the things that man possesses which distinguishes him from other creatures. The past, because it lingers with him in his memory, has, or should have an important bearing on his future. From the earliest moments of man's existence memory begins to assert itself. The early part of life is largely occupied with storing up in the memory things that may be used in later years. The latter period of man's allotted tale of years is spent mostly with the past.

Memory is a wonderful storehouse whose doors are always open and whose chambers never get full. But in that store-house things may come to stay that are bad as well as good. Who is there of us who has not been troubled sometime, or often, in life by some horrible spectre of evil coming from some forgotten chamber of the past to disturb even the holiest moments? In a hive of bees there are always certain workers stationed at the entrance to guard against strange bees from coming in to steal, destroy or otherwise create disturbances. With all the activity going on in our minds it would ever be wise to use some of our energies to stand, like sentinels, at our mind's door to prevent unholy and unlovely things from entering there to disturb. In the heart of Switzerland Lake Luzern lies; into it flows the beautiful river Reuss. Other streams flow into it also, but only the Reuss comes out of it again. There are many things flowing daily into our minds to be treasured up in our memory. Perhaps we cannot prevent all the impressions that come to us from finding a lodging place within us, but whatever memory stores, let us only permit the true, the beautiful and lovely, go, like the River Reuss, from us.

We draw from memory things that either distress us or help us. A life so ordered that distressful and wrong actions will have no opportunity to remain and embitter is a life that will not suffer the torments of a haunting memory. On the other hand, a life devoted to love and help and faith is one that may look with great degree of satisfaction upon the past.

Memory should keep fresh the sentiment of gratitude in us. We owe much to others, our whole life has been one long period during which others have, in some way, been contributing to our necessities or our comforts. To forget those who have so kindly provided these things, to neglect doing what we can to repay them, is to make one's life unlovely. Jesus spoke a favorable word of the Samaritan leper who returned to thank Him; it was an act so different from the rest; yet the man did only his duty. Gratitude is always a duty. As we owe much to man, so we owe much more to God. He cares for us, He has revealed Himself to us, He has given us a Savior and His Spirit, He assures immortal life. The memory of these things should inspire our grateful love to Him for all time.

A memory meeting, a meeting in which the members recite their favorite verses will bring out several interesting features. It will show how limited the scope of most people's Bible knowledge is and should inspire a determination to widen it. Then, it will show we are alike in our favorite passages. Most people will call to mind the same passages but, while the scope of our knowledge should be widened, we are at the same time, impressed with the fact that a few choice passages from the Word of God are upon the hearts and in the minds of nearly everybody.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

News of the Week.

PRESIDENT'S HAND NOT TO BE FORCED

Washington, March 2.—That President Wilson realizes the enormous cost in life and money which armed intervention in Mexico would mean was made very plain today. The president emphatically explained to callers that he regarded the United States as too big to have its hand forced for any selfish reason. He declared in tones whose finality left nothing to the imagination that the present policy of the United States would be continued, no matter what pressure from within or without is brought to bear to force his hand.

The president insisted to his callers that most of the people who are in haste to have things done in Mexico fail to realize that "they will have to contribute brothers, sons or sweethearts to secure immediate action, while if they wait the same result will be attained without the unnecessary sacrifice of human life."

Adds to Complexities.

Fresh reports indicating that Gustav Bauch, an American citizen, was killed at Juarez, coming close on the complications of the Benton case, surrounded the Mexican situation today with further complexities.

Carranza, as head of the Constitutionalists, has been called on for a satisfactory explanation of Bauch's disappearance, and it will be pointed out to the rebel chieftain that failure to protect all foreigners will be likely to lead to grave complications.

Further representations for a speedy clearing up of the Benton killing have gone forward. Although deferring to Carranza's wish to be consulted directly in diplomatic affairs, it was being impressed on the rebel chief today that formalities must not be permitted to stand in the way of complete protection to foreigners.

The expedition to view Benton's body at Chihuahua City has not been abandoned. It was held up by General Villa's order pending a reply from Carranza as to whether it should be permitted. Villa, it is explained by the administration, is now recognizing Carranza as the supreme authority in all matters affecting the revolutionary cause in northern Mexico.

DEBTS OF STATES INCREASED.

Washington, March 2. — Preliminary figures just made public by the director of the census, W. J. Harris, show that the total indebtedness of the forty-eight states of the Union, less sinking fund assets, on June 30, 1913, was $342,251,000, an increase of $107,342,000, or nearly 50 per cent. over the total ten years ago. Including sinking fund assets the total debt amounted to $419,157,000, of which sum about $19,000,000 represented the floating debt. The funded debt was $400,000,000, of which about $359,000,000 was represented by bonds and $41,000,000 was special debt obligations to public trust funds.

The per capita debt of Iowa, less sinking fund assets, last year amounted to only 3 cents; in Oregon, it was 4 cents, while in Arkansas, Florida, Illinois, Indiana, Kansas, Minnesota, Nebraska, New Jersey, Pennsylvania, Wisconsin and Wyoming it was less than $1.

The debts of Massachusetts and New York amount to nearly half of the total debt of all states combined.

GREAT STORM HITS ENTIRE NORTHEAST

New York, March 2. — The northeast part of the country, as far west as Cleveland and as far south as Baltimore, was battered by wind, stung with sleet and buried in snow in a terrific storm, central over the states of New York and New Jersey, which began early yesterday and was still in progress today. In New York, New Jersey and Pennsylvania between eight and eleven inches of snow, packed hard and frozen, covered the ground at noon and it was still falling.

Not in twenty-five years had Greater New York and its environs experienced such a storm. At times the velocity of the wind reached eighty-four miles an hour. Eight deaths were reported in New York city, four in Philadelphia and two in Scranton, Pa.

Traffic everywhere in the storm area was demoralized; in some cases interrupted entirely.

Of twenty-five vessels due at the port of New York today only one, the Delaware of the Clyde line, from Philadelphia, had reported before noon. All trains to and from the west and south were subject to indefinite delay.

More than 2,500 men, women and children sought shelter last night and today in the municipal lodging house. Thousands of other homeless people were cared for in the lodging house and mission houses along the bowery and the lower east side. There was a general movement on foot today to have the churches in the city thrown open to the poor.

TENNESSEE REALLY "DRY".

Memphis, March 2. — Of seven hundred federal liquor licenses held in Memphis, 576 were surrendered to the county attorney yesterday when the "nuisance act" went into effect, ending the day of the open saloon in Tennessee. Without exception, according to police reports, every Memphis saloon closed its doors for the last time promptly at midnight Saturday night.

Saloons have been operating since July, 1909, in violation of the statewide prohibition law. The last legislature passed the act which went into effect yesterday after a bitter debate. The other large cities in the state have not been so wide open as has the metropolis in the west, but it is stated that as little mercy will be shown the saloons elsewhere as is being shown in Memphis.

MAINE GIRL PLANS TO LIVE LIKE MOTHER EVE

Portland, Me., Feb. 28. — Garbed only in the original attire of Mother Eve, Miss Bana Douglass, of Stratton, will enter the dense woods of Franklin county and remain there two months. She will take neither weapons, clothing nor provisions, but will trust to her woodcraft and her knowledge of game to enable her to live and to come forth fully clad and in "fighting trim."

She is a fearless ranger of the forests, and her friends say she will accomplish her difficult task. Miss Douglass greatly prefers the woods and fields and streams, with their hunting, freedom and fishing, to a love romance. The clothing she will wear when she emerges must be such as she can obtain in the woods.

SULZER RELATES TALE OF GRAFT IN NEW YORK

New York, Feb. 28. — The Sullivan graft committee, a new graft investigating body appointed by the lower house of the legislature, held its first public hearing in the city hall here today. The committee's counsel summoned as the first witnesses former Governor William Sulzer and John A. Hennessy.

Sulzer said that information of fraud in the state highway department came to him during his campaign for Governor, and that in accordance with pre-election promises he appointed a committee to investigate and report.

"They only investigated sixty days," said Sulzer, "but they found out enough in that time to convince me that every department of the state was honeycombed with graft. I then appointed Hennessy to investigate the highway department, and told him to go to the end of the rope, drive out the grafters and to spare nobody.

"The legislature, however, refused to appropriate the money to defray the expenses of the investigation, so Hennessy and I and a few friends put up the money. The Tammany senators, acting under instructions, struck out the appropriation. Hennessy investigated forty roads in twenty-two counties and found that their construction was fraudulent.

"The taxpayers had been defrauded of millions and millions of dollars. Hennessy told me that about 30 per cent. of the cost of the roads went for the actual construction and the rest was stolen.

"Later Hennessy discovered astounding graft in the reconstruction of the state capitol and I ordered State Architect Hoefer to resign because of these revelations."

Hennessy was the next witness. He repeated the testimony he gave at District Attorney Whitman's John Doe inquiry, describing the manner in which he raised about $10,000 from Jacob H. Schiff, Henry L. Stoddard and others to conduct his investigation.

"We got thirty-six indictments as the result of our investigations," he said.

Hennessy described in detail the nature of his investigations in different counties.

COVE WILL BE "DRY".

Salem, Ore., Feb. 28. — Miss Fern Hobbs, private secretary to Governor Oswald West, said another victory for Oregon Prohibition forces had been won, when she received word from County Judge Henry that the Union county court would meet Mar. 4, and declare the town of Cove "dry".

When a recent local option election was held in Union county, Cove precinct voted "dry", although the county majority nulled the precinct vote at Cove. Governor West recently sent his private secretary to investigate conditions at Cove. Miss Hobbs previously was instrumental in closing the saloons at Copperfield.

EARTHQUAKE RECORDED.

Washington, Feb. 28. — Seismographs at Georgetown universtiy recorded pronounced earthquake shocks for nearly forty-five minutes early today. At 12:11 a. m., the first tremors were recorded. They reached the maximum at 12:15 and died away entirely at 12:41 o'clock. The estimated distance from here was 2,700 miles.

FORCED SUBSCRIPTIONS IN RUSSIA.

St. Petersburg, Feb. 28. — For the last three years there has appeared in Kovno a daily paper called the Litovskaia Russ, the special organ of a so-called "patriotic" association known as the Orthodox Fraternity," of which Eleutherius, bishop of Kovno, is president. The journal is opposed to all "foreign" nationalities, and more especially to Jews and Poles. It is the most scrurriously anti-Semitic broadsheet in the old Polish provinces.

Finding its circulation dwindling to a vanishing point, its episcopal controller appealed to M. Griaseff, the governor of the province to make it obligatory upon all semstovs and small hurgher communes within his jurisdiction to subscribe to the Litovskaia Russ, and forthwith a gubernatorial circular order was promulgated to that effect. The journal is now firmly on its feet again, with five thousand new yearly subscribers at 12 shillings 9 pence each. At least two-thirds of the small hurghers are Jews, who are thus compelled to subscribe to a journal whose object is the calumniation and vilification of their race.

Provincial governors in this country are not infrequently termed "satraps", and they occasionally prove the fitness of the appellation by the despotic nature of their capricions and irresponsible actions, but it is surely the last word in tyranny to compel an insulted man to pay for the continuance of the insult.

PORTER IS WORTH $75,000.

London, February 28. — With a fortune of $75,000, a head porter of a hotel not far from Pall Mall has just retired. An investigation shows his case is not exceptional. Another man, head porter at a little hotel near Piccadilly, will retire in a few weeks with a comfortable fortune, although in the eighteen years of his service he has never received wages.

At some hotels, it is disclosed, the head porter pays for the privilege of standing on the doorstep. Ont of his tips he must meet the expense of three or four assistants.

At other places the pooling system is in vogue, but here the share of the head porter rarely falls below $50 a week.

WOMAN UNDER DEATH SENTENCE IS PARDONED

Reading, Pa., Feb. 27. — Mrs. Kate Edwards, who had been in the shadow of the gallows for nearly thirteen years for the killing of her husband, was released from the Berks county jail today under a pardon granted by Governor Tener and secretly taken from the city to begin life over again. She was convicted of first degree murder in 1901 and sentenced to be hanged, but four governors declined to fix a day for her execution.

FOR FAMILY USE ONLY.

Nashville, Tenn., Feb. 28. — Without deciding whether the interstate jub hill was unconstitutional in the general sense, the supreme court today, through Chief Justice Neil, handed down an opinion holding that outside shipments of liquor to citizens within this state could not be restricted to quantity when for family use. It was held there could be no regulation by the state. The state became "dry" today.

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VOL. XXIX. BERNE, INDIANA, MARCH 12, 1914. No. 11.

"HOW BEAUTIFUL TO BE WITH GOD."

By Nettie Bacon Christian.
(Last words of Miss Francis Willard)

How beautiful to be with God!
Beautiful, beautiful!
To see the Father's glorious face
In all its majesty and grace;
To stand within that holy place;
Beautiful, how beautiful!

How beautiful to be with God!
Beautiful, beautiful!
To hear the voice of Christ, the Son:
"Ye blessed of the Lord, well done!
Enter My rest and share My throne."
Beautiful, how beautiful!

How beautiful to be with God!
Beautiful, beautiful!
To lay aside this toil-worn dress,
And robes of purest white possess,
And wear a crown of righteousness;
Beautiful, how beautiful!

How beautiful to be with God!
Beautiful, beautiful!
To drop this tenement of clay,
And soar to realms of perfect day,
Where all our tears are wiped away;
Beautiful, how beautiful!

How beautiful to be with God!
Beautiful, beautiful!
To join that great unnumbered throng
Who praise the Lamb with harp and tongue,
And sing the sweet redemption song;
Beautiful, how beautiful!
—The American Friend.

Rardin, Ill.

NEWS AND COMMENTS.

Ezra J. Grubb, oldest son (15 years) of Rev. and Mrs. E. F. Grubb, is in a Los Angeles hospital sick of tubercular meningitis. He is under the care of the best physicians and specialists but they give no hope of his recovery.

Bro. P. W. Penner writes from Janjgir, India that Mrs. Penner has been sick with fever. He was on an extended preaching tour in the villages of the district with a number of native helpers, when a runner came to call him home. He made 21½ miles over rough roads with the bicycle in one day, but was glad to find Mrs. Penner improving and he was able to return to his native helpers after a few days. He found many villages which even the government maps do not show and is impressed by the vast number of people who have never heard the gospel and to whom we must bring it. Mrs. Penner says in a post-script that she tries to visit the villages in the vicinity of Janjgir, which shows that she must have recovered from her severe attack of fever.

"We are not in Champa, but in the village of Bhotia on our annual tour. Have preached the Word to hundreds of people. Have also had good book sales. Last evening we showed the pictures of the life of Christ to a great crowd. They take fine, especially the pictures of the prodigal son. May God bless the spoken and written word. Yours in His service,

P. A. and Martha Penner."

The Census of India.

The census of India was taken nearly three years ago, and its thirty-nine volumes have now been completed and will shortly be laid before Parliament. The population is over 315,000,000, and the general average increase for fifty years has been about 1,000,000 yearly. The population is chiefly rural, and in all the great Indian empire there are only thirty cities with more than 100,000 inhabitants. No less than 75 per cent. of the people live in villages of less than 500 inhabitants. Two-thirds of the people are Hindus in religion, but the ancient faith is relatively losing ground. During the ten years since the last census the number of Hindus increased by 5 per cent., the Mohammedans 7 per cent., the Buddhists 13 per cent., and the Christians 34 per cent. During the last forty years the number of Indian Christians has increased 300 per cent. Evidently the great empire is feeling the force of the Christian movement, but it is plainly a gigantic task to leaven the immense mass of India's millions with the gospel of our Lord.—Chr. Guardian.

A SHORT CONVERSATION.

Missionary: "Do you believe in the Jesus way?"

Hopi: "Yes, I do, why should I not?"

M.: "Why do you never come to the services to learn more about Jesus?"

H.: "I do not have to go there any more; I know it all."

M.: "I do not know it all; I know just a little."

H.: "I know that, you are yet small and young."

M.: "Many old people have studied all the time and do not know it all yet."

H.: "They think so little."

H.: "What things are you praying for?"

M.: "I am not praying for things, I am praying that God shall give me a good heart for every day. And I am also praying for the Hopis that they may give their hearts to Jesus."

H.: "I am praying out of my heart. It is nothing to pray with the mouth."

M.: "Who hears your prayer?"

H.: "Someone somewhere will surely hear it. On Sunday I pray for everything, my house, my store, my animals and I go into the store and look at the goods and I pray that the people shall buy them and bring me much money. I am often thinking about the time when I had more money than the other Hopis and I am praying for that to come back. Then I will be rich and I will not have to work."

M.: "Do you know what Jesus says about a rich man?

H.: "How should I? I cannot read."

M.: "You listen, I will read." Luke 12:16-21 (v. 20): But God said onto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?

H.: "I am going, I am very busy."

M.: "Wait a little, just one more. (V. 21): So is he that layeth up treasure for himself, and is not rich toward God.

On account of lack of knowledge of the language conversations can only be very brief and abrupt. But thank God! it is not the conversation of man and man, whether eloquent or not, but the heart-to-heart conversation of **God** and **man** that will save a soul.

We ask your further prayers for us and the Hopis.

Yours in Him,

J. R. and Susie Duerksen.

WHAT HAVE OUR SOCIETIES ACHIEVED DURING THE LAST YEAR?

Has There Been Growth in the Activities Undertaken.

(Paper read by Mrs. J. B. Baer, Summerfield, Ill., at the Middle District Conference, and published at the request of the Ladies Sewing Societies.)

It would be a good plan for each society to send in to this meeting tabulated statistics. That would make an interesting report, and we would familiarize ourselves also with the work of our sister societies and would know for which field and for what purpose their labor is being spent.

In the meanwhile, we ask: Have we done our best as societies to carry or send the pospel to the regions beyond and at home where there is such a plenty to do. Do we seek out the neglected and lost ones?

Or have we, by our neglect hindered the work and kept others from Christ and out of His kingdom?

Are all the sisters in our churches either active or honorary members and workers in our mission society? If so, then we have reached the ideal which every church should set. If not, let that be our aim for the coming year, and with God's help let us do better and more aggressive work than we have done in the past.

We hope this service may prove to be uplifting, and that we may gain new elevation in our outlook into the Lord's vineyard and thus be able to labor with more zeal for having been granted this privilege. We feel grateful to God for permitting us to meet together again in the capacity of our missionary societies, and trust this evening may give us all instruction, information, encouragement and "arousement," as the colored preacher would say, or in other words, inspiration. You ask from what source do we get our inspiration for the missionary cause? to which I answer: Information is a source of our inspiration. How little do we acquaint ourselves and become informed of the con-

ditions of this world and its needs. Do we know that nearly half of the women of the world live in China and India? There where Christianity has not yet come, woman is still regarded as a scandal, and a slave, a drudge and a terror, and a burden. There education is withheld from women, and only one woman or girl in two to four thousand is able to read. There they are not accounted as rational beings who can think, but instead are often treated most cruelly and inhumanly.

In India alone there are 26,000,000 widows, 400,000 of which are under 15 years of age. There infant marriage is practiced and if an infant or little girl becomes a widow she is often tortured all her life because of her husband's death. Wives live a life-long imprisonment within the four walls of their homes. What an appalling aspect lies then before woman from the very beginning of life.

Such a condition of our sisters across the sea ought to arouse us to more sympathy and liberality, for indeed they are sadly in need of a helping hand to lift them to a better life. What part are we taking to meet that need? Dear sisters, have we done our best to bring them the Saviour who alone can bring them freedom and redemption. Can He depend on us to do something for Him who has done all for us to make our condition what it is, to be on an equal with man in those latter days in a Christian Land?

At present there are 66 women's foreign missionary boards, who are enlisting workers such as teachers, Bible women, women physicians, nurses, and supporting entire stations, building schools and hospitals, and who give their entire attention to relieve and elevate the condition of women. It is a stupendous task, but for this work alone the women last year, the year of Jubilee, contributed over four million dollars. A large sum indeed when we stop to think how small the beginning once was, for at first these societies were purely Ladies Aid societies whose collections were sent to the general boards. However, as their funds increased their vision also increased and widened, and their fields of labor also increased and were extended. Let us hope that by taking a glimpse at what others are doing, we, too, may get a larger vision of the world's needs, and an inspiration to undertake greater things for the Master.

We certainly have great reasons for thankfulness, for what our societies are doing in this noble work. Very seldom is there an appeal for workers or for material aid, to which there is not a generous response. But we must not be satisfied with what we are doing, or have done, or content ourselves with filling missionary boxes or barrels. This is surely holding too low a standard for the missionary enterprise, when we realize that there are thousands of needy fields to which the doors practically are only open to women missionary workers. This being the case, it makes the work all the more responsible on our part, and opens up to us opportunities to help in the salvation of precious souls.

The aim of each society should be progress, and where there is this vision of a needy world at home and abroad, there can be no standing still. Do our societies realize their possibilities of doing efficient and far-reaching service for the kingdom of God, — then we need more of the mind of Jesus who came to seek and save the lost, and give his life as a ransom for many. We need also the Holy Spirit to enlighten and fit us for service and for true spiritual growth, interest, enthusiasm and progress in the great cause of missions.

We need also more of the spirit of prayer. Success and victory in missionary work is absolutely dependent on prayer. The great missionary movement was born in prayer, and we cannot emphasize too strongly our part in prayer. He that is saved himself must have a passion for the salvation of this lost and perishing world.

We usually think of heathendom in foreign countries, when we speak of foreign nations. But statistics tell us that within our own shores we now have forty heathen temples and in New York City one of these temples, a Confucian temple, costs $100,000. Foreigners coming to our land are also bringing with them many new problems, and strange pagan customs and religions, so that the question of immigration is certainly becoming a serious one, especailly in the cities along our coasts. But every city is having its serious problems, chief of which no doubt is the evangelistic problem, for in some cities there are almost whole sections pagan. One church to 8000 inhabitants, and one saloon to 111 inhabitants is the condition in some sections of New York city. We almost stagger at such figures and conditions. Is it not time that we awake to a realization of the crying need of city mission work in our large cities. Much is being done and more needs to be done to bring the Bible and its saving truth to the vast multitudes as yet unreached within our United States.

Oh, the conquests to be made for the church of Christ! And can we have a part in this noble work! Yes, you and I can have a part—for we are called to be laborers in the Lord's vineyard.

Our Scripture lesson tells the story of the women who helped to rear the Tabernacle of Jehovah, working and sacrificing and doing what they could to help prepare the way for the Lord's entrance. They brought a willing offering unto the Lord, every man and woman whose heart made them willing.

And in our present day women are no less helpful, for we see them cheerfully sacrificing, time, talents, strength, means and their own lives, in the temperance cause, the home mission cause, the city mission cause and foreign mission.

In view of the part that women are taking in carrying the gospel message to those in need, let us not be among those who lag behind, but rather like the women on the resurrection morning, let us go quickly, and with great joy, bring others the word of a living Redeemer for the whole world.

THE ENGLEWOOD GOSPEL MISSION OF CHICAGO.

It indeed is a rare privilege to state a few things regarding the new Mission opened in Chicago under the auspices of our General Conference Mennonites. With gratitude to a prayer-answering God can it now be reported that the Englewood Gospel Mission, 727 West 63rd St., Chicago, Ill., has been launched in its course of service, and, as was remarked, for 365 nights a year—366 nights every leap-year.

On the night of March 5, 1914, (Thursday), at 7:45 p. m. this mission chapel was dedicated to Him "whom to know is life eternal", and whose shall become many who enter here. To this mission there gathered some 75 to 80 people, mostly Christians, for the purpose of opening another place of refuge for such as will accept the gospel message. With Rev. W. W. Miller, the superintendent, presiding, an informal service was conducted without any fanciful devices, plain and simple. No great orator of the evening, but messages from the heart of God. Bro. Miller spoke of the object of the mission, namely, the bringing of men to Christ. He emphasized the need of a Savior for souls lost in sin, and offered the only remedy for such, namely Jesus Christ, stating that at the Englewood Gospel Mission this remedy would be dispensed from night to night. Salvation should precede doctrinal discussions, not denominationalism, the lost estate of the sinner and his redemption in Christ shall be heralded forth from this mission platform. Men shall hear of the love of God, in that He "gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life." "That old, old story is true"; that's why it shall ever be the theme of the man who stands up to preach in the Englewood Gospel Mission. Sinsick men and women shall have a chance to find their Savior here.

Rev. A. B. Rutt of the Mennonite Home Chapel remarked that this mission was an answer to his prayers. He had had a longing to see a saving station established in Englewood district, where night after night the doors might be open to him who would come in. He and his zealous flock will be of invaluable service to our work. They have promised to fill at least an evening each week with a gospel message in word and song at the miss.on.

Since the meeting was an informal one, opportunity was given to those who might have a word for their Master. How touching and uplifting were not the testimonies that followed. What a marvelous work has not been wrought in such lives as Mr. Hicks, who told us of his salvation from a life of crime. Jesus' keeping power was emphasized and recommended to all who as yet did not own Jesus as their Savior. Others, like dear Jennie Hennup, a young girl, told us of Jesus' love to them. She made an indelible impression upon us as she stated touchingly how she had been stirred a few years ago under Bro. Rutt's preaching, and how glad she was that Christ should even look upon her, "a young girl", who "might also have salvation in Christ Jesus." The gospel had gripped her and she yielded a few years ago, after that to be a blessing to people wherever she goes. Tears filled the eyes of many and again skepticism received its deathblow. People were newly convinced of the power of the gospel and their responsibility to bring Christ to even the lowest of the low.

A rather interesting, yet grand feature of the evening was a series of four testimonies. The first one was by a young Christian business man. He quoted Rom. 1:16: "For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." Immediately upon his testimony a Jew—now in attendance at McCormick Seminary—got up to complete the quotation of Rom. 1:16, emphasizing the last clause, "To the Jew **first, and also to the Greek.**" Likewise did a Jewess, Miss Goodmann, well known to mission workers, who spoke emphatically of Jesus as the Savior from bondage to sin. He, now as her Messiah, impelled her to reason with her parents with the glorious result of seeing them come to Jesus. How realistic a salvation! Still, should the Jew carry away the honors of the evening? Not fully so, for there arose in that audience a young lady, Miss Harvey, who told us of her coming to Christ as a little girl. She quoted John 1:11-12: "He came unto His own, and they that were His own received Him not, but as many as received Him to them gave He the right to become the children of God." Thus the "as many as" and the "whosever" of John 3:16 settled the whole matter. This was emphasized and corroborated by men and women in word of testimony and prayer.

Prayer and singing were also a prominent feature. The fine new song books, "Make Christ King," with Mrs. Rutt at the piano and a spirited audience, the writer had an easy job leading the music. Also the collection was rather surprising in that a ten-dollar bill was found among the change offered. Thus over $14 was collected. What did that tell us? that we should do likewise, feeling that this mission can only then be a success if we as Christians put our shoulder to the wheel and help in prayer of **intercession** and in gifts of **life** and **money.** From the earnest prayers and words offered, and the cordial invitation extended to all Christians that they co-operate with Bro. Miller we take it that the mission will prosper. The prayers of the many of our church certainly meant much to us on the opening night. Continue to pray.

The Englewood Gospel Mission is a neat little hall with a seating capacity of some 100. It is tastily constructed, decorated and lighted on the inside. Back of the platform are found these words in dark on the glass of the partition: "Get Right With God." On the glass front of the mission we find the name of the place with a few gospel thoughts, as, e. g.: "Jesus Saves, Jesus Keeps"; "Come In"; "Do You Need a Friend?" Although only few unsaved entered the hall the first two nights yet the invitation is always there and efforts are made to get them in. Let us not look for "crowds" but for needy individuals, then we'll meet with success. Personal work is work that counts. It is the personal touch that the sinner needs. What has not already been accomplished? Besides the nightly invitation by the superintendent to come to Jesus, have we not reason to believe that great results have been obtained? Yes, what an effect have these meetings upon the Christians present? It is of untold value. The one hand that went up for prayer on Friday night is an earnest of what we expect to follow. Let us **expect!**

God bless His work at the Englewood Gospel Mission and shall we not pray as never before and give liberally to God's work? Much have we done, thank God, but there is a higher ground to attain. Let us not forget to definitely pray for Bro. Miller and his co-workers. It is fortunate, undoubtedly, that his daughter Ethel can play the piano so she can help in the work some evenings. Again the call to the Master's business is heralded forth. Shall not more volunteer to work in God's vineyard as city mission workers, ministers and Christian workers in general? and if you are in other callings, will you not work as unto the Lord? Your work then is as great as that of any man. Pray, everyone can. Give your few moments a day for intercession. Could not the Englewood Gospel Mission find a place on your monthly budget of the Christian Endeavor? We — I count myself as intimately connected with the mission — invite every one of you who comes to or through Chicago to stop for at least a night with us and share the blessings. It will give you new vigor and determination for your work of love.

How needy a field! How awful is sin! But how wonderful a Savior!

"From the poor of every city
For a little bit of love
They are reaching out in pity
For a little bit of love.
If they die in sin and shame,
Someone surely is to blame.
Someone surely is to blame.
For a little bit of love."

Yours in His name,
P. J. Boehr.
2330 N. Halsted St., Chicago, Ill.

STANDARD OF FAITHFULNESS.

There are several reasons why the Lord allows trials and obstacles to beset the pathway of Christians: He wishes to test their love for Him by seeing how much they will endure for His sake. It is essential then to recognize that He has at least allowed the trials to come to them. They can come to no other conclusion, as they know He could have prevented them if it had been best for them. Having settled this point right it will go a long ways toward reconciling them to whatever comes, as they then will see His hand in it and will feel that they can kiss the hand that holds the rod.

Another purpose the Lord has in allowing His people to meet tests by the way is to wean them away from the things of this world and to show them that their happiness does not consist in the abundance of the things which they possess but in being in the center of His will — it is only when they are there that their peace will pass understanding.

The one great mistake the professing Christian world is making today is in thinking it can hold to the things of time with one hand and to the Lord with the other.

The Lord's admonition to strive to enter in if heeded will help the honest soul at this point. When he has received light as to God's will he will strive by getting everything out of his way. He will disencumber himself of whatever is in the way, it may be a bank account, a farm or other worldly goods—it may be ungodly affiliation with some secret order which God frowns upon; it may be the gratification of the flesh along any one or more lines which must be given up — it may be an ambition to be great, to be in the lead, to be honored of men, all of which must be sacrificed or discontinued as the case may be if you want God's smile.

Strive to enter in also carries with it the thought of perseverance. The entering in is at the end of the race. Therefore, „Never give it up," must be the motto, no matter how rough the way seems to be or how the lions roar. Never fear them, they are chained and cannot harm you if you stick to the track and go ahead. You must not allow anything to cause you to loiter by the way. Reader, if you will remember the motto and text: "Never give up and strive to enter in," it is only a matter of time until your trials will be over and your reward will be gained.

Emma Burket.

Marriages.

Neuenschwander-Gerber. — At the home of Abr. Sommer in Pandora, O., March 6, 1914, Ernst Neuenschwander and Miss Lydia Gerber. Both have lately immigrated to America from Switzerland, the groom's home was Langnau, and the bride's Basel.

Hilty-Basinger.—At the home of the bride's parents, near Columbus Grove, Ohio, March 6, 1914, Homer J. Hilty of Pandora, Ohio, and Miss Alvina Flora Basinger. The couple expect to make their home in Saskatchewan.

Deaths.

Amstutz.—C. B. Amstutz was born in Wayne Co., Ohio, May 20, 1837, and died at his late home in Pandora, Ohio, on Sunday evening, March 1, 1914, at the age of 76 years, 9 months and 11 days. He was married to Catherine Lugibihl in the year 1859 and to this union 14 children were born, 5 of whom have preceded their father in death. He leaves to mourn his death, his wife, 9 children, 25 grandchildren and 2 great-grandchildren. Mr. Amstutz was one of the first settlers in this community and through his influence he helped to shape the life of this settlement. Funeral services were held at the Grace Mennonite church on Wednesday morning, March 4, 1914; the pastor officiating.

Heistand.—Mrs. Levi Heistand died on Februar 15, 1914. Aged 67 years, 8 months and 27 days.

Kummery. — Mrs. H. S. Kummery, the good wife of our deacon, died on February 27, 1914, aged 45 years, 11 months and 22 days. Both these members were highly esteemed by all who knew them. The pastor of the Allentown church also officiated at the funeral of Mrs. Wilson at Philadelphia, Pa., and Mrs. Sarah Houser during month of February. Neither of them had been members of the Mennonite church. Through a long friendship with the deceased the pastor was invited to conduct these services.

Contributions.

For Janjgir, India.

At the request of Bro. James B. Funk and family Sister Funk's capital in India, Rs. 603-8 was put into the Memorial Rund treasury. Br. Jac. P. Penner, for Bibles and Testaments for poor; Br. Friesen, for orphans, $25; ditto, for Christmas, $2; Altona S. S. for outstation Bhulai, by F. W. Wiebe, $6.70; Pandora, society, for Christmas, by Sister Barbara Steiner, 10.

Gratefully acknowledged,
P. W. Penner.

HOME MISSION.

Received during January:

A. General Treasury.

Christian church, Moundridge, Kan., $20.75; missionbox, Berne, Ind., $8.52; Bergtal church, Pawnee Rock, Kan., $14.

B. City Mission.

Hoffnungsfeld church, Moundridge, Kan., $18.40; Aberdeen, Sask., $8.40; Bethel College church, Newton, Kan., $33.50; church Sterling, O., $6; Y. P. S. Johannestal, Hillsboro, Kan., $10; F. Voelker, Des Moines, Iowa, interest on note, $10; church Wadsworth, O., $6.05; Hebron S. S., Buhler, Kan., $46.64; Ebenezer church, Mountain View, Okla., $10.75; John Landes, Cucamonga, Calif., $1.50; Bethany church, Freeman, S. D., $34.

Gratefully acknowledged,
M. Horsch, Treas.

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Correspondence.

Napier, Pa., March 5, 1914. To the Readers of the Mennonite. Greetings in the name of the Master. By the request of Bro. H. G. Snyder who is pastor of the Napier church, I have been induced to write up a report of the work here.

Protracted meetings began here on Saturday evening, February 21; the meetings are largely attended, and a great interest is shown, crowded house, powerful conviction, already twelve public confessions. If the Lord be willing the meetings will be continued till Sunday morning, March 8, at which time baptismal service will be held when a number will be received by baptism and the right hand of fellowship. On last Sunday, March 1 the writer and his wife were received by the pastor, Rev. H. G. Snyder, into the church by the right hand of fellowship. We have been heretofore located at Beverly, W. Va., on the Beverly circuit of the M. P. church, and was licensed by the quarterly conference of the Parsons circuit. The reason of my leaving was because there was not sufficient support for myself and family, and as it was impossible for me to get other employment, being in a mountainous district, I was compelled to resign my work there, and as I have relatives in Napier township we came here to visit. We arrived here on Sunday, Feb. 22, 1914, and was informed by my brother-in-law, a member of the church, Bro. Geo. Kimmel, that there was a spiritual protracted meeting being held in the Mennonite church which interested me and in a few days came in contact with the pastor of the church and soon became very well acquainted. I was invited to join heart and soul into the work which I did. After being in private conversation and learning more of the disciplin of the Mennonites and finding that it is founded on Bible doctrin, realizing that the field is large in Bedford and Blair county, I felt a call to join with these people and to work with them. I expect to locate at Roaring Springs, Pa., from where it is more convenient to work in the country districts.

Herman F. Reese.

Berne, Ind., March 7, 1914. The church at Berne is pleased to announce the completion of its new pipe organ. The dedication of the organ took place on Sunday evening, March 1. Even though the wind was cold out of doors and the snow was falling fast, the church was quite well filled.

In the forenoon the Rev. P. R. Schroeder, pastor of the church, delivered a very fine sermon on the theme ,"Music of the Bible." He showed how the many different instruments were used already in those early days to praise God. He then briefly traced the development of musical instruments to the present day and showed why the pipe organ was the grandest modern instrument. In his concluding remarks he showed how music can be used to praise God and also how its use can be abused.

In the evening the words of dedication were spoken by Rev. Schroeder while Prof. D. A. Hirschler of Bethel College, Newton, Kansas, softly played the tune, "Nearer, My God, to Thee." Then followed a beautiful program of choice selections by Prof. Hirschler, interspersed by solos, duets and choruses.

The organ in body has a height of 25 ft., width 15 ft., and depth 16 ft., and contains 1359 pipes, made of metal, wood and reeds. It was built by M. P. Moeller of Hagerstown, Md.

May this instrument at all times be used to the glory of God.

G. S.

Altoona, Pa., March 4, 1914. Greeting in Jesus' name to all readers of the Mennonite. Wishing you all God's speed. On Sunday afternoon we had the privilege of having Bro. Baker of Altoona with us. He preached for us in the afternoon and evening. His subject was "Prayer". Luke 11:1. We read in the 11th chapter of Luke how our Savior prayed; 17th chapter of John, how He prayed; then again, He prayed until He sweat great drops of blood, and after Jesus ate His last supper with His disciples He arose frome the table and went into the garden, there He prayed three times. Why was it that Jesus prayed? He said ,all power was given to Him in heaven and on earth, but Jesus was here in the flesh as we are and without sin, He was tempted in all points as we are. He came to do the will of His Father and He prayed that He might have strength. The heavenly Father strengthened Him that He was faithful all through His ministry here on earth and when He hung on the cross He asked God to forgive His enemies for "they know not what they do." If Jesus left His riches in glory and became poor that we might be rich, let us pray and read that God can strengthen us in this life that when this life is over we can enjoy eternal life. On Sunday night two more confessed Christ. May God bless them and keep them until Jesus comes. God is blessing our work here. There are many in this place that do not know anything about the goodness of God. All who know the worth of prayer pray for us, hold us up to the throne of grace that souls might be saved.

The sewing school is growing. Sister Lora Sanders and Elva Shaw are conducting the school. They are getting along right well. May God bless them in this work. If any one has any clothing to send in, we would be glad to have them. There are many families that need help in the line of food and clothing. Any one wishing to send anything send to

L. L. Shaw.

Allentown, Pa., March 7. 1914. Dear Readers, Greetings:—Lest you forget that you have a sister congregation in Allentown, let us remind you. We have been quite busy since the New year began, and trust that our hands may not grow weary before the year ends. There is evidence of a strong spirit of brotherly love and fellowship abroad among us. May God grant that it will ever grow stronger. Our church services are well attended, the Sunday school is growing, and the other organizations are active.

On Monday evening, Jan. 12. the Ladies' Aid Society held their tenth anniversary. Despite the inclement weather a large audience attended. A musical program was rendered, followed by an address by our pastor, Bro. Victor B. Boyer. The secretary read a brief report of the work done.

The tenth anniversary of the Sunday school was observed on Jan. 25. The church was beautifully decorated with palms and cut flowers. After the lesson study ten of the youngest members of the infant department presented the superintendent, Mr. A. M. Musselman, with ten roses, one for each year of service. Bro. Musselman was elected Supt. at the organization of the school, and has been re-elected each year. We appreciate his devoted service. Letters from former members of the school and former pastors were read and greatly enjoyed. Twelve of the charter members were also present. The school is in a flourishing condition and has almost outgrown its present quarters.

On Sunday morning, Feb. 1, our pastor was ordained to the full eldership. The ordination service was conducted by Bro. Harvey Allebach, and Bro. John W Schantz, after a sermon in English by the former and one in German by the latter. In the afternoon Bro. Boyer was installed, by the two brethren, as pastor of the Zionsville congregation.

During the past month two of our sisters were called very suddenly from our midst, Mrs. Levi Hiestand and Mrs. Harvey S. Kummery. Both were active members of the Ladies' Aid, and are the only members lost by death so far. They were active in the work of the church and Sunday school. Mrs. Kummery is the wife of our deacon; she had been unable to meet with us for some time, but a few weeks before her death she was was again in her accustomed place. Then she was confined to the house by an attack of grip, from which she had apparently recovered, when suddenly the news spread that she had passed away. Truly, in the words of Bro. Boyer's text: "There is but a step between me and death." We feel keenly the loss of our sisters, and sympathize with the bereaved ones, but we may comfort ourselves with the thought that our loss is their gain. This world is not our home, we are but pilgrims to a better land.

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."

A. G. S.

THE CHANCE OF LIFE.

The real chance of life is to start anew; to begin over again, and do better. It is the only hope of the soul, for all have sinned and come short of the glory of God. It is beautifully stated in these terms: "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "Come unto Me," says the Savior to the whole world, "all ye that labor and are heavy laden, and I will give you rest." To the weary, burdened soul and fainting heart, that sounds sweet indeed! To the one who has fallen beneath his load, it means a new start; it means the turning of a new leaf, because the old one was marred by mistakes, and was not satisfactory. At any rate, the old leaf was not ideal, lacked power, if not perfection, or both. Now the new leaf, clean and beautiful, is before us, and we will make the most of it. We can and will do better with this than we did with the other, and in that purpose and hope there is a mighty inspiration. The chance of a life is to do better every day.—Rel. Tel.

Editorial.

A certain liquor dealers' association, of which we know passed a resolution condemning anti-liquor laws because such laws, the resolution said, are not for the moral good of the community. To think that those who deal in the death-dealing, soul-destroying stuff, those who make it as well as sell it should make such an assertion would at first lead one to suppose that the "stuff" must have gone to the heads of those who fathered the resolution and that they were given over to an excessive and inappropriate sense of humor, but the thing is not funny. They really want, in all seriousness, to have the public think so because their business is at stake. The thing, instead of being a joke, really becomes pathetic when we observe that there are plenty of people who really want to take the liquor dealer's word and believe that it is really a bad thing for the public to be deprived of the "stuff" that brings damnation wherever it is used and sold. At any rate, it is a most absurd thing for liquor associations to presume to say what is or what is not bad for the morality of the community. If they were really in earnest in concerning themselves about public morality they would fall over each other in their haste to close up their places of business for good.

Fame and history have seldom been made by those who have blessed mankind with the things that were really worth while. Were our present day civilization to be buried under the hot dry sands of a desert, as was Egypt, and were some race of learned scientists to dig out what remains of us some 5000 years from now; and were they then enabled to construct a record of our civilization from the printed and written records which the sands preserved we venture to say that the story they would tell be as different from the real truth as "Alice in Wonderland" or the "Arabian Nights" are from the history of our country as the school boy learns it from his books. Our reason for this conclusion is because the really good and useful things are so usual that they seldom get appreciation or are included in the permanent records of the communities. In every one of our county seats there are stacks of records, carefully preserved in fire-proof vaults, with the purpose of making it possible for posterity to consult them. But these records deal only with property and its transfer and crime and violations of the law. If our history is to be at the mercy of records such as these, then pity our history! Our national and state records are hardly more complete, they tell more of policy than progress and throw little light on the righteousness of the community or on the good, useful and helpful efforts of our citizens.

Wars make heroes, we mark time by the lives of those who actively participated in war, and yet as a certain general said, "War is hell." Isn't the race considerably out of joint when it celebrates the fame of those who make hell on earth and forgets all about those who gave it its healing medicines and wonderful mechanical appliances and make the desert to blossom and tame the floods into devoted slaves of man, etc.? We are reminded of a certain Pennsylvania German community in which every noteworthy event is spoken of as happening in the time when so-and-so or so-and-so kept hotel. The hotel business was by no means the best or the most important institution of the place and the hotel keeper was by no means the most valuable man in the community, but the community by its attitude dignified an unworthy character and a damnable institution into a gage by which even the best events were measured. So with war and its heroes, they are both unnecessary, the former is always a curse and the latter never contributes to the happiness and prosperity of the community. Why then should historians make so much of them and so entirely ignore those devoted to industry and production?

The world is at last feeling that those who really build up, deserve more appreciation and recognition than those who tear down and now and then one does hear an expression such as the one which lately appeared in "Power" which we herewith quote:

"History as it is written and as it is taught is one great panorama of wars and dynasties. It bristles with the names of doughty warriors and rulers, describes at length their struggles and achievements, and dismisses the inventors and promoters of the great agencies which have made modern civilization possible, with scanty, if any, mention.

"The invention of printing has had more influence upon the development of the race than any act of any ruler that the world has ever known; and more than half of those who read this will not know the inventor's name.

"The men who invented and developed the steam engine did more to lighten human toil and to make possible to each of the dwellers upon earth a larger mead of comfort and enjoyment than all the generals who ever pitted men against their fellows. Hunt for their names in the indexes of your histories.

"Art and literature have been broad highways to fame. The high school scholar can tell you who wrote that, and when he wrote it, but ask him who built the first railroad in America and when and where it was. The magnificent Albert memorial is covered with the names of authors and painters and sculptors, but Michael Angelo is there because he was an artist, not because he was an architect, and Leonardo Da Vinci because he was a painter, and not because he was an engineer."

It appears to us that those of our specially trained men who have been called to professorships in our several colleges have a field broader than the class room in which they meet with their students. Indeed the positions which they occupy are, or should be, designed to meet the needs of the people of our whole church. It is with these men that the responsibility rests for moulding the thought of our people and providing them with the material by which their faith is to be strengthened and weapons with which they are to defend that faith. When they accepted the call to their schools the fact that they were especially fitted to become the leaders of the thought of our church was perhaps one of the chief considerations in the minds of those who call them. We do not suppose that any of the instructors in our higher denominational schools will deny this. But since their position involves a responsibility, wider than that of the class room, we would call the attention of those occupying such positions, to the fact, that the church papers offer them the opportunity to appear before the whole church and give it the benefit of their thought and ability. Indeed, if our people are not sufficiently informed on the subjects relating to our church which need the enlightenment that experts may throw upon them, the fault lies with our college professors who, though supposed to be trained experts in matters pertaining to our church, have hidden their lights under the bushel. We are fully aware that our college professors are very much occupied and labor under a severe strain, but we take it that it is their chief business to be occupied with matters of vital interest in the church whose thought they have undertaken to mould and lead and, moreover, we do not admit that they have discharged their full duty to all the people of their church when they confine their activities to class room and school interests alone. In this day when the Mennonite church must assert its individuality so emphatically that its membership will remain both loyal and aggressive in relation to its doctrines and ideals we need experts who can both enthuse and enlighten our people, or the end of the church will become a matter of only a few years. It is the combinations of churches, the aggressiveness of large denominations with their wealth and influence, and the tendency on the part of so many to abandon the historic items of faith or to deny them altogether that make it necessary for us to have an enlightened loyal membership in our church in order to preserve it. Those who have undertaken to be our teachers in these matters will find that they have a large field waiting for them.

Several weeks ago we had occasion to unburden ourselves to our readers in regard to the Peace Commission recently appointed, and we then called attention to the fact that, while the doctrine of peace was one of the traditions of our church, our church has yet to produce an "Apostle of Peace" with a message to the world. Dr. E. Mosiman, the president of Freeman College, Freeman, S. D., suggests one way by which an "Apostle of Peace" may be encouraged to appear among our people. We are grateful for his letter which we herewith reproduce:

"Referring to your pertinent editorial of February 19, it seems to me that the reason why the Mennonites have produced no great "apostle of peace" is not hard to find. It is not tradition which does things. China has existed on traditions for thousands of years and yet is just now waking up. Tradition stultifies when it does not inspire. Tradition alone will never produce a great "apostle of peace".

"The Mennonites have produced no great "apostle of peace" because they have not education. The only time in the history of

the world when the Mennonites did things to influence the world was about four hundred years ago, when the leaders were educated. Apostles do not happen; they are cultivated. And it takes more than one generation to produce them. Even though the present generation of Mennonites receive a good education, they will be handicapped in doing things because the past generations were lacking in education. By the time we will be ready to assume our rightful share in the upbuilding of humanity, war will be a thing of the past. Others will have done what we long ago knew should be done while we sat by and looked pious.

"Yes, as you say, in the future we may have an apostle of peace, or of some other needed thing. But we must wake up to the fact that there is power in education—power to do things. We shall then no longer hide the splendid ideals, which God has given us, under a bushel—which is the lack of education. Those who decry our institutions of learning, our colleges and seminaries, are in favor of this pharisaical look-wise-and-do-nothing policy, which Jesus, the Lord and Master, whom we profess to serve and follow, so severely condemns. 'Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven.'

"I venture to assert that all the ministers to whom the peace fund has been entrusted, have had a suitable training and education."

NOTES ON THE SUNDAY SCHOOL LESSON.

March 22.

Lessons by the Way. Luke 13: 18—35.

Golden Text. — Matt. 7:21.

The two parables of the kingdom, the parable of the mustard seed and that of the leaven represent two phases in the development of the church. Like the seed, it began small, in a small and obscure corner of the world, but it grew. The church is like the tree, so long as it is growing it is living, when it ceases to grow it has begun to die. The mustard seed became an immense plant, although it started very small. The greatest institution in the world today is the Christian Church. The spreading branches offering a shelter to the birds represent the nations of the world coming into the church. Notice that the church has yet to grow so that all the nations may come under its influence.

The leaven represents an inward growth, but not a healthy one. Leaven in Scripture is an emblem of corruption. False doctrine, worldliness and materialism are the corruption which get into the church and endanger its entire existence. Notice that when corruption is not checked death is certain to follow and that a very little corruption, in a very little while, infects the whole body so that it is all corrupt.

While Jesus was preaching and teaching He met one of a type common all the time. This one, while he asked the question, "Are there few that be saved?" seemed to expect the assurance that only a few would be saved. It is pathetic that so many go through the world croaking, "Only a few of us are to be saved" and then do nothing to save the rest, or even to make sure of their own salvation. In His reply Jesus would imply to the man that, first of all, he should concern himself about his own salvation, then, that he should be sympathetically concerned about the many who are not saved, and then, that he should do his part to save them.

The Master warns against mere profession and especially that of those who have known and heard Him and then have been "workers of iniquity". Iniquity, sinning in the light of better knowledge, brings as its reward eternal "weeping and gnashing of teeth."

The Jew prided himself in a noble ancestry. With him there was no doubt that Abraham, Isaac and Jacob and the prophets occupy honored places in the kingdom. But he would not occupy a place for himself there, Jesus suggests, unless he proved himself their worthy child.

The kingdom includes all names of men from all kinds of nations and places. They sit down with Abraham and the rest because they have become children of Abraham. Abraham, we remember, "believed God and it was counted unto him for righteousness." And all who believe God, that is, exercise faith in Him, become children of Abraham and heirs to the promise.

In replying to the warning against Herod Jesus proves Himself to be fearless of man even though that man happens to be a king. But He was on earth to submit Himself to the will of God and He does recklessly invite disaster. He was destined to make His atonement at Jerusalem and to Jerusalem He would go though torture and death was all He might expect there.

The sad picture of Jesus appealing to Jerusalem though Jerusalem many times before had rejected God's messengers, emphasizes three things. (1) Jerusalem had wonderful opportunities. (2) Jerusalem rejected these opportunities. (3) Jerusalem was sure to suffer terribly for its folly. How often have been the times and how many have been the persons of whom these three things were true!

NOTES ON THE C. E. TOPIC.

March 22.

Our Society a Training School.

Prov. 22:6.

In this age of running after new and strange things and sensations, even in the church, we are compelled to feel the restlessness of certain, sometimes many, who are for throwing overboard the old and tried and going after the new and novel. Sometimes the question is seriously presented, Is the day of Christian Endeavor over? or, Is there something newer and more attractive to take the place of this institution in which so many of the churches' most useful and energetic servants were trained? Our answer is, that the day of the Christian Endeavor society is no more past than is the day when the child should learn the habits of prayer and the old old story at his mother's knee. It has no more outlived its usefulness than the church itself as an institution devoted to the betterment of the lives of men and the instruction necessary to those who would walk in the way of life. As a training school in the church it is as much needed in matters of religion as the public school in secular affairs.

Christian Endeavor has proved itself an effective training school during the past two decades and more. It was because the C. E. spirit aroused a sense of Christian citizenship that the Christian youths became aggressive in civic reform. The wave of temperance effort and other civil reforms was not only inspired to fresh efforts by the Christian Endeavor spirit but many of the leaders and workers in this direction were the product of efforts made by the committees having to do with matters in the C. E. who wanted to do something really effective along this line.

While the church has only just made a beginning at the evangelization of the whole world, we have just been passing through a wonderful missionary revival, nevertheless. The part that C. E. has had in recent missionary aggressiveness is by no means inconsiderate. If one wants to secure reliable missionary information in the church, even now, the person to turn to for it is one of the many missionary experts in our society.

Systematic study of the Bible is the only thing that will make possible intelligent and effective Christians. Need we be told that hundreds of thousands of young Christians, pledged to such a study, are the backbone of the church and have its destiny in their hands? When they are pledged to loyalty and faithfulness, as endeavorers are, infidelity may rage, fads and isms in religion may come and go, but the church remains unshaken. When they stand in friendly and helpful relations with fellow Christians of other denominations, working side by side in the great cause of their Master, religious bigotry and bitterness between various denominations will certainly become an absolute thing of the past buried with implements of torture and persecution never again to be resurrected.

We must not forget present opportunities in getting glory from the past. One of the dangers into which we are likely to fall is the attitude of admiring the past so much that we forget to go forward. Is the Christian Endeavor society to keep its place as a training school for those who are to take upon themselves the burdens of the church of the future? That depends on how much in earnest those who have received their training in it are about the Master's honor, how much the spirit of wanting to learn and become effective the youths of our churches possess; and upon how much the church is alive to the opportunities that a tried old "standby" the Christian Endeavor society presents.

In every line of business and effort emphasis is laid upon the specialist. Experts are wanted who are masters of their specialty. Observation proves that the efficiency and effectiveness of the expert is worth more than the mere willingness of the many who are willing to do the best they know how but do not possess all the qualifications that are needed to do the best that is possible to be done.

A church with a number of experts along the lines of church work who have been properly trained in the C. E. society is the church that does things and undertakes to do greater things. This is a time when the layman in the pew and the Christian who remains a consistent Christian in his business relations is in a position to accomplish ends that are far beyond the possibilities of the minister, no matter how able or how well educated he may be.

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News of the Week.

WILL NOT REVIEW DYNAMITE CASES

U. S. Supreme Court Refuses Appeal of Convicted Men.

Washington, March 9. — The twenty-four convicted in the dynamiting cases at Indianapolis who failed to obtain new trials will take the punishment meted out to them. This was the decision of the United States supreme court today, which refused to review the decision of the United States court of appeals at Chicago. The defendants, headed by Frank M. Ryan, asked for a writ of certiorari from the highest court, which, if granted, would have brought the cases of all the defendants who had not obtained new trials before the supreme court for review. Only a pardon can not keep the convicted men out of the penitentiary.

HIGHEST PRAISE IS GIVEN TO WILSON

London, March 6.—Laudatory comments on President Wilson's message to the congress are published in most of the newspapers of this country today. The government organ, the Westminster Gazette, pays the highest compliments to president Wilson for his attitude in regard to the question of Panama canal tolls.

It says: "It is not always convenient to hail a statesman of another country as a "just judge" when he advocates your cause against a section of his own countrymen. We can not refrain, however, from expressing respectful admiration for the courage and manliness with which President Wilson handles the Panama tolls question.

"The president of the United States sets an example of straight dealing, which may be recommended to diplomats of the old world. Other statesmen in other countries are capable of doing the thing he has done, but most of them would fetch about for diplomatic phrases or makebelieve arguments to safe the faces of their governments or to conceal from their own public that they are proposing a change of policy.

"It is a great example. If the people in the United States respond to it as we feel confident they will do, they will have done much more than adjust the difference between them and us with regard to the Hay-Pauncefote treaty. They will have set a precedent of profound importance to the whole world."

DEPUTIES IN BATTLE WITH ARMY OF UNEMPLOYED

Sacramento, Cal., March 9.—Three hundred deputy sheriffs armed with pick handles, fought with double that number of Industrial Workers of the World, armed with clubs in an attempt today to drive General Kelley's army of unemployed on the Southern Pacific right-of-way. A score of men were injured.

When driven from the field, the Industrial Workers took up the cry, "On to the Capitol," and started for the statehouse. City and county officials appealed to Governor Johnson to call out all available state troops to handle the situation.

Many heads were broken and groaning men lay in the streets. Others of the army picked up brickbats and smashed street car and store windows. They finally were scattered by fire hose and it was announced they would be driven across the Sacramento river into Yolo county.

The clash at the Southern acific grounds was a sequel to the arrest of General Kelley and eighteen of his subordinates on vagrancy charges.

("General" Kelley's army of unemployed had started on a tramp to Washington, D. C., in the style of the famous Coxey's army of years ago.)

FIGURES JUGGLED BY ROAD, IS CHARGE

Washington, March 6. — 'Scrious irregularities" in the accounting of the Chicago, Milwaukee & St. Paul railway and its subsidiary, the Chicago, Milwaukee & Puget Sound, were charged in the report of an interstate commerce commission investigation today by commissioner Harlan, which that ir und ha bemy cwep wime makes the direct allegation that irregularities in reports of operations submitted to the commission were made for the purpose of influencing, favorahly, disposition of St. Paul railway securities.

The irregularities diclosed by this inquiry, Commisssioner Harlan points out, are similar to those disclosed by the the commission's investigation into the financial operations of the New Haven and the Frisco systems. It is asserted that the income of the Puget Sound was greatly overstated, a variety of expedients being resorted to for this purpose"; and that "the fictitious showing of income was used by the officers of the Puget Sound company to aid in the sale of its bonds."

In the language of Commissioner Harlan, "such delinquencies merit the strongest condemnation."

FOOD PRICES BOOMING IN MEXICO.

Mexico City, March 7. — The banks here were flooded today with demands for foreign exchange, based largely on the announcement by the government of the establishment of a bank of issue with unsalahle bonds as collateral.

The banks today were offering 330 for 100, a new high point, and predictions were current that the rate would reach 400 to 100 in the near future. The prices of foodstuffs and all imported necessities are rising correspondingly and getting beyond the reach of the consumer.

Sixty Mexican Federals, including six officers, were killed in a battle Wednesday in the hills between Monte Morelos and Caderoyta, in the state of Nuevo Leon, according to news received today.

The report said that the Federals occupied a strong position on the hills, but were dislodged after six hours' fighting. Another engagement is reported to have occurred near Altamira, near Tampico, in which ten Federals and three rebels were killed.

SIAMESE TWIN DEAD.

Paris, March 7. — Madeleine, the "Siamese twin," who was separated on Wednesday from her sister Suzanne, by means of a delicate surgical operation, died today of convulsions. Suzanne is recovering rapidly from the effects of the operation and the physicians say there is every prospect of her living.

SAYS MORMON CHURCH HAS NOT KEPT PLEDGE

Indianapolis, March 8. — Charging that the Mormon church has not kept its pledge to the United States to abandon the teaching and practices of polygamy, Frank J. Cannon, at one time a member of the Mormon church, and former United States senator from Utah, Friday night asserted at the Meridian Strcet M. E. church, that Joseph F. Smith, head of the Mormon church, violates the Mann "white slave" act when he travels across the United States with one of his wives.

Resolutions addressed to the President and the congress of the United States, urging the amendment of the Constitution to the end that polygamy would be barred by the Constitution, were adopted by those who attended the meeting, which was held under the auspices of the National Reform Association.

Mr. Cannon asscrted that the Mormon church is spending $1,000,000 a year to promote its principles and that the church has already obtained a strong hold in Chicago.

"The Mormon church," declared Mr. Cannon, "still teaches that its destiny is to overthrow the United States government."

The spcaker read from what he said was a Mormon bible published in 1911, and asserted that members of the Mormon church in this book are urged to practice polygamy, the promise being held out, according to Cannon, that the more wives a man has the more reward he shall reccive hereafter.

Mr. Cannon said he bought the book from which he read in Salt Lake City, "I go over there frequently," he added, "to see how that Mohammedan kingdom is getting along."

Mr. Cannon at one time edited the Salt Lake City Tribune and waged a fight against the Mormon church. He declared that he published the names of 232 men who had more than one wife. He also published the namcs of the wives, he said, but no libel suits were filed against the paper.

That Joseph F. Smith, head of the church, publicly boasts that he lives with five miles and intends to continue living with them, was another charge made by Cannon. He said Smith recently took one of his wives to Chicago, and Cannon asserted that in doing this Smith was guilty of violating the provisions of the Mann white slave act.

Mr. Martin asserted that the Mormon church has effective control in eleven western statcs, and that it needs only two more states to block the proposed amendment to the Constitution.

BOY ATE SOAP TO FOOL AUTHORITIES AT SCHOOL

Lafayette, Ind., March 6.—Investigation hy the circuit court revealed the fact today that Eddie Mack, the thirteen year old boy, who is prisoner at the couty jail, charged with murdering his companion, Clancy McCormick, age fifteen, is not afflicted with epilepsy, as was supposed.

He had heen eating soap for the purpose of misleading the doctors and making it appear, that he is subject to fits in order that he may not be taken to the Boy's school at Plainfield. The boy admittcd he had heen eating soap.

FARMERS WISH TO KNOW ABOUT FUTURE DEALING

Washington, March 7 .— At today's hearing on Representative Manahan's resolution for a congressional investigation of the Chicago, Duluth and Minneapolis grain exchanges, the interests of middle western grain farmers were represented by J. W. Shorthill, of Nebraska. He urged a full investigation and said that the farmers wished to find out just what the effect of eliminating future dealings in grain would be. It had been suggested, he said, that prohibiting future dealing would give the "moneyed elevator interests" control of the cash grain market. He also said that the effect of future grain dealings on the credit of the farmer in the country banks should he investigated.

David F. Simpson, of the Minneapolis Chamber of Commerce, said that he believed the grain exchanges of the country would welcome a broad, thorough investigation and insisted they had not eliminated competition nor combined to reduce the price of grain to the farmer.

MRS. PANKHURST SEIZED.

Glasgow, Scotland, March 9. — Mrs. Emmeline Pankhurst, leader of the militant suffragettes, was rearrested here tonight by order of Home Secretary McKenna, under the "cat-and-mouse" act.

It was the seventh time Mrs. Pankhurst has been arrested since her conviction on April 2, 1913, for conspiracy. She was sentenced to three years in prison, and has actually served only about three weeks in jail. She was taken to jail without a hearing, as usual, and declared a hunger strike.

SIX DEAD AND 24 MISSING IN FIRE

St. Louis, March 9. — Six persons were known to be dead and their bodies have been recovered, and twenty-four were missing today as a result of the Missouri Athletic Club fire.

The building was owned by the Boatmen's Bank, which occupied part of the first floor. The bank opened temporary quarters today in a building four blocks away. In the vaults of the burned building, bank officials said, were $1,349,000 in currency and $27,000 in coin.

ST. LOUIS PAYMASTER IS ROBBED OF $14,000

St. Louis, March 6.—John Lucas, a paymaster for the Brown Shoe Company, was held up at the entrance to the company's factory, at the southeast corner of Eighteenth and Wash streets, this afternoon, by two well-dressed young men and robbed of $14,000, the factory pay roll for the week.

BECOME BRITISH SUBJECTS.

London, March 7. — Two Americans, as a protest against the income tax, have already translated their treats into action and become British subjects. They are Isaac Seligman, of Seligman Brothers, the London bankers, and Frank E. Bliss, former Standard Oil magnate and ex-president of the American Society of London.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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A MOTHER'S LOVE.

As a mother rocks the cradle
Of the being love has wrought,
Looms within her fondest fancy
Weave a holy-colored thought—
Weave a holy, happy future,
When he has to manhood grown,
As she kneels beside his cradle,
And her pure lips press his own.

Often, too, while others slumber,
Free from all their daily cares,
She with busy, weary fingers,
Makes the garment that he wears.
And she trusts in the hereafter,
Sometime in eternity,
He may dwell with his Redeemer,
In the life that is to be.

Ever faithful, patient mother,
Who can fathom life like this!
See her clasp him to her bosom
And impress her holy kiss.
Who can say her soul can ever
All such love as this forget,
Or the hand of fate can sever,
Ties like these without regret?

Will not ho[illegible]ones in heaven
Knowing of her toil and tears,
Those to whom her love was given,
Breathe her name in higher spheres?
May her name be ever honored!
Breathe it not with lips profane,
For the world hangs on her honor,
Long as heaven and earth remain.
—Willard Young.

Blanchester, Ohio.

NEWS AND COMMENTS.

The Bluffton College Bulletin brings the "Code of Regulations and By-Laws" and a report of the board meeting held Jan. 27-28, 1914. One of the most important resolutions is the following: — That no person can be employed as a Professor in Bluffton College who is not a firm believer in the deity of Christ and in the inspiration of the Scriptures.

Bro. D. D. King of Monroe, Wash., writes: I just arrived home from Odessa, Wash., (Menno, Wash. Church) where I baptized 16 young persons, last Sunday, March 8. Was instructing the class for 14 days previously. Held evangelistic services there in January.

The Startling and Comprehensive Statement of Eight Hundred German Professors and Physicians.

In view of the devastation caused by the constantly growing use of alcohol, the undersigned, representing the medical profession in the temperance movement, feel themselves bound to make the following public declaration.

Science has shown, that alcohol, even in moderate quantities, causes disturbance in the brain's action and paralyzes critical capacity, power of will, the ethical and aesthetic sense, and lowers self-control. For this reason one should realize that it is a poison and no longer to be classed with foods.

Science has further shown, that the continued use of alcohol lowers the body's power of resistance to all kinds of sicknesses, especially of infectious diseases, and shortens life.

Those who abstain wholly from all alcoholic drinks have a greater capacity for work and endurance in all sorts of intellectual and physical effort. They fall sick more rarely and are cured more quickly (especially from infectious diseases) than moderate drinkers.

Every kind of physical and intellectual work is accomplished better with entire abstinence. All data to the contrary have been shown by exact proofs to be deceptive and due to the alcoholic paralysis of the judgment.

The greatest danger, however, in the regular use of alcohol is the degeneration of the race The progeny of the regular drinker inherit a generally inferior physique, especially a weakened nervous system. This danger has been increased more recently by the fact that women have gradually fallen more and more under the influence of the general drinking customs. So long as they did not drink the blood inheritance was at least half sound. Since mothers of the coming generation have been attacked by this chronic poisoning, degeneration must proceed at a considerably quicker pace.

Drinking customs bring degeneracy, poverty, sickness, vice, crime, madness, and death and this not only to those who succumb to them. They also endanger those who personally have not yielded to them. Thousands die yearly because of the drunkenness of others. We recall the many accidents caused by drunkenness,—railway accidents, shipwrecks, accidents on buildings, in factory, in workshop. We recall crime committed in drunkenness, the endless cases of assault and murder. We remember the unnumbered families who have been maltreated by drunken fathers. We recall the hundreds of thousands born sick and wretched, because of drunkenness, who fall a burden on society, passing down their misery to children and grandchildren. Therefore it is not only a duty to fellow men but incumbent upon all who would hold themselves upright, to help in doing away with alcoholic drinks, and this by the personal example of abstinence.

We are convinced that with the banishing of alcohol other causes of human misery would be easily suppressed, that abstinence would contribute essentially to the solution of the great social question.

(Reprinted from the Appendix of Ernest Gordon's new book "The Anti-Alcohol Movement in Europe.")

LETTER FROM LAME DEER, MONT.

March 2, 1914.

Dear Readers:

As our co-laborers in the work of the Lord, it behooves us that we should let you know from time to time how the work in the field is progressing, for the work is no less yours than ours. Not only should the churches be kept informed about the work, that they might be encouraged thereby, but that they might also be led the more to earnest, persevering intercession. For is not prayer one of the most important means by which the heathen world is to be won for Christ? O, that we would learn to pray as our Master would have us do; perhaps then there would be less discouraging incidents to relate of His work. Still we have no reason for despondence, we have evidences enough that the Lord is blessing His work.

But in order to know just for what to pray, one should not only know the encouraging but also the discouraging features of the work, and of these, too, there are not a few. One of the discouragements is that some of our Christians are not at all doing as well as they should. Some are not attending the services well. They give various reasons for staying away. True, they likely have to bear scorn if they do come, but at the root of it in most cases, there is lack of interest and desire.

But what has grieved us more than anything else is the fact that one of our Christian families has shown a serious lack of faithfulness. Brother and Sister Sweetmedicine, of whom I write, were of the first to be baptized from this district. Though, of course, they lacked in minor things, they showed zeal and earnestness to follow and spread the gospel. But ever since last fall they seemed different. At that time Brother Sweetmedicine was very anxious to go to Oklahoma for a visit and in order to obtain the money for his fare, he sold and delivered a colt on Sunday morning and started on his trip the next day. On his return they stayed away from the services. About that time also one of their sons became sick and partly insane. Then they went to the Indian priests to secure help instead of trusting in the Lord. Even the other Indians say: Sweetmedicine is trying to walk two roads, but as an Indian member of the Catholic church put it, the old Indian way leads to destruction. It causes us sorrow that such whom we considered the strongest of our Christians, should thus fall. May the Lord help them to see, acknowledge and repent for their wrong.

By the above we do not mean, however, that we are discouraged. The work is the Lord's and He will take care of it. Besides we have also encouraged incidents to relate.

Our services on Sunday have been larger than they had been for some time previous. Then we are glad to see that some of the young men are showing at least a little interest to learn to read their own language. We do wish they would keep on so as to become enabled to read the gospel in their

own tongue. This might become a source of great blessing to themselves and others to whom they might read.

Furthermore many of our Christians do show real faithfulness. Although all have their weaknesses and none is perfect by any means, they, by their lives show that their heart has been renewed, that they have been born of God and have His Spirit in them. May I relate just one example. Last fall a young girl was baptized, who, before becoming a Christian led a disorderly, quarrelsome life. But a remarkable change has taken place with her. Her very features have been changed. Some time ago the young woman came to us, showing us bruises on head and arms where her brother-in-law had beaten her in a fit of anger. She had, without any bad intention, as far as we know, played him a little joke, whereupon he became so angry that he thus beat her. Formerly she would hardly have submitted herself to such a treatment without retaliation, for she formerly used her fists and fingernails not only in defence, but also in attacking others. But now she did nothing to defend herself. She came to me, however, asking me to help her in bringing the case before the local court. But after reading her passages like Matt. 5:38-48, she was willing to refrain even from this kind of revenge and endeavor to bear in the spirit of Him who was bruised for our transgressions. What a change God has wrought in such a heart.

May this provoke us to greater zeal, for more earnest intercession. The strength of our Indian brothers and sisters at the best is but small, their temptations are great; let us sustain them in our prayers, lest they fall never to rise again. Pray for those who have grown lukewarm, pray for those who have offended gravely, pray for those who have to suffer, pray for the Church of Christ among our Indians that it may grow for the salvation of many a soul and for the sake of our Lord's glory.

With greetings, yours,

A. and A. Wiebe.

THE PROHIBITION QUESTION

By Rev. A. M. Fretz,
Souderton, Pa.

In the April issue of The Penn Germania, under the above heading, an invitation is given for communications on the question: What in view of German history and ideals and the best interest of our nation should be the attitude of citizens of German descent on the prohibition of the liquor traffic? In assuming to respond to this invitation I wish to first state my credentials.

On both the paternal and maternal sides I am descended of that sturdy German stock that in the early years of the 18th century under the severe stress of religious persecution left the Rhineland and found a home in the primeval forests of the Delaware of the Penn land in America; while my children—six good reasons why I am opposed to the liquor traffic—can claim through their mother an ancestry of a few decades earlier in America among the original settlers of Germantown, hailing from Westphalia. While half a dozen generations removed from the "fatherland" and hence thoroughly Americanized, I still love and have the highest regards for the land, the language, the history, the ideals and the spirit of the German people. However, as an American citizen, a lover of the "land of adoption" of my ancestors, the arena of struggles hard and sacrifices great to acquire and maintain their much prized liberty and freedom from the galling yoke of monarchy and religious oppression, I am in duty bound and by love constrained, regardless of any personal feeling, to advocate and plead and vote for that which is for "the best interests of this country." I must therefore, on this proposed question, advocate and plead for the attitude which I conscientiously believe ought to be taken and I know is taken by very many citizens of German descent.

It is an erroneous view of some foreigners that in America they can do as they please without regard to the best interests of all; hence we are troubled with the peculiar national evils of other nations. The Chinaman wants to set up his opium den, the German his brewery and saloon, etc., and thus it has become necessary to enact laws to regulate or prohibit these and similar businesses, for it became evident that they are tending to the demoralization and ruin of country and people. When a business has become so utterly useless, so utterly vile, and yet, in spite of its uselessness and with the help of its vileness, has been so firmly fixed as the liquor business or as African slavery was sixty years ago, it becomes a hard matter to deal with it, even to regulate it, and so we find that laws to regulate the evil of African slavery, because its very principle was evil, were constantly defied, until the people, enlightened, awoke in their might and banished it. The same applies to the liquor evil, and the same must and eventually will be its fate. The German is slow to conviction; when, however, convicted he is positive and firm. He wants time to study and decide at his leisure, but when he has decided he is firm; hence we have among the strongest opponents of the liquor traffic, and such who are pleading for the abolition of the same, people of German descent who, regardless of personal interest or national proclivities, have studied this question and have come to the conviction, that a business like the liquor traffic is entirely out of harmony with German history, principles and ideals, and with true social life, religion and good citizenship of this country.

It is only during the 19th century, after the ancestors of most of our Pennsylvania Germans left the mother country that alcoholism came to be in Germany as well as here such a national curse. It is only since scientific discoveries have made the manufacture of intoxicants in large quantities with so little cost, possible, that it has become the evil it is. And so we find that the curse in our country in the hands of German brewers and saloon-keepers, of more recent emigration, who are trying to impress upon America, falsely, the belief that German history and ideals are synonymous with the drink evil. The old Germans were originally an abstemious people. Julius Caesar, B. C. 50, writes about the valiant German soldiers: "The introduction of wine is forbidden, because through it men become weakened and unable to endure hardships." So we see that the prohibition idea among the German people is not as modern as we generally think. The words "wine" and "beer" are not found in the original German language which argues that they knew nothing of such concoctions as generally come under these terms; the words came through their Roman conquerors from Latin roots. The adage often credited to Martin Luther:

"Wer nicht liebt Wein, Weib und Gesang,
Der bleibt ein Narr sein Lebenlang."

is not his but that of I. H. Vosz of a much later time. But even in Luther's time, intemperance had become a national evil and the great reformer had frequently warned the German people of their danger from it. On one occasion he writes:

"Every land has its own devil. Wales has its; France its: unser deutscher Teufel muss ein guter Weinschlauch sein und muss "Sauf" heissen, da er so durstig ist, dass er mit grossem Saufen Weins und Biers nicht kann gefuellt werden. Es haben gewaehrt und waehren deswegen noch grosse greuliche Schaden, Schande, Mord und alles Ungluecks, so an Leib und Seele geschehen, die uns billig sollten abschrecken, aber der "Sauf" bleibt ein maechtiger Abgott bei uns Deutschen."

In his table talks he says:

"Wer erstlich Bier gebraut hat, der hat fuer Deutschland eine Pest bereitet. Ich habe zu Gott gefleht, dass er die ganze Bierbrauerei verderben moechte. Ich habe den ersten Bier. brauer oft verwuenscht. Es wird mit dem Brauen soviel Gerste verderbt, dass man damit ganz Deutschland erhalten koennte."

It is a notable fact that in our day and country generally, Germans who are engaged in the liquor business and its sponsors are not noted for a very high standard of spirituality and zeal in church work. But not only past history of Germany but present activity along this line in the "Fatherland" may inspire our ideals to work and pray for the great cause; here are news items from across the sea. Germany—

"At least seven members-elect of the new Reichstag are total abstainers, including Mr. George Davidson, editor of Der Abstinent Arbeiter."

A dispatch from Prussia brings the news that the

"Prussian minister of the interior has decided to add to the medical division of the ministry a central office for the war against alcoholism. It will be placed under the direction of Privy Medical Counselor Dr. Abel. By means of an official journal, pamphlets and other literature Dr. Abel plans to direct an energetic propaganda through the schools and along other lines."

Hungary—

"The ministry of Public Instruction has issued an official proclamation to the effect that each year hereafter there shall be in all public schools an anti-alcohol day when teachers shall devote special attention to the scientific facts regarding alcohol."

If then our brethren across the sea are waking up to the frightful traffic and are taking steps looking toward its destruction, shall not the intelligent, religious, German element of Pennsylvania and other states see its obligations, and after the manner of the religious German settlers of Germantown of two centuries ago, who made the first protest against the slave traffic, rise and unitedly protest against the perpetuation of the liquor traffic, not only permitting it but even licensing it? Let me call up for testimony noted men who are on the anti-liquor side. Dr. Isaac K. Funk recently passed from labor to reward; of him one German writer says:

"Dr. Funk was a scholarly, a logical and forceful speaker; an able and convincing writer; a zealous and devoted worker in the cause of humanity. For more than a quarter of a century he was actively identified in the battle against the drink traffic. He with his partner, Mr. Wagnalls, another German, gave the cause its most fearless advocate and supporter. — The Voice.

Hon. A. G. Wolfenbarger, another German, says of him:

"Dr. Funk was conspicuous among men of affairs and success in business, who had no hesitancy in espousing the cause of the Prohibition party in a state and city where the great national curse was in practically absolute control of the government."

Dr. Axel Gustafson, another German, speaks along the same line of him. The late Dr. Klopsch, of the Christian Herald, was a zealous German anti-liquor worker and writer. The North American, the only Philadelphia daily, outspoken against the liquor evil, as well as against other evils, is controlled and edited by a German, Mr. E. A. Van Valkenburg, with other Germans on its staff. Theodore Roosevelt, a Dutchman, of whom America seems proud, declares: "The liquor traffic tends to produce criminality in the population at large and law-breaking among the saloon-keepers themselves."

Governor Hoch, a German, of Kansas, says:

"Today (after twenty years of prohibition) in one hundred out of one hundred and five counties of the state the law is as well enforced as any other penal statute, and in the remaining counties the atmosphere is getting quite sultry for the violators. We have the only state capital in the Union without a saloon. We have a quarter of a million of young men and young women over 21 years of age who never saw a saloon. I believe we have the most prosperous people on earth. They have over $100 per capita in the banks, and a poor house is a joke in Kansas. Prohibition has been a great benefit to us morally, educationally and financially."

And in Kansas are many Germans and German descendants.

Prof. G. W. Richards, of Lancaster, Pa., says:

"The citizen as well as the Christian ought to ask himself the question, does it pay to license a traffic which decreases the demand for the necessaries of life, that robs men of health, skill and moral power, that breeds idiots, paupers, criminals, lunatics and epileptics, that creates heavy taxes for the support of jails, penitentiaries, asylums, hospitals, almshouses, police and criminal courts that demands a holocaust of 100,000 victims annually? In the face of all kinds of sophistries, passions, prejudices, ignorance, appetite and greed even the most indifferent in their better moments must answer, No!"

What else would a German teacher say?

William H. Taft, President of United States, of German descent, says: "He who drinks is deliberately disqualifying himself for advancement." Another member of the Taft family, Rev. William N. Taft, of San Diego, Cal., has just spoken practically, by making a contribution of $10,000 fight the liquor fiend. A Pennsylvania Dutch boy, who answers to one of the reasons given in the opening lines of this article, traveling homeward from California makes this observation en route:

"We are in Texas. Here is a little town the improvements consist of a store, a print shop, a saloon, a half dozen dwellings and the depot; not prosperous. We cross the state line into Oklahoma; the change is quite noticeable; instead of the vast stretches of unsettled land, cultivated farm with neat farm buildings. Large settlements of Germans from Kansas, Iowa, Illinois, Ohio, Pennsylvania, etc. Geary, my stopping place, has 1600 population, nine churches, and what stands out just as boldly to one from a liquor-cursed state—no saloons. Oklahoma is a dry state, and wisely so. Evidently the sturdy pioneers who went there to found homes for themselves and families on the rich prairie soil longed to have their children grow up in an atmosphere free from the curse of liquor, and the saloons were banished."

The Preacher and the Farm.

Out in Iowa, they are initiating future preachers into the mysteries of agriculture. The Iowa State College has sent six of its best lecturers over to the theological seminary at Drake University to give the theologians a short course in agriculture. This project is unique in the educational field. We have long been of the opinion that in the country preacher lies much of the solution of the country church problem. But to go father back, the successful country pastor must know rural conditions. Iowa's example may well be followed by every agricultural college in the country.—Ohio Farmer.

Home Circle

OLD JACK'S COMPASS.

By Fred Myron Colby.

"Hullo, Ned; I am off tomorrow."

"I wish I had a rich uncle," said Ned.

"I wish you had," declared Guy. "Just think, he's going to give me six dollars a week and board me to begin with. They say it is terribly wicked in the city."

"I'll risk you, Guy; you were always quiet and good. If it was me now, I would need a compass."

"That's so, my lad; everybody needs a compass just as much as they do on board a ship. Lord bless you, no one thinks of taking a voyage without a compass in these days."

The speaker was a bronzed, weather-beaten old man, dressed as a sailor, who was walking leisurely toward the station.

"Why, it's old Jack," said Guy, pleasantly. "Where have you been keeping yourself? I haven't seen you for a long time."

"Oh, resting from a voyage, lad," answered the tar. "Didn't I hear you say you were about to take a trip?"

"Yes," answered Guy; "I start tomorrow morning. I am going to clerk in my uncle's store in New York."

"Well, boy, take your compass along with you. You will never get safely into port unless you do."

"Why, this isn't a salt voyage at all, Jack," declared Guy.

"That makes no difference, lad; you'll need a compass just the same. If you wish to go straight, if you wish to avoid shipwreck, take a compass with you. It is the only safe way. I know you are a good sort of a lad, but don't leave your compass behind."

"But what sort of a compass shall I take, Jack?" asked Guy, wonderingly.

"What sort of a compass? Why, lad there's only one sort of a compass, and that we all need: it is the Word of God. I have carried it with me for fifty years, and it has saved me many a time from destruction. Take your Bible with you, and don't forget to read it, my boy."

"Thank you, Jack; I won't forgot it," returned Guy, looking up with a flushed face and earnest eyes, and the two lads passed on as the old salt turned a corner leading to the station.

"Well, he may be right. Any way, mother has bought me a bran new Bible, and I shall take it with me. And, what is more, I will read it, too. Why, old Jack preached a regular sermon, didn't he?"

Whether Guy kept his promise and how valuable a compass his Bible proved to be, we will let him tell himself in a letter that he wrote his young friend some six months after he had been in the city.

"Dear Ned," it began, "do you remember old Jack's talk with us the day before I came here? Well, I do not know what I would have done without my Bible. It has proved a compass to me—'a lamp to my feet and a light to my path.' You see, there was a fast set of clerks in the store. They drank, they gambled, they smoked, they went to the theaters, and they often asked me to join them. At first I did not know what to do. I was fond of games and I liked a good time. So I looked at my compass. It said: "If sinners entice thee consent thou not.' I told them I could not spend my time or my money that way. For a while they laughed and jeered at me, and it was very hard to bear. But one day there was a change. One of the clerks was arrested for stealing from the money drawer. He had been gambling and spending money faster than he earned it. I began to see what my compass had saved me from. And, Ned, I must tell you what my compass has done for me. I am a Christian, and have joined the church, and I hope that by this compass you will find Christ. It will lead you to him if you will follow it aright."—Ex.

Marriages.

Badertscher—Lehman. — On March 1, in Bluffton, Ohio, by Rev W. S. Gottschall Oscar Badertscher and Velma Lehman, both of Bluffton.

Lengacher—Zuercher. — Mr. John Lengacher, of Dundee, Holmes Co., Ohio, and Miss Melinda Zuercher, a member of the Salem Mennonite Church near Dalton, Ohio, were married at the home of the bride's parents on March 7, 1914. Rev S. P. Prieheim officiated.

Hockman—Alderfer.—On Feb. 28, at Schwenksville Wilson B. Hockman of Souderton was united in marriage with Lizzie A. Alderfer, of Schwenksville, the ceremony being performed by Rev. Schantz.

Deaths.

Richard.—Benjamin F. Richard, a long resident of near Schwenksville, departed this life and was laid to rest on Feb. 23, besides his beloved wife who died 3 years and 5 months ago. Since the death of Sister Richard, he was lonely and sickly. For some time he was subject to epileptic fits and later cancer developed in the stomach which hastened his end. The funeral services were conducted at the house by Rev. Schmidt of the Lutheran Church and at the church by Rev. Schantz. His age was 64 years, 5 months and 28 days. He is survived by 3 sons and 2 daughters.

Augsburger. — On March 2, near Beaver Dam, Ohio, Moses Augsburger, aged 75 years, 10 months and 16 days. Funeral services were held at Ebenezer Mennonite Church conducted by Rev. W. S. Gottschall, assisted by Rev. Jacob Snyder.

Contributions.

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Gratefully acknowledged,

S. R. Aeschliman, Treas.

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Editorial.

WHY DO WE GO TO CHURCH?

In quite a number of church papers we find the writers complaining about the decreasing number of those who attend divine service.

The editor has been privileged to live in places and in congregations where the people attended the morning services well, though the weather and the conditions of the roads had some influence upon church attendance.

One reason for the decrease in church attendance in some churches may be the increase in attendance in the lodges. Many say that the lodge has religion enough for them and so neglect the churches.

From the papers that speak about this phenomenon it appears that in Europe and in the large cities the decrease in the attendance upon divine worship is especially noticeable. Religious papers from Germany report that very few go to church, though there are exceptions, for earnest Christian ministers who proclaim the love of God in Christ Jesus have always a full church.

The more Christ and His salvation is preached, the more people are drawn to the church. Are people tired of the old Gospel of Jesus Christ? By no means, they are tired of all kinds of new fangled attractions in the church, which the world knows better to present than the church.

When Paul said that he determined not to know anything among the worldly wise Corinthians save Jesus Christ, and Him crucified," he knew from experience that he need not be "ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."

Why are we going to church? Some go to meet friends. This seems at first an unworthy reason, yet there is attraction in numbers and it is not wrong to want to join with others in worship. Christian fellowship is to be sought. Not only the communion of believers is desirable but the meeting of friends before and after church is also a joy and a blessing.

We may go to church because we are accustomed to do so and a good habit is to be encouraged, for we have Christ's example for attending divine worship regularly.

We may go because we want to learn and want to receive new thoughts out of the word of God and out of life. This is well, yet it is not the highest. What we seek in church and Sunday school is communion with our heavenly Father together with other believers. For this purpose the songs lift up our hearts to God and prepare the heart for the Word of God. The prayer ought to bring us nearer to God. We can sing and pray at home, yet there is an uplifting power in the communion of saints.

Some try to excuse themselves for not attending church, because they do not like the minister, because they do not appreciate his style of preaching. We do not deny, that there is a difference in ministers and that one may be more attractive to one than another, yet if a minister proclaims the gospel, preaches the Word of God, we can always find some spiritual food in the sermon. Christ surely heard much drier and more unsatisfactory sermons than we ever hear. If our heart is in communion with God, we find something in the sermon that will admonish, encourage, uplift and bless us.

It depends mainly on the attitude in which we come, whether we will receive a blessing or not. If we come prayerfully and continue to pray for the minister we will be blessed by his words.

May we all say truly with the psalmist: "Jehovah, I love the habitation of Thy house, and the place where Thy glory dwelleth."

v. d. S.

Correspondence.

Schwenksville, Pa. The latter part of February and beginning of March brought real winter to us. For some weeks traveling has been rather difficult and church and Sunday school attendance below normal. We long for better roads and milder weather, so that the many members living at a distance can again come. Many have machines, but just now they are snow-bound. The automobile has been a blessing to us. Our church attendance has been greatly increased during the last few years by many of our people having them and bringing not only their families but neighbors as well.

Our pastor was snow-bound for several days in Telford and vicinity and missed his engagement at Souderton.

Our hearts were saddened on Saturday morning, March 7, when the report went around that the home of Mr. and Mrs. Henry Hunsicker was in flames. In a very short time their new house, only built last summer, was in ashes. The liberal response of our people and the neighbors and friends was remarkable. They are now living in the nearest farmhouse where rooms have been vacated for them. Liberal donations of money, clothing, food, household utensils were donated. A special offering taken in the Zion church Souderton, brought a fine new range No. 7. The Hunsicker family are members of the Eden church, Schwenksville. Until all the gifts and donations are together the loss in money will be small. It only means to rebuild again and practically start out anew. Luckily no lives were lost. How thankful to God we all are for this consolation and the liberal responses of our fellowmen.

E. K.

THE DRUNKARD'S DAUGHTER.

Note:—We frequently call to mind the impressions received in our school days. Though past the sixtieth milestone of life we may at times indulge in the little school lessons, the fiery or otherwise, recitations that impressed themselves upon our minds, and be still impressed and helped by such. The writer calls to mind the little anonymous poem with the above title that was a favorite of his way back in the sixties in the little frame once red painted, then somewhat dilapidated schoolhouse on the edge of the woods in Bedminsterville, Pa., which is still helpful to him in the present conflict with the liquor powers. He submits it to the columns of the Mennonite for the benefit of others, most especially for the boys and girls of this day.

Allen M. Fretz.

Souderton, Pa.

Go, feel what I have felt,
Go, bear what I have borne;
Sink 'neath a blow a father dealt,
And the cold proud world's scorn;
Thus struggle on from year to year,
The sole relief—the scalding tear.

Go, weep as I have wept,
O'er a loved father's fall.
See every cherished promise swept—
Youth's sweetness turned to gall;
Hope's faded flowers strewed all the way
That led me up to woman's day.

Go, kneel as I have knelt;
Implore, beseech, and pray,
Strive the besotted heart to melt,
The downward course to stay;
Be cast, with bitter curse, aside—
Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood
And see the strong man bow;
With gnashing teeth, lips bathed in blood,
And cold and livid brow;
Go, catch his wandering glance and see
There mirrored his soul's misery.

Go, hear what I have heard—
The sobs of sad despair,
As memory's feeling found—has stirred,
And its revealings there
Have told him what he might have been,
Had he the drunkard's fate foreseen.

Go to my mother's side,
And her crushed spirit cheer;
Thine own deep anguish hide,
Wipe from her cheek the tear.
Mark her dimmed eye, her furrowed brow;
The gray that streaks her dark hair now;
Her toil-worn frame, her trembling limb,
And trace the ruin back to him
Whose plighted faith in early youth,
Promised eternal love and truth,
But who, foresworn hath yielded up
That promise to the deadly cup,
And led her down from love and light,
From all that made her pathway bright,
And chained her there 'mid want and strife,
That lowly thing—**a drunkard's wife.**
And stamped on childhood's brow so mild
That withering blight,—**a drunkard's child!**

Go, hear, and see, and feel, and know,
All that my soul hath felt, and know,
Then look upon the wine cup's glow,
See if its brightness can atone;
Think of its flavor you will try,
If all proclaimed, "'Tis drink and die!"

Tell me, I hate the bowl;
Hate is a feeble word:
I loathe, abhor—my very soul
With strong disgust is stirred,
Where'er I see, or hear, or tell,
Of the **Dark Beverage of Hell!**

BOOK REVIEW.

The Anti-Saloon-League Year Book for 1914 is a very interesting encyclopedia of up-to-date facts and figures dealing with the liquor traffic and the temperance movement in the United States. Besides the maps of the states showing the wet and dry territories it brings in many official statistics the economic aspect of the liquor problem, pauperism, crime, education, religion, race suicide and the liquor problem.

Any one interested in the temperance movement will find here very interesting and instructive reading. The paper-bound volume contains 244 pages and is sold by the American Issue Publishing Co., Westerville, Ohio, at 25 cents, postpaid.

The Official Report of the Second World's Christian Citizenship Conference, Portland, Ore., June 29 to July 6, 1913, is a large-size volume of over 300 pages, published by the National Reform Association 603-604 Publication Bldg., Pittsburg, Pa. Price, $1.

At this conference 12 nations, besides the United States and Canada, were represented. The report gives the conference sermons and addresses by many prominent Christian men and women, whose pictures and life-sketches are generally given, on subjects referring to Christian citizenship, especially on the Bible in the public schools; the securing of uniform and Scriptural marriage and divorce laws; the family; the eradication of the evils of Mormonism; better observance of the Lord's Day; training in the principles and duties of Christian citizenship; peace; capital and labor; social problems; prison reform; intemperance and social purity. On all these questions different speakers and committees expressed their opinions and gave their experiences.

CONSECRATION.

Is your life fully yielded to Jesus?
Is He King alone in your soul?
Is the government placed on His shoulder?
Not only in part, but the whole?

Do you look for His guidance in all things?
Do you trust Him with every care?
Do you keep in His presence each moment?
And always your joy with Him share?

Do you sit at His feet in the morning?
And wait ere you go on your way?
Seeking first for the strength and the wisdom,
To live to His glory all day?

Do you trust Him for victory ever,
Over self, and Satan, and sin?
Do you follow the sure, gentle leading
Of God's Holy Spirit within?

—Illustrator.

Editorial.

It is one of the common sights today in the busy crowds of any big city to see two news-boys, generally Jews, standing side by side on the curb crying their wares, the one crying, "Buy the only paper that tells the truth about the Catholics," and the other, "Buy the only paper that dares to tell the truth about the Protestants," or words to that effect. Recently we secured a copy of each and compared them, but it was hard for us to discover which of the two sheets was the better master of "Billingsgate". Both were unsparing in their denunciation of the other. We sometimes are led to wonder just how long such a campaign that appeals to the religious prejudices of our people is going to last. There have been other waves of the kind before and generally after a little while they died out because people like to run after new sensations.

In the present campaign we admit some very startling facts have been brought to the notice of Protestants. The Catholic church is the greatest political institution the world has ever seen and its methods are planned with the purpose of gaining political control. We see a determined effort on the part of this body everywhere, particularly to secure control of public school funds for their own parochial school purposes, or at least they want as much of it as their proportion of the population would warrant. Unfortunately for the policy of their church and fortunately for us they find that constitutionally public moneys cannot be applied to sectarian purposes. We believe that the constitutions of the several states can never be shaken by sectarian efforts and that the American public schools are so well established as institutions that a church whose policy and power is centered in Rome will never succeed in undermining them, the most American of our institution.

The thing to be feared from Rome is not so much its politics after all. Take several of the European states, such as France or Spain, or even Italy, and it will surprise one to observe how little influence the Catholic church has there politically although the great majority of people are Catholics. Our twentieth century civilization makes the tyrrany of a church, no matter how ancient and numerous it is, impossible. The greatest menace from Rome today is, as it ever was, a menace to faith. It may be un-American, but it surely is, from our point of view, decidedly unscriptural. The infallibility of a single man, call him Pope or whatever you choose, the authority of tradition, the celibacy of the clergy, the doctrines of purgatory, confession, extreme unction, etc., and the worship of saints are not to be found in the Scripture, and to insist that they are is to mislead the faithful and to corrupt the faith. What we specially need today is enlightenment. When people know their Bible as they should and obey its precepts as they know they ought Rome will no more be a dangerous consideration.

To make the question a political one, as seems to be the effort in some quarters, is to throw its solution into a very uncertain scale. Political questions are not decided by the standard of right or wrong but by the voice of the majority. Anything that is settled politically is purely accidental. When once the majority in power favor Rome, nothing will prevent Rome from going as far as it likes. It is our business to see that the majority is enlightened, not so much in the way that political machines are working, but in the light of the pure gospel. The majority may sometime be composed of un-Christian voters, then in a moment they will sweep not only Rome but all religion out of the way. Our appeal as Christians to the majority is not consistent when we aim only to arouse prejudice. We must aim to make them enlightened Christians.

A very rich Philadelphian recently paid $250,000 for a rare work of art. The subject was the "Madonna and Child", painted by Raphael. No doubt the European press in noting this sale again complained because rich Americans are coming over and taking possession of their priceless works of art and shipping them out of the country. Now art is a precious treasure. There is something fine in the character of the one who loves beautiful things and is willing even to sacrifice much in order to gratify his sense of the beautiful. But when it comes to paying a king's ransom for the mere satisfaction of owning a faded old canvass no bigger than the front of an ordinary newspaper and hanging it in a private gallery of some already over-furnished millionaire's palace, we see more vanity displayed than a love of beauty for the sake of the beautiful.

All ages worship at the shrine of the Christchild and any representation of Him in the arms of His mother appeals to the heart because it humanizes a great religious fact—the Son of God born of a virgin. Because our Christ was a child He appeals to every heart, all the world loves a baby. Because he is not only presented to us in the full strength of his mature manhood but may also be known as the helpless babe in mother arms he becomes the God of the children as well as of the sterner and older ones of the race. The world has had many prophets and teachers who come with a message and passed from the stage sometimes honored and not forgotten and sometimes ignored, hated and driven into forgetfulness by persecution. But no prophet or teacher ever came with so sweet a message to children. What a comfort it is to the tearful parents who have laid away a dear one, to hear the Master say, "Suffer little children to come unto Me, for of such is the kingdom!" What an encouragement this sentence is to those upon whom the responsibility of parenthood bears heavily and who need to be directed and shown what is to be done!

But coming back to the old picture, which only those will enjoy who are, by the grace of a man-with-a-bag-full-of-money, admitted to his private show-room, we would say that if instead of sending $250,000 abroad to bring a cracked, faded old picture of the Christ into the country so much money were to be expended in sending the living Christ abroad to the poor, miserable, ignorant heathens whose hearts hunger after God, souls might be saved in great numbers. It is true that the picture would not then hang in the marble gallery and the chance of owning something which no other person could own, would be missed but a better and eternal satisfaction would result: "They that turn many to righteousness shall shine as the stars for ever and ever."

Bishop Neely journeyed into the heart of the Andes to look upon the statue of Christ in bronze, marking the boundary between South America's most progressive republics and pledging a policy of arbitration in all differences arising between the two countries, but he came back home, sad, because of what he had to see while going there. "What South America needs," he said, "is not a bronze Christ, but the real live Christ of the Spirit. The most artistic, that is the most pleasing and beautiful thing connected with Christianity is not its pictures and statues, although there are enough of these, but men, women and children who have come into the "perfect man, unto the measure of the stature of the fullness of Christ."

NOTES ON THE SUNDAY SCHOOL LESSON.

March 29.

(Review.)

Golden Text—Micah 6:8.

Lesson I.—Jesus and the Children. While Jesus was concerned with the trial He had to meet and the sufferings awaiting Him at Jerusalem the disciples were disputing who should be the greatest among them. The unselfishness of Jesus is here contrasted with the selfishness of His disciples. They had still very much to learn. Jesus showed that true greatness consists in great humility. The love of Jesus for children makes Him dear to the hearts of children. He was Himself a little child once. We are to become as little children in our submission to the will of our heavenly parent, in teachableness and humility.

Lesson II.—The Mission of the Seventy. They were to work together. The proof of true Chris-

tian workers is to be shown in the way they can work in harmony and help one another. They were to realize the greatness of the field, the fewness of the laborers, the hatred of the world and the help that was to come to them through prayer. It was to be an incentive to greatest effort. Faithful work will be appreciated with suitable reward. In their efforts they were to devote their energies where they were most likely to do the most good. Those who rejected them were to be called strictly to account. It is the same with messengers at all times. Times have changed but circumstances remain the same.

Lesson III.—The Good Samaritan. We are neighbors to those who need our help. Even the stranger is our neighbor. In the case of the Good Samaritan, (1) He saw him. How blind our eyes are to the misery about us. (2) He was moved with compassion. Does the misery we see really move us? (3) He came to him. We can't help misery at a distance. (4) He bound up his wounds. There are many wounds today that need binding up. (5) He set him on his own beast. How few are those willing to walk that others may ride. (6) He brought him to an inn and took care of him. He did not leave his work half done."—Torrey.

Lesson IV.—Serving Jesus. We note first that the women followed Him because He was doing two things; first, preaching, and second, casting out evil spirits. We need His message. We need to be rid of the evil He can destroy. Three kinds of followers are noted: (1) One who did not appreciate the sacrifices following Him costs. (2) One who would postpone following until his father died. (3) One who still loved the world. The service of Mary and Martha are contrasted. Martha's service deserves commend, but Mary's is the better because she has the proper appreciation of the best things.

Lesson V.—The unfriendly Visitor. A lesson in prayer. Jesus gives a form of prayer which recognizes the fatherhood of God, the brotherhood of man, a desire for God's glory and a submission to His divine will. If an unfriendly man will grant his neighbor's request because of its persistence surely God, whose attitude is friendly, will answer the desires of His children who "ask", "knock" and "seek" so that they shall receive, find and it shall be opened to them.

Lesson VI.—Darkness and Light. While Jesus was doing good men tried to make it appear that His good was evil. Jesus shows that a good thing must come from a good source; that a house cannot be divided against itself; that the works of Beelzebub cannot come from God; that all those who are not for Him are against Him and that mere reformation without regeneration only makes place for other evils.

Lesson VII.—Christ's Hatred of Shams. Outward washing does not indicate inward purity, neither does mere church membership and outward profession always prove membership in the invisible church of which Christ is the head. He denounces the love of display of the Pharisee as inconsistent and a stumbling block; he condemns the theologians for honoring the dead prophets and persecuting the living and He rebukes them for beclouding instead of making clear the commandments of God.

Lesson VIII.—There are two things in this lesson to be feared: (1) The leaven of hypocricy which is sure to corrupt everything, and (2) the sin against the Holy Ghost which consists in persistently despising the mercies of God. Men are exhorted to be fearless about two things: (1) Those who kill the body, for they cannot hurt the soul. (2). Be fearless to confess Him here, for He will confess us there then

Lesson IX.—Trusting in Riches and Trusting in God Jesus refused to divide the inheritace of the two brothers because He came to concern Himself about the souls and not the property of men. The one who asked Him to do so wanted to use Jesus to his own advantage and his brother's disadvantage. The parable of the rich man and his barns shows how foolish and useless it is to live for earthly wealth. He was both selfish and foolish when he thought himself wise. If God cares for dumb creatures He certainly will provide well for His children.

Lesson X.—Watchfulness. We are to watch by being ready for service. We are ready when we let our lights shine. Happy is he whom the Master shall find faithful. His coming is sure but the time is uncertain. As stewards we are to be faithful to the trust given to us. Reward awaits the faithful, condemnation the unfaithful. Men will be judged according to the light they have.

Lesson XI.—The Lawful Use of the Sabbath. Two incidents from the life of the Lord are given. He healed a man in the synagog on the Sabbath day and the ruler resented it. He healed a woman in the Pharisee's house and Jesus anticipated the host's unfriendly attitude by asking the question, Is it lawful? In both instances He replied, that while they were given to deeds of necessity and mercy to their animals they surely should be willing to do the same for their fellow man.

Lesson XII.—Lessons by the Way. The kingdom is like the seed. It grows from a small beginning, but it becomes great enough to shelter the nations. It is like leaven. Leaven is a sign of corruption. It works silently but infects the whole. So with evil in the kingdom. Its corruption infects the whole if not corrected. Those who profess to belong to Him are not always His. His own will come from every quarter. Jerusalem had glorious opportunities which it despised, no wonder that His heart melted for it.

NOTES ON THE C. E. TOPIC.

March 29.

What Missions are Doing for the World.

Acts 13:1-12.

Missions are doing for the world the very best thing that can be done for it, they are bringing it to Christ. That portion of the world which has not yet had the opportunity to accept Christ is the most miserable, the most backward and the most helpless. Poverty, bodily miseries, injustice, the slavery of women, infanticide, ignorance, superstition and caste are but a few of the many evils that need Christianity to combat and overthrow them. The missionary has been a material blessing wherever he has settled. Medical missions mark one of the great advances of every community in which they are established. The pioneers of education in dark and barkward lands have always been missionaries. The missionary printing press has been established with the mission house and from it have gone its manifold messages of enlightenment and hope. The printing of the Bible, which makes the Word of God a possibility in every corner of the world, has been the chief occupation of the mission press, while the distributing of the sacred pages is not the least of many ways of doing good that the missionary has provided for the native helper. Missionaries have taught natives how to work and initiated them in the arts of skillful labor. Missionaries have brought new and useful plants and animals from their native lands and thus given the natives among whom they labored, new sources of wealth and comfort. It is the missionary who first opens the way for commerce. Unfortunately the trader has been so unappreciative as to follow him bringing deadly weapons, rum and harmful drugs against which the missionary has been compelled to fight as hard as against native vices. But all these material benefits are but the by-products of missionary enterprise. The best and chiefest of all the things that the missionary has done for the world is the bringing of the gospel of salvation.

Missions are preaching Christ, the only Savior of men. The history of every people is the story of their struggle after the highest good. This is only attained when men find Christ. The only true interest that men may have in the happiness and advancement of Christless nations is the interest in their souls. All other interests which lead men to go to foreign lands and endure hardships are selfish.

The world will only be truly happy when men and nations live and do right. A message of righteousness fortified by a consistent righteous life has been the secret of the marvelous growth and success of missionary enterprices. The Christlike lives of the converts have been the leaven leavening the whole lump of their nation, making it to strive after higher and better ideals.

There are two things men everywhere should know, the first is to live right, the second is to die right. That is Christianity's message. It reveals to men what they ought to do to get the highest good out of life and put the greatest good into life and, after that enter the life beyond death where blessedness is eternal. With such high ideals the ambassadors of Christ, wherever they have gone, have undertaken and are winning souls to Christ.

The missionary has made the Bible the world's book. Many of those who were pioneers in their fields have hardly been able to do more than put the word of God in the language of the people. But what a tremendous far-reaching work that has been! He who has given the Bible to a people in their own language has performed the most remarkable and influential literary feat that that nation might know, but the literary value of the effort sinks into insignificance, compared with the eternal influence it has on men's souls and in the spiritual development of the world.

To sum up the whole matter, we may say that missions are to be thanked for the only real religion, and therefore the real happiness of all who accept it.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

News of the Week.

WOULD UNITE CHURCHES OF THE WHOLE WORLD

New York, March 13.—A proclamation calling for a "truce of God" throughout Christendom has been adopted here by the American commission on the suggested world's conference on faith and order. This action was taken after the commission had listened to a report, submitted by the American deputation of clergymen, who, in December, presented to the non-Anglican churches in England, Scotland and Ireland the proposal of American churches in the matter of a world's conference. Protestant and Catholic clergymen and laymen who were present from many cities agreed that such a conference should be held within three or five years to discuss the question of making church unity more effective.

The American deputation reported that thirty-one groups of churchmen had been met abroad and that twenty-seven of these extended invitations for further conferences.

"In every instance," the reporter said, "we were so sympathically received that we are able to state that from all the conferences we have definite promise of all communions appointing commissions on the world's conference." The deputation consisted of the Rev. Dr. Newman Smith, of New Haven; the Rev. Dr. William Henry Roberts, of Philadelphia; the Rev. Dr. Peter Ainslie, of Baltimore.

The proclamation adopted reads in part:

"The love of Christ for the world constrains us to ask you to join with us and His disciples of every name in proclaiming among the churches throughout Christendom 'a truce of God.' Let the question that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects.

"We pray also that each Christian communion may avoid, as far as possible a controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation of the coming together of faithful disciples from every nation and tongue to empore a fresh outpouring of God's Holy Spirit."

HUNDREDS OF MEXICAN CITIZENS CONSCRIPTED

Mexico City, March 13.—General Huerta's recruiting methods today were exemplified again by wholesale conscriptions in the suburbs. Hundreds of men were seized in the streets and locked up until they could be profided with uniforms and rifles. They were then pronounced "soldiers" and sent to Cuernavaca, where Zapatistas were reported to be operating.

Huerta also impressed nine hundred men from the Mexico City prisons, in jail for serious offenses.

Nothing definite was known here today regarding the fighting near Torreon. The war office admitted a report that the Constitutionalists captured Aguas Calientes and that another rebel force was moving on Piedras Negras. It was said that fighting was still in progress near Torreon.

KELLEY'S ARMY ROUTED BY WIND-DRIVEN SAND

Sacramento, Cal., March 16. — A strong north wind last night did more to solve the problem presented by "General" Kelley's army of unemployed than any human agency has yet been able to accomplish. Camped on the levee across the Sacramento river from this city, with no protection from the wind-driven sands, the army disintegrated rapidly during the night, and it was estimated today that not more than three hundred remained out of the 1,500 that came to Sacramento a week ago.

Hunger also had much to do with the desertions. As the novelty of the army's presence wore off, food contributions ceased. The march to Washington probably will be abandoned and the remnants of the army scatter.

PAGE'S EXPLANATION SATISFACTORY TO WILSON

Washington, March 16. — Ambassador Page's explanation of his London speech, touching on the Monroe doctrine and the Panama tolls repeal, is satisfactory to President Wilson, who regards the incident closed so far as the administration is concerned. When a full report of the speech is received it will be forwarded to the senate, which asked for it by Senator Chamberlain's resolution.

President Wilson told callers today that any agitation over Mr. Page's references was caused by a misunderstanding of what the ambassador said and that a fuller report of the speech showed that the ambassador had correctly stated the situation. The president is satisfied that Mr. Page referred to the Panama repeal as "not to please England" instead of "not merely to please England."

FAMOUS NATURALIST KILLED IN AN ACCIDENT

London, March 16.—Sir John Murray, the celebrated naturalist and oceanographer of Edinburgh was killed today in a motor car accident. His daughter was seriously injured.

Sir John was born in 1841 at Coburg, Ont., Canada. He served as a naturalist on the historic voyage of the Challenger during her scientific cruise lasting from 1872 to 1876. He lectured in the United States at Boston and Chicago in 1911.

In several other noted scientific expeditions Sir John had taken a prominent part, especially among tropical oceanic islands. Numreous books, pamphlets and articles had been written by him on geography, oceanography, marine biology and limnology. He was a member of many scientific societies and had been signally honored by the Prussian and Norwegian governments, in addition to the many honors bestowed on him at home.

WOMEN TRIED AS SPIES.

Vienna, Austria, March 16. — The second step in the attempt to unravel the alleged extensive Russian espionage campaign in Austia was taken today by the Austrian government. Nine Russian subjects were placed on trial before the provincial court, accused of being employed by the Russian general staff to ferret out Austrian military secrets, especially in regard to Galicia, where the Austrian and Russian frontiers run side by side.

The accused are all civillians. They include two women, one of whom, Nora Baron, is youthful and very attractive, and is alleged to have succeeded in obtaining much information from susceptible officers at Lemberg.

BRYAN AGAIN DIRECTS FIRE ON ROGER SULLIVAN

Lincoln, Neb., March 16. — In a signed editorial in this week's issue of the Commoner, Secretary of State Bryan returns to his attack on Roger Sullivan and tells the democrats of Illinois they must get together on the United States senatorship if they would upset aspirations of the Sullivan forces.

These forces, he says, are well versed in the art of political manipulation and will stand together.

COMPANY VIOLATED ALIEN CONTRACT LABOR LAW

Washington, March 16. — One of the largest verdicts ever recovered by the government for a violation of the alien contract labor law — that for $45,000 against the Grant Brothers Construction Company, a California corporation, was affirmed today by the supreme court. Through its representatives, the company participated in bringing into the United States forty-five Mexicans to work on railroad construction near Naco, Ariz.

MEXICO MUST PAY U. S. FOR CARE OF REFUGEES

Washington, March 16. — The state department is awaiting a report from Charge O'Shaughnessy at Mexico City, detailing the refusal of President Huerta to assume financial responsibility for the care of about five thousand Federal refugees, now prisoners of war at Ft. Bliss. Inasmuch as this government intends to hold the permanent government of Mexico when peace is finally restored, responsible for these bills, Huerta's refusal will make no change in the care of the refugees.

WOMAN SHOOTS EDITOR OF THE PARIS FIGARO

Paris, March 16. — Gaston Calmette, editor of the Figaro, was shot and severely wounded today in the office of the Figaro by Madame Henriette Callaux, wife of Joseph Caillaux, French minister of finance.

The reason for the shooting is said to be anger against M. Calmette, who had been waging a campaign characterized by great bitterness and animosity against the minister of finance.

MORE THAN THOUSAND PERISH IN TIDAL WAVE

Ekaterinodar, Russia, March 14. — More than one thousand persons perished today in the inundation of the towns of Stanitza and Achtyrskaja by a tidal wave from the Sea of Azov. The wave struck the towns during a violent hurricane which swept the province of Kuban. More than one hundred and fifty persons also were drowned in floods in Yasenkaja.

A dam collapsed in the town of Temryuk, situated on the Taman peninsula, ninety-eight miles northwest of this city, flooding the greater part of the city and drowning many persons. The sea washed away 380 buildings in Achtyrskaja. Temryuk is a historic town with a population of sixteen thousand. It once was the seat of the Turkish fortress, Adass.

GREEK AND LATIN SAID TO BE LOSING PRESTIGE

Bloomington, Ind., March 13.—That Greek and Latin as college studies are slowly but surely losing prestige, is shown by Prof. David Rothrock, co-head of the mathematics department at Indiana university, in a compilation made from the records of Indiana university. So rapid has been the decrease in the study of Greek and Latin in American colleges and universities during the last 30 years, according to the professor that the influence of these in a few years will be void if the rate continues.

Although Greek and Latin have lost their prominence in the curriculum of the university, the study of foreign languages during the last thirty years has held its own in the distribution of studies in the American college. This is true dispite the fact that no less than twenty-five new subjects have been established in most college curriculums during that time. The study of German, French and Spanish has taken the place of Greek and Latin.

Another feature of Professor Rothrock's figures is the fact that the different groups of studies of studies, classes as the foreign languages, the humanities and the sciences held the same relative importance in the curriculum thirty years ago than that they do today, despite the great number of new subjects introduced.

VILLA IS FIGHTING FOR PRESIDENCY

Chihuahua, Mexico, March 14. — "Villa the one-time bandit, will be the next president of Mexico. That is his ambition and despite all reports to the contrary it will remain his ambition until he either is dead or president."

This declaration was made today by a friend so close to General Villa as to give authority to the asscrtion. It was prompted by reports that the coming to Chihuahua of General Carranza, recognized as the civil head of the revolution, was to bring about conditions more satisfactory to foreign governments and to place in the seat of authority better advisers than General Villa appears to have in handling complications growing out of the killing of William S. Benton, a British subject.

307 KILLED IN BATTLE

Bengasi, Tripoli, March 13.—Severe fighting in which the Italian troops killed 263 Arabs, took place on Wednesday, in the neighborhood of the Oasis of Seuetina, according to dispatches brought here today by couriers from the interior. An Italian column, composed chiefly of native levies, was attacked on the march by two thousand Arabs, and a sharp battle ensued. Two Italian officers and forty-two native soldiers were killed and a number of officers and one hundred native soldiers were wounded.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, MARCH 26, 1914. No. 13.

"CAREST THOU NOT?"

By H. Douglas Spaeth.

"Carest Thou not?" the poor disciples cried;
Their bark was sinking 'neath the cruel tide;
The Master slept, nor seemed to care
How they might fare.

Carest Thou not? O Lord, I cry to Thee;
Alone and in the darkness I can see
No help, no light, no harbor near—
And death I fear.

He cares for thee! The sleeping Master woke,
And, King of nature, kingly words He spoke.
The stormy wind and sea obeyed;
Great calm He made.

He cares for thee! Where is thy faith, poor heart?
No storm nor tempest Christ and thee can part;
His great deliverance thou shalt see—
He cares for thee. —The Lutheran.

NEWS AND COMMENTS

Bro. Dan. J. Brand from Wisner, Nebr., has moved to 6031 Ellis Ave., Chicago, Ill., and intends to study a few months in the Chicago University before he takes up work other work.

Bro. P. A. Penner writes from India: Mrs. Penner and I are out in the villages. Have had blessed meetings and fairly good book sales. Tonight we intend to show "Life of Christ" with magic lantern. Whom will the General Conference send us as an inspector? We expect him this fall without fail.

The Deep Run congregation has purchased a new organ. It is proposed to have special dedicatory services for same on April 19.

HOME MISSIONS.

As president of the General Conference Home Mission Board I feel constrained to write a few words about our work and attract the attention of our congregations toward this needy and by many of our congregations so much neglected branch of the work of the church. Our home mission work has been expanding during the last few years. An extensive and very promising field in the Northwest is barely provided for, because of a lack of interest and support by our congregations. At every General Conference session we heard the cry for city missions. Such a mission was started in Los Angeles and with all its difficulties has wielded a most wholesome influence upon individuals who found Christ there, and upon homes and the community as interested observers gladly testify. On every side the desire was expressed to have a city mission in the Middle West, nearer to our people. Accordingly our board decided to open a mission in Chicago. This work, under the superintendency of Bro. W. W. Miller was started and under most favorable and promising conditions. Our young people studying at Moody Institute and McCormick Seminary, are willing helpers and in less than a week after opening one genuine conversion was reported. Now all this requires funds and our treasury is being drained and unless the congregations come to our relief we will run short in funds. Many congregations have not contributed a cent toward this work for a long time, and others very sparingly. If we had the funds this home mission work in its various activities could be made the best paying institution of the church. General Conference congregations, this is your child, "Can a mother forget her child?" I appeal to you for recognition. Do not let this child cry for help all the time. **W. S. Gottshall.**

CHICAGO MISSION

It is with pleasure and gratitude to God that I sound this another note regarding our mission work here, so recently begun. I take this opportunity through the columns of our church paper to thank God for the very splendid way in which the many churches responded to the call for special prayer for this Englewood lighthouse, and for the encouraging greetings, sent in by some. Already we have been permitted to see some of the looked for fruits born out of season of blessed communication with Him. With such a spiritual conference back of this work, and with such a body of spirit-filled men constituting the board directing and taking care of us, we cannot but see a silver lining on every dark cloud that may arise, and many souls saved for the Master's garner. Already there have been four ready for an interest in the prayers of God's children. One of these, a middle aged man, I think, wsa gloriously saved. He had been a heavy drinker for nineteen years, and since he accepted Christ as his personal Savior and Redeemer he is not only regularly attending the mission, but stands up with others to tell his redemption story. To me, dear readers, such testimony coming from the lips of those who were dead in sin, and now made alive in Jesus Christ, is the sweetest music heard in any rescue mission. "I've been redeemed from sin and all its woe! Redeemed, eternal life to know! Redeemed by Jesus' blood! Redeemed! Oh praise the Lord!" Sweeter music shall not be our lot to hear on this side the land of the redeemed.

At this writing, our work here is just two weeks old, and we have been privileged to have with us personal workers from the Moody's Institute, and to be supplied in the pulpit with men of God every night save two, at which times of course the superintendent must deliver the message. Bro. Augsburger of Trenton, Ohio, giving us the first message after the opening night. Rev. Boehr, one of our western Mennonite boys, preparing for work in the foreign field. Rev. Nathan, a converted Jew, and Rev. Hood, who is here fitting himself for the India mission, have each given us uplifting messages. Bro. Boehr is oftener with us and is of much service to us, especially in the leading of songs, always conducting that part of the service when there. Rev. Rutt, pastor of the Mennonite Home Chapel, is with us often together with his people, they will never know how their unselfish participation, by their prayers and help in so many ways is being appreciated by those who know the value of mutual co-operation in any part of God's domain. Then there are others who have readily responded to the call to "Come over into Macedonia and help us." Gelashy, Brewer, Roberts, and Hicks are among those whose touching messages prove beyond the shadow of a doubt that they are living evidences of Christ's power to save the "down and out." Mr. Hicks gives his life story tonight (Thursday), shall be glad to tell more about him later. Thus you can get some idea of the way the things are moving at this place scarcely on its feet yet; but with such a missionary spirit backing this movement, and with the everlasting arms of such a big God underneath us, we may hope for things worth while in His kingdom. Yours for Him,

W. W. Miller.

THE PROHIBITION QUESTION

By Rev. A. M. Fretz,
Souderton, Pa.
(Continued.)

Abraham Lincoln—

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will prove abortive. There must be no attempt to regulate the cancer; it must be eradicated, not a root must be left behind, for until this is done all classes must continue in danger of becoming victims of strong drink. If it is a crime to make a counterfeit dollar, it is ten thousand times a worse crime to make a counterfeit man."

William McKinley—

"The liquor traffic is the most degrading and ruinous of all human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."

John Mitchell—

"I have no sympathy with the statement so often made, that the manufacture and sale of liquor has contributed to the industrial development of the nation. On the contrary, I believe that liquor has contributed more to the moral, intellectual and material deterioration of the people and has brought more misery to defenseless women and children than has any other agency in the history of mankind."

Thomas Edison—

"I am a total abstainer from alcoholic liquors. I always felt that I had a better use for my head."

Lord Chief Justice of England—

"The saloons of Los Angeles paid $418,931.50 to the city in the way of revenue last year, but they cost the city $8,000,000 in round numbers.

Ninety per cent. of the crime of England is due to indulgence in strong drink.

Henry Ostrom—

Twelve different times the Supreme Court of the United States has ruled that no man has an inherent right to keep a saloon.

To make saw-logs into boards is business, but to make boys into drunkards—that is crime.

Granite State Outlook—

Seventy-one counties in dry Kansas sent no convicts to the penitentiary last year; sixteen counties did not have a single person sentenced to any penal or correctional institution. In twenty-eight counties the poor-farms are without inmates, and in eighty-five counties in the state there are no insane patients.

The Epworth Herald—

Holding up a glass of beer, and looking through the amber-hued liquid Theodore Roosevelt said: "There is not a thought in a hogshead of beer; there is not an idea in a whole brewery. It stupifies without invigorating, and its effect upon the brain is to stagnate thought."

The Epworth Herald—

The drink business provides a rallying point for all the enemies of the state. Where are votes bought and sold? Where are political deals put through? Where do the corrupt politician and the corrupt business man find their strongest support? Where do the sneak-thieves and confidence-men, the burglars and gamblers and thugs, find themselves most at home? In the saloon!

Mayor Love, Lincoln, Neb.—

Take another class of men. A farmer who lives near Lincoln told me not long ago, that he had attended a farmers' picnic and that the subject was discussed among them, and the farmers agreed that the closing of the saloon was a great benefit to the farmer. They said that their men could now be safely sent to town with produce or upon other business and be sure of returning when expected. That formerly, when their men came to town for a holiday or on business, they were apt to return late at night or not until the following day, and then in a condition not fit for work, and that they were often compelled to come to town and get their men out of jail. Again, a prominent contractor, who employs daily from thirty-five to fifty teamsters in moving earth, grading, etc., made a statement to me recently that the changes in the habits and condition of his employes during the last few months had been marvelous. He said that formerly a large percentage of his employes had spent the bulk of their earnings in the saloon. That after pay day, for a day or two, many of them would not return to work, or would come in a condition unfit for work, but that now he has no trouble of that kind at all. That almost to a man they have become sober, decent, self-respecting men.

And now, before I leave this question of business, I want to suggest this one further consideration, and, lest I be misunderstood, let me admit right here that whether or not a thing pays in a financial way, is not the highest and best reason for doing it; it is, in fact, the lowest and most unworthy reason for doing it, yet, nevertheless, it is the only reason that appeals to a certain order of mind, and [illegible] minds must be reckoned with. [illegible] have shown you that our experience here in Lincoln proves that prohibition does pay, and I believe that it will always pay in any community but there are reasons why it will pay better here than in most cities, so that we should be more anxious to retain it than most communities, and these reasons are as follows:

We have with us a great state university, which is the most important and valuable asset we have, and in addition to that two other large colleges, and several smaller educational institutions. These institutions bring to us upwards of 6500 students every year, and hundreds of families who come here because some member of the family is either a present or prospective student. Now, there is no question but these people will send their children here to be educated much more freely if we succeed in permanently abolishing the saloon than they would otherwise do, and it will be an inducement for many families to move here to enjoy our educational advantages, as is shown by the enrollment in the university this year, which will reach about 500 more than last year.

That is just what is taking place now, and nothing has added so great an impetus to that movement as going dry, and nothing would be a greater check to it than a return to old conditions. Truly, we are finding that it actually pays to be decent. Then, let our ambition be to become a living, visible refutation of that argument that a city can not grow and prosper without saloons, so that everywhere, all over the world, wherever the fight is being waged against the saloon — and that is everywhere — our fellow-workers will point to us and our experience as giving a positive proof of the falsity of that old argument, that voting out the saloon always hurts business. Truly, that would make us, indeed, a "city set on a hill."

J. E. Porter, Mayor Kansas City, Kan.

The Kansas prohibition law has been rigidly enforced in our city for the past five years. In that time we have increased in population. Our financial, manufacturing and commercial interests have grown materially; our people have taken on a new civic spirit; we have expended more for improvements and in building parks, boulevards, schools, municipal, water and light plants, and a new City Hall than in any other period of our history.

(To be concluded.)

REPORT OF FOREIGN MISSIONS CONFERENCE.

The meeting of the Foreign Missions Conference, held at Garden City, L. I., in January was not a new thing. It was the 21st conference of its kind. I understood from a statement, made by the secretary, W. Henry Grant, who, by the way, seems to have been the leading spirit in the inception and promotion of the movement, that this year for the first time some of the smaller bodies represented on the foreign fields were sent the call to the conference. However, looking through the letter file of our late secretary, Bro. A. B. Shelly, I see that he and Bro. P. A. Penner attended the conference in 1900, when the latter was in the Brooklyn Training Institute preparing to go to India. Whether our board has been represented in any meeting of the conference since then I do not know.

Complying with a request from the executive committee, I attended the sessions of the conference this year for two days, Wednesday and Thursday, Jan. 14 and 15.

The movement is thoroughly organized and has naturally some legitimate expenses. These are covered in part at least by contributions from the bodies represented.

The first subject on the program was, "The underlying motives which experience has shown to be most powerful in appeals for funds and volunteers." In the discussion of this it was emphasized how much more effective and in every way better it is to recognize one's privilege than the feeling of duty. The question, What may I do? will go ever so much farther than the question, What must I do? as some one has said, He that serves only from duty is a slave; he that serves from privilege is a saint. Carnegie's word for the business world may apply here: Success comes to him who will do more than he has to.

John R. Mott said: Wherever Christ looms large men and women will fall before Him to enlist in His service. At the Kansas City Student Volunteer meeting, from which he had come direct to the Garden City conference, the vision of the living Christ was presented, he said, with the result that 1000 volunteers will come. Moody and Taylor made few words of appeal for money, but they lifted up Christ. Let us learn to say less perchance about money and more about Christ. Let the living Christ stand out in the central place and everything will then take its rightful place around Him.

Laymen as Missionaries and Missionary Preparation were two subjects the remarks upon which were dove-tailed into each other considerably. The number of laymen sent out has rapidly increased of late years corresponding with the increased variety of work found for this class of workers. Under this head come educational or school work, industrial, literary, institutional, such as Y. M. C. A., executive and business administration as secretaries to those whose time should not be taken up in this way, and lay evangelism. Incidentally it was remarked that the wearing of the title "Rev." by ordained missionaries has been found in some instances to work no advantage but rather the reverse in gaining the confidence of the natives.

Under preparation it was held that even in the case of prospective lay-workers the lay purpose should be kept secondary and the missionary purpose primary; that preparation in the Christian religion as well as in the language is necessary in all cases. On this point Robert Speer said: The right emphasis on the work of the ordained missionary must again be restored. The preponderance has come to be too much on the side of the lay-work. Only such physicians, for instance, should be sent out who are at heart missionaries — enthusiastic representatives of the incomparable Jesus— and who at the same time are (A+) or (A) medical students, equipped for success in their specific line. For this medical equipment it was urged that it should include the study of diseases peculiar to the climate of the prospective fields, and their treatment.

The question of proper relation between educational and evangelistic work in mission countries occupied one whole session of the conference. These two forms of mission work must go hand-in-hand. There should be no jealousy between preachers and teachers. Neither can attain the best results without the other. In order to reach the highest objective, education must be religious, but the religious sun must not be allowed to cause the retrograding of the school work in efficiency. The workers in each class should know the others better and should know their own work better. If each are what they should be and really want to co-operate, the Spirit will make the adjustment. In order to reach the result eventually that the Christian religion in a country like China, Japan, or India is no longer a foreign religion, but, as it were, indigenous, it is necessary that both the educational and the evangelistic work should be done in the spirit of leadership, that is, of bringing the natives into the work as fast as possible.

Other subjects that occupied the attention of the conference were the reports of the committees on Home Base and on Efficiency. The former related to the various united efforts to arouse among the Christian people of all denominations in America more intelligent and enthusiastic interest in the cause of missions and consequently a more adequate and energetic carrying forth of the great work. Prominent in this line are the United Missionary Campaign through interdenominational conferences throughout the entire country, and the Missionary Education Movement whose object is to promote systematic and far-reaching study of missions especially by the young people of the land. In this movement much use was reported to have been made of the centenary of David Livingstone, the great African missionary, as well as a number of other expedients made use of in different communities and sections of the country, all looking to the same end of strengthening the home base in support of a mighty onward movement for which providentially opened doors are beckoning everywhere.

The committee on efficiency considered such questions as that of a possible saving of expenses by the boards through co-operation and other means, thus increasing the efficiency of the efforts and money expended in the cause. An instance in point is the establishing of union schools for the studying of the language of a country by all missionaries sent to that country instead of each missionary having to employ a private instructor. It was suggested that co-operation in securing transportation for workers to and from the fields as also in the purchase of missionaries' supplies a large saving might possibly be made.

On the question of the cost of administration, that is, the question of how much of the money contributed for missions is spent in collecting and distributing the funds and directing the work, the report gives this for the various boards at from five per cent to fifteen and one-half per cent., the highest rate being found in the case of one of the most prominent boards. On an average about one-half of this is spent on what is called the cultivation of the church, that is working up the interest in the home church, and this is in a sense Home Mission expenditures, as it tends to strengthen the church in its spiritual life in general.

Several printed reports were distributed among the delegates which could not be taken up in the discussion. Among these was one on furloughs for missionaries, how these can be put to the best possible use for the missionaries themselves and for the cause. Several others deal with the training needed and other preparations to be made by persons who are to go out as missioaries; and one on the facilities for such training found in seminaries, missionary institutes and colleges. All of these bring valuable data for the information of mission boards and much also of interest and helpful to present and prospective missionaries. They were reports, however, intended for the delegates to the conferences and are not available for general distribution. Their substance will possibly appear in another form later.

A. S. Shelly.

Correspondence.

Bluffton, O., March 17, 1914. Dear Readers of the Mennonite: Saturday night brought to a close a series of meetings at our two country churches, which began March 1, in charge of Bro. Snyder of Pennsylvania. The Lord used the brother to the salvation of precious souls. As they have started in the Christian life, may we pray for them that they may have the real joy in serving Him, that through them others may be led to Him.

We also had a series of meetings in our church at Bluffton, which began February 8, in charge of Bro. Valentine Strubhar of Illinois. On account of cold and stormy weather the meetings were not well atended, and therefore can not write of visible results, but we know that His Word shall not return void, but accomplish that for which it was sent. But we all felt we were strengthened and better prepared to go on in His work.

Our pastor, Rev. Gotshall, went to Wadsworth, Ohio, to assist in a series of meetings at that place this week. May the Lord bless the efforts that are put forth at that place and use our beloved pastor to the salvation of many precious souls.

The choir of the First Mennonite church, under the able leadership of Prof. G. A. Lehman, will render the Easter Cantata, entitled "Bethany". It will be given on Sunday, April 5.

With greetings to all readers,

C. G.

Point, Pa. Dear Readers: A series of meetings were held here at the Napier Mennonite church beginning February 22, closing March 15. The attendance was large; there was some interest manifested among the unsaved. Some came to the altar for prayer and sought the Lord. We trust that lasting good has been done, that the seed sown may bring fruit to the honor and glory of God. We also trust that the Lord will abundantly bless our dear brethren for their labor of love while among us. We realize that our Lord is unchangeable and is ever ready to put His seal of divine approval upon the work if we come to Him in the right attitude. It seems in these days it takes so much preaching to reach the people and to convince them, that they really are sinners. Oh, how little Bible conviction there is. My daily prayer is, that God may leave them no rest day or night, take all sleep from them until they must yield. A good spirit was manifested by the Sister churches in the community giving their support to the work here.

May the blessings of God continue to accompany the effort put forth here and elsewhere for the promotion of vital piety among the people. May God's richest blessing rest on our dear brother, Herman Snyder, who has so faithfully delivered the gospel messages in the ministration of God's Word.

E. B.

March 16.

Napier, Bedford Co., March 17, 1914. Greetings to the readers of the Mennonite.

It is my privilege to report to the readers of the Mennonite of the grand work which God has been pleased to so marvelously bless at this place.

It has been a time of marked events—a time of victory, a time of soul feeding, getting closer to God, opening of His Word, converting of sinners, opening of prison houses and a greater manifestation of the Holy Spirit. A time when men and women, who were laden with burdens grievous to be born, found peace in the "Lamb of God" when they could find it nowhere else.

The meeting began Feb. 14, 1914 and continued until March 8. Plans had been made for the writer being present at the beginning, but as he was conducting a series of meetings in Fairmount Valley, the conditions were that he did not get here until Feb. 22. Arriving there on a Sunday night amid a high wind, which sent the snow flying through the air, piling it in the roads, making same impassable, and seemed to whisper suffering to those who were caught in its cold embrace, on the top of a hill, he saw a welcoming light beaming out into the cold and stormy night. On entering two cheerful fires burned and around them were those who had braved the storm to hear God's message.

Rev. Herman Snyder had been conducting the meetings and I listened to the grand report of the week's services, how the house had been crowded, extra seats needed and were filled with a number of confessions. I was given to see God was pleased to bless and honor the efforts which were put forth for His glory.

The meeting has meant much to me and has been one of the best which I have attended. My soul was made "to mount up with wings as eagles" and to "sit in heavenly places in Christ Jesus."

What Br. Herman told me was true but he certainly did not tell me as I saw and experienced it later. I believe it was a revival not of the Mennonite church only but also of other churches. A quickening which, I believe, will long be remembered.

Through the effectual preaching and working of Rev. Herman Snyder souls were born, believers quickened, while many were fed as they listened to the words which flowed from his lips clothed with the Holy Spirit and power.

A number could not sleep because of their troubled condition, while others tried so hard to be lost. Some fortifying themselves against the wooing of the Spirit, having no excuse to offer but a big NO to God.

There were 26 professions and upon the faces of some, as they believed, one could see a heavenly look which was not there before. Old and young alike were awakened, God showing Himself to be no respecter of persons, turning no one away. Truly He is to be adored!

The attendance was very encouraging, sled loads coming for miles, at times filling the church above its seating capacity, proving they were after something, hungry for the bread and water of life. The people here are very open hearted. We did not need to ask for entertainment. Many were the hearty invitations given us to accompany them to their homes where they gave us a cordial welcome. All who have accepted the Lord Jesus Christ when they treat God's servants so respectably I love for them to take Ruth 2:12. "The Lord recompense thy work and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust."

The work is very encouraging and we trust that the coming year will be the best yet. May God take what seed has been sown and bring forth fruit to His glory, holding those fast who have taken the stand until He comes to catch away His waiting bride, is my prayer.

In His service,

H. E. Miller.

Contributions.

For India.

From the River Street Mission, Los Angeles, Calif., through Bro. E. F. Grubb, for all stations of our conference in India, $14.98.

Many thanks and a 'God bless the willing givers".

P. A. Penner.

For the Treasury of the Pacific Dist. Conf.

From the congregation at Reedley, Cal., $80.

Gratefully acknowledged,

S. R. Aeschliman, Treas.

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Editorial.

THE SCHOOL OF SUFFERING

In the fifth chapter of Hebrews we find the following passage, v. 8: "Though He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him, the author of eternal salvation," and 2:10, "For it became Him, for whom all things, and through whom are all things in bringing many sons unto glory, to make the author of their salvation perfect through suffering."

We are so used to think of Jesus as the only begotten, perfect Son of God, that we easily overlook the development of Jesus in His incarnate state. Yet the Word of God teaches us that "the child grew, and waxed strong, filled with wisdom: and the grace of God was upon Him." 2:17. "Wherefore it behooved Him in all things to be made like untoHis brethren that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

It seems that Jesus not only developed like other children, only that sin did not hinder the even and balanced development of His character but that His sufferings were necessary for His perfection.

He was always the obedient Son of His heavenly Father, but He suffered temptations and the temptations developed His character. The greatest sufferings came to Jesus in the last few days of His life; in the Garden Gethsemane and on the cross of Golgotha. That Jesus here learned obedience we understand from the prayer which He offered and which is preserved for us.

We see also the depth of suffering from Jesus' words at the cross, especially the word of seeming despair: "My God, My God, why hast Thou forsaken me?' He learned obedience, but it was not an easy lesson. Now He is crowned with glory and honor.

He has suffered for us, why should we suffer? I Peter 2:21: "For herennto were ye called because Christ also suffered for you, leaving you an example that ye should follow His steps."

Suffering is necessary for us, as it was for Jesus. In suffering we learn to know ourselves, to know others, to know God. We might say: Suffering is the revealer of character.

Suffering teaches us to know ourselves better. How weak, how frail, how impotent and yet how impatient and fretful do we often find ourselves in suffering. When we are children of God we seek our heavenly Father like the suffering child seeks its mother. We seek our great physician whether our suffering is physical, mental or spiritual. We learn obedience, giving our own will in the will of God and thus finding rest.

In suffering we learn to know others, their love, their patience, their forbearance, their interceding prayers. We feel ashamed and unworthy and love them more.

We must suffer with Christ and for Christ, but Paul says Rom. 8: 18, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward; for if so be that we suffer with Him that we may be also glorified with Him."

MISSIONARY WORK THRO' THE MAILS.

During the Torrey-Alexander meetings in Philadelphia, in 1906, a service was held in the Academy of Music, conducted by Charles M. Alexander. Different persons were testifying to their faith in Christ, and relating experiences which had led them to accept him. One of these persons spoke of the influence of a letter received from Dr. Miller in a time of deep trouble and distress.

"Yes," said Mr. Alexander, "what a wonderful help Dr. Miller's letters have been to many a wearied and troubled soul! I wonder how many persons in this gathering have received letters from Dr. Miller?"

One might have expected to see a scattering show of hands here and there throughout the large congregation, but hundreds of hands were raised in silent but eloquent tribute to a man who, although extremely busy, found time to share the burdens of others.

The Rev. J. R. Miller, D.D., whom God called to Himself July 2, 1912, after a lifetime of ministry to others, was famous not only as author, editor, and church builder, but also as a letter-writer. And it was by his daily contact with people, in person and through the mails, that he was able to do the work because of which his name will live in the list of those who have served their fellows.

For years it was his habit on Sunday evenings, after the day's work was done, to make note of all the people of whom he had heard during the day to whom letters might do good. Of course the names of the sick went down on that list, as well as those who had recovered from sickness, those who had returned from a journey, and those who were about to leave home; those who were going to college, or parents who had heard good news from a son or a daughter at college — in fact, every one into whose life had come some event of special importance. As soon as possible a letter was sent, with an appropriate word of sympathy, congratulation, cheer, or good wishes.

Then he kept a complete record of all the important dates in the lives of his people — birthdays, wedding anniversaries, etc.,—and he marked each of these by sending a short letter of remembrance.

PUT IN TRUST WITH THE GOSPEL.

Every true child of God, who has become such by receiving the good news concerning Jesus Christ our Lord and by receiving Himself as their own personal Savior, is commissioned to tell others the same good news, and failing to do so proves false to the trust committed to him, and will therefore suffer loss in the day of the rewards for service, as well as the present loss of the fellowship with Christ which he might now enjoy. It is very unusual for anyone to find difficulty in speaking of that which has made us glad; yet the majority of church members, judging from their silence concerning Him whom they profess to love, either find great difficulty in speaking of Him, or have no joy worth mentioning.—N. C.

Deaths.

Schantz. — Mrs. Nancy Schantz, who lived with her nephew, Edwin B. Weiss, of near Milford Square, died of apoplexy on Thursday, March 12, aged 82 years 2 months and 7 days. Funeral services were held on Tuesday, March 17. Interment was made on the cemetery adjoining the Old Mennonite meeting house near Steinsburg, of which church the deceased was a member. E. S. Shelly spoke at the house in English. Text, Rev. 14: 13, and Henry Rosenberger spoke at the church in German. II Cor. 5:1. John Schantz, the husband of the deceased, preceded her in death nearly 43 years ago.

Kratz. — In Dublin, Pa., March 1, 1914, John B. Kratz, aged 69 years, 8 months and 6 days. On September 7, 1876, he was maried to Annie L. Fretz. Two children and widow mourn their loss. Interment on the 7th at Deep Run. Pastor A. M. Fretz conducted the services.

Myers. — In Dublin, Pa., March 4, 1914, Anna, nee Swenk, wife of Titus M. Myers, aged 34 years, 11 months and 2 days. The husband and one child are left to mourn their loss. Interment on the 10th at Deep Run, Rev. Kern and Pastor A. M. Fretz conducted the services.

Fretz. — At Bedminsterville, Pa., on March 6, 1914, Sarah Fretz, aged 55 years, 5 months and 6 days. Interment on the 12th at Old Mennonite church at Deep Run. Services at the house by Rev. Enos Witmer and A. M. Fretz, at the church by Rev. J. M. Rush and John Leatherman.

Edinger. — In Plumsteadville, Pa., on March 9, 1914, Herman Edinger, infant child of Arthur Edinger and Sevilla Kile Fox, aged 1 month and 26 days. Interment on the 13th at Deep Run. Services by Pastor A. M. Fretz.

Grubb.—In Los Angeles, Calif., on March 15, Ezra, oldest son of Rev. and Mrs. E. F. Grubb, aged 15 years, and 10 months. He had united with the Mennonite church at Upland two years ago and his life has been one of exceptionally beautiful character. The funeral was held March 17 at funeral parlors near the home. The services were conducted by Rev. Horsch and J. C. Mehl of Upland, Cal. We believe it would be very beautiful and appropriate for friends of the mission to share with Bro. and Sister Grubb the extra heavy expense incurred in the sickness and burial of their son. Contributions can be sent to Rev. M. Horsch, Upland, Cal. Ezra J. Grubb, oldest son of Rev. and Mrs. E. F. Grubb of 4900 Aldama St., Los Angeles, was born near Goshen, Indiana, May 1, 1898. Was born again in Los Angeles, July 29, 1909. A few days later he wrote to the Sunday school class of which he had been a member at Wadsworth, Ohio: "Now I am saved. Jesus is going to help me and keep me from sin and help me to fight my way through this old world. Boys, He is willing to forgive your sins if you pray to Him to help you and will give you a home in heaven. There is such a fine feeling in your heart and will be all your life if you are willing to accept Him. You could set a good example to many others and you would feel like telling others." He was active in C. E. work, interested in Bible study, loyal to the Scriptures, prayerful in his daily life, careful in his conduct, abstaining from every form of evil, earnest and honest in his school work, thoughtful of others, particularly the younger or weaker, helpful and loving in the home. He was an example of what the grace and power of God will do to save and keep a boy who believes Him. His favorite Bible verse was Gal. 2:20. After a three-weeks' illness of tubercular meningitics he fell asleep in Jesus.

Editorial.

Reports that an outsider may read in the newspapers of the several Methodist conference gatherings are sometimes puzzling, sometimes startling, but they are always interesting. Our Methodist brethren have a way of keeping themselves in the public eye. One of the puzzling features to an outsider, such as we are, is the politics of a conference. Committees are sent to conference to use every influence they can command to influence the bishop to appoint a preacher for them whom they particularly want and with whom, in all likelihood, they have already an understanding. Much of a bishop's time is taken up in giving hearings to such committees during the conference session. We do not know how the bringing of influences of this kind to bear upon the appointing of the pastors is consistent with Methodist disciplin or how in so large a body such methods may be kept free from abuse, and perhaps we do not need to have it made clear to us, since it is none of our business anyway. But the other day a certain Methodist bishop announced to the conference he was holding the conditions upon which he would give consideration to persons or committees coming to him to intercede for certain appointments. Said he, "The person who wants to get a hearing with me in regard to this matter must be prepared to show me three things, first of all, he must be prepared to answer the questions, Do you have family worship regularly in your home? Do you regularly attend the midweek services of your church? and, Are you a subscriber for any of our denominational papers?"— This was a happy stroke of the bishop's. We venture to say that as a matter of good politics it made the bishop absolutely the master of the situation and compelled a considerable number of "influential" persons to realize that they were in a situation where influence didn't count. It is a notorious fact that in many churches those who presume to have the most to say in the matter of running the church are the least to be depended upon in the working out of the details of congregational life and activities. The bishop's idea was a correct one. If one wants to count for anything in the church he should, by all means expect to give evidence of a pious home life or regularity in church life and loyalty to his denomination.

The test that makes family worship a proof of church usefulness ought to be applied not only in Methodist conferences but in every Christian line of work. Of what use is the man of a family to his church if he does not make family worship a feature of his daily family life? When there is no Christian atmosphere in the professed Christian home the church has little to expect of those who go to make up that home. With all of our advancement along every line of Christian effort it is a lamentable thing that, in so many quarters, it must be confessed that family worship is on the decline and in many homes it is altogether a thing of the past. We would recommend to every family the return to the old-fashioned habit of the whole family gathering together for Scriptural study and devotion. Such a feature in the daily life of the home would be a great source of strength in meeting the trying problems of life, in strengthening faith, in insuring loyalty to parents and the home and in preparing every member of the family to resist the temptations with which that one is to be confronted.

The mater of emphasizing the mid-week services of the church in such a way that a member's good standing is really to be judged by the way he supports them, was a timely stroke of the bishop. Mid-week services, while less formal than the usual Sabbath meetings, show the spiritual life and atmosphere of the congregation. Where there is a live prayer-meeting one may be satisfied there will be a spiritual church. Where the prayer meetings are dead, what can one say of the church? Any pastor will be free to say that if he were to select those from his flock upon whom he could depend without doubt, in al matters relating to church and spiritual life, he would look to his prayer meeting, and if he were to omit his prayer meetings in his search, he would not look anywhere else, for if saints are to be found anywhere on earth, it must be in the prayer meetings. A bad feature permitted in the program of some churches is the postponing of prayer meetings for any social event that might be arranged for that evening. The prayer meeting should give way to nothing at all and it should certainly not be shoved out of the way for a frivolous social or entertainment.

The Mennonite church does not stand alone in its effort to have the people take the church papers seriously. The Methodist bishop gives the papers of his church a proper value when he regarded the one who does not read them unfit to counsel the policy of the church. In order to have an intelligent understanding of the church one must keep in touch with it from all sides and such a contact is only possible through the denominational sheets. As a matter of church loyalty every family should have the papers of the church visit them regularly. Indeed, when the church papers are not read and efforts are not made to gain access to them one may be reasonably certain that there is little if any interest of the general affairs of the church with which that one is identified. We are familiar with the usual arguments for not taking a church paper. The one most frequently met with is the cost. It also frequently happens that the man who cannot afford five cents a week for the paper of his church never thinks of the five cents he spends sometimes a half dozen times a day for his cigar or of the dollars he spends for mere amusement, gratification, or recreation. It is a crying shame that in this age of foolish extravagances even Christian people are so niggardly with their own church as to say that its publications, brought to them at a considerable financial loss by the church boards, cost too much. If pastors were to be brave and loyal enough to insist that those who would take part in the affairs of the church must first qualify by subscribing for the church papers they would soon discover that they themselves are supported in their works by an element that acts both loyally and intelligently.

DENOMINATIONAL LOYALTY.

How May We Be Sure of It?

By Rev. J. W. Schantz.

Loyalty is a beautiful word in the English language, but, like money, it can be used for good or evil. The first thing to know is to be sure we are right and then go ahead.

As a rule Mennonites are loyal to the church, but there are those who sing with full voices, "The church, the church, the church of our fathers and our own," and yet, when they leave their home church and drift to the cities they are attracted by the high steeples, pipe-organs or vested choirs and forget "the dear old church." It is too often the case with human mortals that they are needed where their personal work is of importance. Our church is not, as it were, a strong church and we have need of every member. The Eastern District Conference churches are distributed fairly well so that our people have no reason to hunt for towns where none of them are located. The first question to be asked when a change from one place to another is to be made, should be, "Is one of our churches there" If not, such a town or locality should not be selected. But I find that many who do move to such towns do not attend our Mennonite churches. But why not? Do they fear they have to feel the rub of the harness and think they must resume some responsibility? We would suggest to the pastors that when our members do move about we notify the nearest brother minister of the change and give him an opportunity to call upon them and invite them to the house of God. Their being away from the home church prevents them from attending there and, if not attending some other Mennonite church and Sunday school they will finally drift away, or at least their children and be lost to the church. Perhaps our denomination lacks the spirit of organizing missions in the various towns to gather in our people who fail or cannot attend the church in which they hold membership. To hold what we have already won is one of our most serious problems. It is a problem not yet solved. The Mennonite church with its simple doctrines and devoid of forms and worldly functions is not attractive to some few who are looking for social features and functions and thus are as wandering sheep Irreligion in such cases is the cause. To a great many the cause of Jesus Christ is secondary. They would rather attend any other meeting than a prayer meeting.

How may we make sure of it? A Catholic priest once said, "Give me a child until it is six years of age and I will never fear that it will leave the Catholic faith, no matter where it goes." I believe that the priest overstepped his bounds, and yet there may be the secret of his power.

Do we stamp upon our young the doctrines and teachings of the church as we ought? Are our parents doing their duty in this matter? I can recall families who came driving to church all by themselves, never bringing their children, and the result was that they never came. Others who have procured larger wagons and brought the whole family today have sons and daughters they are proud of who take their places in our church. Let us impress upon our additions to our respective church memberships the duty of loyalty. I know we are not doing what other churches are probably doing in this line and neither do we want to. I would think it a disgrace to ask and to promise never to join any other denomination and yet that very thing is done. There are no denominational lines in

heaven. There are no separate rooms for this or that or the other sect. Yet, unless we aim at true growth we cannot expect to do our share in the great mission when the Savior said, "Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved."

Let us as ministers, ambassadors of the blessed Master be a shining light and so lead and preach by example and precept that those who are within our reach cannot help but believe. Results cannot always be measured by members. Christ's followers were not many when He ascended into heaven and yet His was the coming of the Son of Man. May our preaching be as a living stream issuing from a well-spring that flows from a heart of prayer and being filled with the Holy Spirit, it cannot help to win souls for salvation and help them there.

NOTES ON THE C. E. TOPIC.

April 5.

Twelve Great Verses. IV. The Power Verse.

"I can do all things through Christ which strengtheneth me." Eph. 4:13.

In the verse just before this one the apostle announces that he had learned to be content and that he knows how to be abased, how to abound in everything, even though in hunger and in need. It takes a mighty faith and a loyal submission to the will of God to learn such a lesson but Paul was now at that stage when he could see the advantage in such a submission. He had come to know the power of Christ and to realize that through Him all things which a follower of Jesus desires to do can be accomplished.

Let us first note the "all things" of the verse. This does not apply to sinful acts or acts involving anything contrary to the spirit of Christ. We too often undertake to do things that are opposed to the teaching of our Lord. If I seek revenge upon an enemy, or desire to enrich myself dishonestly or to the disadvantage of my fellowman, or, if I desire the gratification of some desire not in accord with his will, I am likely to fail miserably or if I do succeed it is not through Christ but in opposition to Him. Such things are not within the intention of His text. It is like praying for things that Jesus would not ask for or would not permit. Such a prayer cannot depend for its answer upon the promise of Jesus, "Whatsoever ye ask in My name I will surely give." They cannot be asked for in the name of Jesus.

When we confess with Paul, "I can," we show the possession of the faith that wins. There are three possible answers to every task, "I can't", "I will try" and "I can." The first shows an attitude of hopelessness, it savors of unbelief and it is self-deceiving; many of our hard tasks remain unaccomplished because we say, "I can't," without making the effort. Failures are often only failures because we have persuaded ourselves that we simply cannot. The second, "I will try," is more hopeful, but not always convincing. To try is but to begin. If we begin with only the trying in mind we will probably get no further than trying. The third, "I will", is the manly way. It is the only way when duty confronts us. Let us ever bear in mind that God never imposes a task too difficult for us.

What are the "all things" which the Christian undertakes to accomplish through Jesus? They are all that are included in ethical relation that man bears to his fellow man. Our ethical duties are those which we know we **"ought"** to do. We ought to live right in our community. We ought to do as we expect men to do by us. We ought to regulate our conduct so that it will not offend or injure our neighbor. We ought to acquire all we get honestly, and we ought to share all that we have with those who honestly need it. The one who has Christ succeeds in doing these things. The one who does not have Him fails in some or all of them. It is only the help and inspiration of Christ that inspires a right ethical relation to one's neighbor. But ethical duties are the least of the "all things" we are to do. We are to find forgiveness of our sins in order to establish a proper relation with God. We are to be regenerated—born again in order to have eternal life. We are to overcome temptations and successfully resist the world, the flesh and the devil. No one has succeeded in doing any of these things in his own strength. Can they be done at all? They can, but only through Christ. His atonement insures forgiveness, His grace secures regeneration and His Spirit gives power to resist and overcome every temptation or seduction of that trinity of evils, the world, the flesh and the devil.

How may this strength through Christ be obtained? Faith in Him secures it. "Faith is the victory that overcomes." Prayer is an expression of faith. Indeed, faith may be measured by prayer. Great faith and great prayer go hand-in-hand. Paul once advised one that he exercise himself unto godliness. As the smith's arm becomes strong by continual use, and the athletic becomes stronger by exercise, so the child of God becomes stronger and stronger as he is dilligent in using the means which God has put at his disposal for making him strong.

NOTES ON THE SUNDAY SCHOOL LESSON.

April 5.

Christ's Table Talk. Luke 14:7-24.
Golden Text.—Luke 14:11.

In pointing out how that even on a worldly social occasion it is far more becoming for one to take an inferior place and wait until invited to a superior one rather than insisting upon taking a superior place and be requested to step down, Jesus would teach that the most becoming attitude of the Christian is humility. Self-seeking and self-advancement are contrary to the spirit of Christianity. By word and example Jesus sought that the Son of man came to minister and not to be ministered unto. The desires and efforts of men and women to secure the chief places in the church and in the esteem of their fellows for themselves to the disadvantage of others has often placed the church in an awkward position and caused no end of troubles. One wholly misses the spirit of love and sacrifice for which the cause of Christ stands when that one would use it for his own exploitation. Even those, whom Providence does endow with superior abilities, use them best in the service of their Master when they are ready to serve in lower places until the call really comes from Him to advance higher.

The humiliation imposed upon the self-seeker is a deserved rebuke, but when selfish praise and selfish glory are sought in the kingdom, there must, for the good of the cause, be not only a rebuke but a punishment.

The making of a dinner, the bestowal of favors upon those who are in a position to recompense and most likely to do so, Jesus points out, may be prompted by entirely selfish motives. At least in generosity of this kind one has nothing to lose. True generosity consists in giving it to those who cannot return the favor, those who have no claim whatever upon the giver; those who are miserable and who may be altogether unlikeable to him. This was a message that suggested the newer and higher type of doing good. Doing good or favoring those who have a claim upon one's friendship or relationship is not remarkably praise-worthy. Men always do that. But considering the ones worthy whom the world regards as worthy is a Christlike sentiment which Jesus alone inspires in men. One can see the uplift of the whole world in this Christlike way of being generous. So long as those who are down in poverty and misery have no one to lift them to a higher plain a great majority of men will remain in hopelessness and the world will be going down instead of rising.

Let not those who hear the Master's suggestion, that they give to those who cannot recompense, suppose that there is no return for their liberality. A higher and better recompensation awaits them. First, there is satisfaction of having done something really worth while, then, best of all, there is the assurance of an eternal reward.

The observation of the fellow guest that there is blessedness in eating bread in the kingdom must be the sense of every one who participates in the Lord's supper and looks forward to the blessings awaiting God's children in eternity.

The parable of the Great Supper speaks of the generosities of God. He has bidden many to enjoy the good things He has to give if they will accept. The Jews were the particular guests whom Jesus had in mind just then. God was ages in getting ready the blessings they were to enjoy and, when Jesus came to give them to them, they ignored this generosity. We see in this parable the sin of making exuses illustrated. There is a difference between reasons and excuses. There is no reason in the world why men should reject Christ but many resort to excuses for denying Him. The excuses of this parable may be classed as property, business, and domestic excuses. If one has property that stands between him and Christ, should there be any hesitation about which to let go? If one's business stands between him and Jesus, that business should be sacrificed. If domestic relations hinder a proper service there is something in the domestic relation to be remedied. The excuses were a rejection of grace. Grace, the mercy of God to the undeserving, must be accepted or God will be angered.

The point of the parable which makes the outcasts to enjoy what the invited guests rejected is directed at the Jews who rejected Christ, and the Gentiles then received the gospel. The gospel feast is spread for all, the heathen, the poverty-stricken, the unfortunate and the miserable are urged in the strongest terms to accept it. We are the messengers whom God sends out into the highways and hedges to bring them in.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

News of the Week.

WALLS OF JERUSALEM TO BE PULLED DOWN

Many Changes in the Holy City Made Necessary.

London, March 20. — What will amount to nothing less than a revolutionary change in the Holy City is involved in the plan, soon to be carried out, to provide Jerusalem with a modern electric street car service and with electric light. The city is also to have a much needed adequate water supply. In order to effect these improvements, the engineers have come to the conclusion that it is necessary to pull down the picturesque ancient wall of Jerusalem and massive towers of the city.

The rapidity with which Jerusalem is extending, through the return of the Jews in great numbers to the home of their ancestors, has rendered these improvements necessary. To the north and west of the old city there have sprung up within the last ten years, says a correspondent of the Daily Express, large Jewish colonies, populous residential sections, as well as convents, hospices, institutions, schools and other buildings with the result that today there is a greater Jerusalem without the walls than within.

Four Tramway Routes.

Four separate tramway routes are to be laid down. They will all start from the Jaffa gate, the principal entrance into the city, and run outside the city walls through the newer parts of Jerusalem. The first, which will have a length of about two miles, will give easy access to what may be termed the "business quarter" of the Holy City. The second, of similar length, will link up the large Jewish colonies to the north with the city's principal entrance. The third will encircle the old city, embracing many of its most historic sites, such as "Calvary", believed by many scholars to be the scene of the crucifixion, the tomb of the kings, the Mount of Olives and the valley of Jehosaphat.

The fourth line will run from the Jaffa gate to Bethlehem, about six miles away, traversing what is perhaps the most sacred thoroughfare in the world. It teems with holy places —sacred wells, tombs and convents.

The work of laying the rails is to begin in April, and, according to the terms of the concession, the syndicate has power to extend the line in any direction for a distance of some twenty-five miles.

The city walls, which have about circumference of about three miles, and rise in places to a hight of thirty-eight and a half feet, are now being offered by the government for sale as building material. It is expected, however, that efforts will be made to save isolated sections, more particular ly the massive towers. Indeed, influential citizens of Jerusalem have formed a society and are approaching the government with a view to preserving David's tower, which they propose to convert into a museum.

Lack of Fresh Water.

Of late years Jerusalem has suffered greatly from the want of fresh water. With the exception of a small quantity brought into the city from the ancient pools of Solomon, near Bethlehem, by means of a pipe which runs along the old aqueduct, the holy city is entirely dependent for its water upon the rain fall. Now reservoirs are to be built in the upper part of the valley of the Brook Cherith, at the springs of Ain Fariah and Ain Fouwar, where the water will be stored and brought into the city as required.

"That Jerusalem is gradually being westernized is evident," says the correspondent of the Daily Express. "A few months ago a water cart was brought out from England to water the roads, which had previously been sprinkled with skins. Then it was only a year ago that the Holy City was equipped with an efficient telephone service, while now its police are to have bicycles. Then, not only in Jerusalem, but all over the country mod, ern methods are being brought into vogue. On the rich plains of Sharon, lying between Jaffa and Jerusalem, one may detect modern harvesting and reaping machines operated by motors.

The extensive orange grove around Jaffa are now being irrigated by water raised by motor-driven pumps. At Jaffa the French are to biuld a harbor, which is certainly badly needed.

"A motor boat has been placed on the dead sea, and similar craft are running upon the Jordan and the Sea of Galilee. Upon the shores of the latter sheet of water is a fish.curing and sardine factory is to be established."

Palestine Ships Oranges.

Recent consular advices state that exports of oranges from Jaffa, Palestine, during 1913 were about 1,608,500 boxes, valued at $1,630,000. The shipments in 1911 were 1,100,000 boxes, and in 1907 only 870,000 boxes, which shows how steadily thisPalestine fruit industry is expanding. Shipments last year from Java to the different markets were, in boxes, as follows: Liverpool, 825,495; Manchester, 10,632; London, 13,348; rest of England, 10,737; Marseilles, 8,568; Hamburg, 13,313; Trieste, 52,594; Odessa, 143,542;Egypt, 233,837; Turkey, 251,130; Holland, 50,870.

IS BISHOP OF NORTH POLE.

London, March 21. — After a short stay in England, Bishop Lucas, of the Mackenzie river, Canada, has left England to resume his pastoral cares. His "parish" is one thousand miles long, and covers an area of 600,000 square miles. It is bounded on the west by the Rocky mountains, on the south by Lake Athabasca, and on the east by the Copper mountains — and there are six white missionaries working in it.

"The diocese," Bishop Lucas told a press representative, "includes the north pole, but I do not think an endeavor will be made to establish a mission there until we know our way about those regions better. The cathedral church it at Ft. Simpson, and if we want to catch a train we have to start six and a half weeks in advance. We receive the mails only four times a year, but they are somewhat bulky when they do arrive.Practically all the papers for the year arrive in July, and one of the first things I look for, I confess, is the cricket news."

"The transformation which has been worked in our Eskimos has been profound," said the bishop. "Formerly they used to be dirty, dishonest and untrustworthy. Now, before attending church every week they insist on having a bath, no matter how low the temperature may be. They will melt snow in their huts to do it."

3,000 SOLDIERS ENTER ULSTER

Belfast, March 21.—Within twenty-four hours more than three thousand regular troops, including four battalions of infantry, with machine guns, and two batteries of field artillery, all equipped for active service, had arrived in the various towns of Ulster.

These troops formed the advance guard of a large armed force which the military authorities were sending to the northern province of Ireland to prevent the assumption of local government by anti-home rule forces.

Still more troops were on their way to the north from the great military camp at the Curragh and from other army stations today.

WOE FOR GLOBE TROTTER

Berlin, March 20. — A pleasant and easy way of seeing the world and living without working, that of pretending to be on a walking trip around the world for a mythical wager with some equally mythical club or personages, has exhausted its possibilities in Prussia.

The authorities have come to the conclusion that this type of travelers has become so numerous as to constitute a public nuisance and the minister of the interior has instructed the police to prevent them from selling postcards with their photographs, announcing lectures or otherwise molesting the public, and to discontinue the practice of certifying upon their passports or logbooks that they have passed through this or that town upon their wanderings.

If a warning does not suffice to make them move on they are to be arrested and punished for vagrancy.

TAKES RAP AT UNITARIANS

Pittsburg, March 20. — The Rev. John McNeil, of Toronto, Canada, in his address before the Great Pittsburg midwinter Bible conference, assailed the Unitarian faith in strong terms. Speaking on the "Character of Peter" and after describing the story of Christ's walking on the sea of Galilee and the group of disciples in the ship which greeted him, the Rev. Mr. McNeil said:

"There were no poor dyspeptic, anaemic Unitarians left in the bunch. That's the cure for Unitarians. Let them go out on the sea on a stormy night. There were no Unitarians there—they were Trinitarians.

Rebukes were also hurled at the Darwinian theory again by Rev. Dr. G. Campbell Morgan, of London. "The man who believes in Darwin is out of date," declared Dr. Morgan. "Darwinism is dead. There is no scientist today standing on the same ground as Darwin stood in his theory of evolution."

The Rev. Dr. Frank N. Palmer, of Winona Lake, Ind.; the Rev. Mel Trotter and the Rev. George R. Stuart, of Knoxville, Tenn., were other speakers.

OFFICIAL REPORT SAYS BENTON WAS NOT SHOT

Washington, March 23. — British Consul Perceval's official report on the killing of William S. Benton, at Juarez, received at the embassy here today, says 'no pistol shots" were fired in the fight which ended in the ranchman's death, leaving the inference that he was stabbed by one of Villa's officers.

MONGOLIAN REVOLT QUELLED

Peking, March 20. — Thanks to the resolute measures taken by President Yuan Shih.k'ai and the troops operating under the orders of the Chinese republican generals, peace is in a fair way of being established throughout the former zone of revolt in Mongolia. The Manchu usurper, Prince Kung Pu Wei, who with the aid of Shen Yun, a former viceroy of Mongolia, proclaimed himself "godemperor" at Urga, has fled the field and is now a fugitive within the German concession of Kiauchao. Shen is Kungs companion in misery and disappointment. It is understood that both intend to seek permanent refuge in Japan or Europe. The collapse of the Mongolian conspiracy strengthens the hands of President Yuan Shih-kai in dealing with the Russian claims as regards outer Mongolia and it is already having an excellent effect upon the troublesome Mongolian.

IIAMA TO BE DEPORTED.

New York, March 21.—The llama which arrived last Sunday by the steamship Verdi from Buenos Aires, consigned to William J. Bryan, will be deported next Tuesday on the Verdi, not back to South America, but to England. At least it will start for England, but before now, it is said, dead llamas have been found floating in from the three-mile limit after they had been rejected by the live stock quarantine inspectors. Members of the crew who have been caring for the llama express the opinion that the inspector was mistaken in saying it had the foot and mouth disease.

MEXICAN REBELS ATTACK TORREON

Mexico City, March 21. — That heavy fighting at Torreon between the Federals and Villa's advance army began this afternoon was reported here in telegrams to the war office. The news came from General Refuño Velasco, in command of the Federal forces. He said the engagement had begun when his dispatches were sent and that the enemy were in sight of the town.

News from Torreon has been anxiously awaited by General Huerta. It is realized here that a decisive victory at Torreon for either the Federals or rebels will have an important bearing on the revolution in Mexico.

According to reports, General Villa's army numbers about twelve thousand men. Villa has boasted that he will take Torreon and move on to Mexico City.

The Federal forces at Torreon number many thousands, and the government has all along appeared to be confident that the rebel attack would be repulsed.

MEXICAN REBELS ATTACK TORREON

Gomez Palacio, Durango, Mexico, March 24.—Sweeping aside all Federal resistance after the most sanguinary fighting in the history of the present Mexican revolution, General Francisco Villa early today began his final assault on the city of Torreon itself, the last stronghold of General Huerta's government in northern Mexico. After a desperate forty-hour battle, during which heavy losses were suffered by both sides and the issue remained long in doubt, the Federal garrison of this place at daylight today was driven back on Torreon in a complete rout.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, APRIL 2, 1914. No. 14.

General View of the Tuberculosis Sanitarium, Upland, California.

GETHSEMANE.

Stylette.

"Could ye not watch with Me one hour?"
The waiting Master said,
When in His time of deepest woe
His loved, with sleep, were dead.

They could not realize the depth
Of anguish which He knew,
The weariness of earth was theirs,
Although their hearts were true.

So 'tis with us, no one can watch
Our agony of soul,
We must unto the Father come
His love will keep us whole.

He understands our every care,
And sees our deepest pain,
His ministering angels He will send
To comfort us again.

—Am. Friend.

DEDICATION OF THE MENNONITE TUBERCULAR SANITARIUM, Upland, Cal.

The readers of the Mennonite will be glad to know that our tuberculosis sanitarium is at last finished and open to give comfort to our suffering friends.

The building was dedicated on March 1. Over two hundred people were present at the services. All the churches were represented —most of them by the pastors. The Mennonite choir led in the music. Rev. M. Horsch conducted the services. Rev. J. S. Hirschler was the first speaker. He said in part: This building is a monument, showing to the world that we recognize care over us as a people. That since Christ suffered and died to give us life, we shall also remember those who suffer and extend to them the hand of helpfulness. That the church is showing to suffering humanity its active sympathy. That we are not here to be served but to serve. That we do not pass by on the other side but that, like the good Samaritan, we will tenderly care for those who have fallen under the scourge of the white plague. That there is somewhere a homelike home for the afflicted to whom so many doors are closed.

Dr. Weber for the Medical Union of Upland said, that the treatment of tuberculosis is one of the most difficult problems. A sanitarium is a much better place to treat this dread disease than could possibly be found in a private family. That every doctor in Upland will take active part in making this enterprise a blessing to humanity.

Rector Swan of the Episcopal church congratulates the Mennonite church and the community as a whole for the spirit that evolved such a helpful institution. It would be impossible to measure the value of the religious touch such an institution gives to those who come under its loving care. The institution is a safe-guard to the whole community. God has in waiting a special blessing for those who forward such an enterprise of love.

Rev. Stone of the Presbyterian church: You are teaching the whole world one of the most beautiful lessons of charity. This is sacred ground, sanctified by the prayers of thousands all over the land. Angels will here minister to such as are sick in body and soul.

Rev. Sampson of the M. E. church: This is not an institution of charity — we are simply giving to others in small measure what God has done for us in overflowing measure.

Tuberculosis victims have given to us much of our finest music, of our best literature, of our best inventions, of our best thoughts. A hundred such institutions would be but meager pay for the good things that came to us from such who were cut off early in life by this awful plague. The Mennonite people are to be congratulated in taking so large a part in paying this debt. He promised the hearty sympathy and material aid of the M. E. church in carrying forward this noble cause.

Rev. H. J. Krehbiel of Reedley spoke of joy in the realization of that which had been so long anticipated. An institution like this must not be a money-making venture. With open doors and warm hearts it must have a welcome for the poor and helpless. This is an evidence that Christ is still living in the hearts and lives of men. The only known remedy for this dread disease is sunshine and pure air and of this commodity southern California seems to have an unlimited quantity. An inestimable comfort this home, with its kindly welcome, will be to many whom so many of life's most desirable things are denied.

The home is situated on the mesa, 8 miles northeast of Upland. A few miles to the north are the Sierra Madre mountains and to the south and west for 20 to 50 miles, extends the rich San Gabriel valley. The elevation is 2200 feet. The outlook is most wonderfully beautiful and romantic.

J. C. Mehl.

LETTER FROM BIRNEY

Birney, Mont., March 16, 1914.

Dear Reader of the Mennonite:

Dr. Banks says in one of his sermons: "The heart of a man belongs to God. Man is, so to speak, God's coin. As Queen Victoria appears in her image on the coins of Great Gritain, so God's image is on the human heart. No race has been found so lost in heathenism but that some trace of God's superscription and image is found in it. The church needs to keep this great fact ever before its eyes. We must never lose out of our hearts the living vital knowledge of the truth that all men belong to God. However sinful they now are, however defaced the image of God may be, down in the human heart there lies the divine coin that is worth saving, and which may be saved by devotion and aid of the Holy Spirit."

This is true. But dear readers,

Main Building of the Mennonite Sanitarium, Upland, California.

our Indians very seldom believe that they are wicked or sinful. A man said to me the other day, he never had done anything bad, only that he would sometimes in the evening when it was dark, attack young girls and mistreat them, and that was not so very bad, as he put it. Dr. Blachly, who was government doctor here, once said, "I do not love these dirty, immoral Indians, but I look deeper, I see the soul in them and for that I am working to bring it forth cleansed and freed from sin and bondage of sin by the cleansing power of Jesus' blood."

We all know, as soon as the devil is opposed in his work, in defacing and marring this image of God, he puts forth all his power and might to deface it more and more; covers it with still more lust and evils.

So it is with our Indians. That image of God in them is being covered up more and more by evils and habits our Indians get from surrounding godless, drunken and cursing whites. Not only that, but also from their own priests, it seems they are drawn deeper into darkness.

Br. Linscheid's thoughts in the "Mennonite" express so fully how we sometimes feel and are looked upon by our red friends that I will not say anything about that.

Not only is the Indian so absorbing, but also the work. We have very little time for ourselves. We have been kept very busy this first quarter of 1914. Many children were sick, yes 13 have died in our district of about 50 or 60 families, since Christmas, of measles. Poor care and mistreatment from medicine men, were often cause of death. Not that the mothers do not love their children, no, ignorance, not knowing and being so firm in the grip of the medicine men. For weeks I was in my saddle almost every day, going from camp to camp, trying to teach how to take care of the sick children; to keep them at home in a warm room. But, no, they had their dances and would take their sick children into the cold hall and sit on the cold floor all night and in a few days the children were dead. But not only children died, also some grown people. One man deserted his wife when she was very sick and she was then taken to another camp and given "mascal bean" soup and in a few days died. She was brought to our station and left for us to bury since no relatives of hers were here, and her husband had deserted her.

Another man deserted his blind and crippled wife and married another one. The other day her child died and she was driven by her grief over the loss of husband and child into a state of insanity, so that she took an ax, the blind and crippled, went to her former husband's house, smashed the door and window and went inside where she smashed stove, sewing machine, everything in the house. Now she is often standing outside crying and wailing. The child was brought to me to bury and when I tried to get some one to dig a grave, all were afraid, as some medicine men had said, that that might bring death into their families, coming too close to the dead bodies. Then one of our Christians and his uncle dug the grave.

Young Bird, a medicine man, had been doctoring the child. He had told them that he had some new medicine given to him by the spirit and could heal the child. So they gave him a horse and a good wagon. But the child died, and yet they cling to them. This same medicine man said to me, You white men have killed this man whom you call Savior, we Indians have nothing to do with it. Others will say they pray through rattler and also through this Savior. The mascal bean eaters have asked me to come and talk to them, then they may give up mascal bean. Many come to us, arguing and trying to convince us, that they are good and that they worship God, although we never say that they are wicked or are not worshiping God. We only preach Christ crucified to them.

Our Christians are at present tempted and tried. The medicine men are doing their best to get them back, since one young man forbade the medicine men to use the rattler. This young man is an earnest Christian, but his wife is not. For awhile she was with him in keeping the medicine men away, but her father is also a medicine man, and now she has them there again. The young man said, I pray often for my boy, and my wife to become Christians, I talk much to them. They need the prayers of all Christians.

Two women have asked for baptism and one man to be received into the church. Pray for them. Shall begin instructing them next Sunday.

Asking you all to pray for us and our Indians, I remain yours in our Master, **P. A. Kliewer.**

THE PROHIBITION QUESTION

By Rev. A. M. Fretz, Souderton, Pa.

(Concluded.)

Two arguments often advanced in favor of the traffic have great weight with some people and so perhaps with some of my fellow German descendants; we will, therefore, here just give them a passing notice. The first is that the license fees reduce taxes; the second, that a man has a right to drink liquor if he chooses, and that the state has no right to interfere. The first of these arguments shows not only a mercenary spirit ready to rob for gain, but as well gross ignorance; for from a money point of view, the open saloon is the greatest foe to general prosperity that exists in the country. The other plea put forward in favor of this traffic is equally illogical. Even assuming that a man has a right to drink liquor if he chooses, it does not at all follow that either he or any other man, or the state has a right to tempt other people to drink or to put temptation in their way. The utmost that could be made of his plea would be to say that he has a right to obtain liquor and drink it on his own premises, or with his meals in a hotel, if he lives in a hotel. Both the scriptural and the moral law of human rights forbid anything more.

But has a man a right to use liquor as a beverage if he pleases? Has not the state as good right, as solemn a responsibility, to forbid the use of morphine, opium, carbolic acid or any other poison for that mater? Alcohol is a poison, a very treacherous one, and one that excites man's sensual nature and thereby brings multitudes to degradation. The fact that the state has some responsibility in regard to the morals of the people is universally admitted. How can it discharge that responsibility if it allows the most prolific source of immorality to flourish at almost every street corner, yea, even entering as a partner in the business and sharing the profits, in our license system? A German wife-murderer stood at the bar of justice to receive his death sentence; hear what he had to say when the judge gave him permission to speak:

"I stand here before this bar convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a drunkard, that in one of my debauches I fired the fatal shot that killed the one I had sworn to love, cherish and protect. I have no remembrance of committing the fearful deed; still as the verdict is in accordance with the evidence it must be so. But, may it please the court, I am not the only one guilty of this crime. I have been made a drunkard by law. If it had not been for the legalized saloons of my town I never would have become a drunkard, my wife would not have been murdered; I would not be here now to await the sentence that will hurl me into eternity. God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased willpower was no match against the fearful, consuming agonizing appetite for liquor. For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were supremely happy, and our little home a perfect paradise. I was one of those who signed remonstrance against reopening the saloon in our town. The names of one-half of this jury can be found today on the petition certifying to the good character of the rumsellers, and falsely saying that the sale of liquor was necessary in our town. The prosecuting attorney eloquently pleaded with this court for the license, and the judge who will sentence me, granted the license. You legalized the saloons that made me a drunkard and a murderer, and morally you are guilty with me before God and man for the murder of my wife. I, in my drunken, frenzied, irresponsible condition, have murdered one, but you have deliberately and wilfully murdered your thousands and the murder-mills are in full operation today by your consent. I close by solemnly asking God to open your blind eyes to the truth of your individual responsibility, so that you will cease to give your support to this hell-born traffic."

This and similar prayers are being answered in our day by an illuminated and awakened conscience, in courts and attorneys and among the common people, when they stop to think and look squarely at the matter of personal liberty and responsibility, and the highest ideals of manhood regardless of nationality, and so they are saying as the large number of Christian Endeavorers said last July in convention at Atlantic City, by resolutions: "One ideal we are working for is, A saloonless nation by 1920," and among these were very, very many of German descent.

A letter in answer to my inquiry as to the position the Germans of Kansas take regarding this subject, from a ministerial brother in that state has the following: "You can put it down that the most intelligent Germans in Kansas are for prohibition." Governor Stubbs of the same state, says the following in a speech:

"Prohibition must be judged by results. The people of Kansas are very progressive, very positive and intensely practical in their ideas and habits. Prohibition in Kansas is not the result of atmospheric conditions. The climate had nothing to do with it. Reason was at the bottom of it all. It was not brought about by fanatics but by sane, sober, patriotic folks who had larger heads and more common sense than the average of the American people had at that time."

Prohibition is the doctrine of self-defense. Kansas has adopted that doctrine and is defending its people from the arch enemy of human happiness. It has muzzled a brute that is ten thousand times more vicious than a mad dog. It has established a quarantine against a plague more destructive than cholera. It has cut a useless expense that was more burdensome on the people than all the state and county taxes combined.

Shall we not say to this testimony—

"But the long heads and the good comon sense of the average American of today, assisted by that of the intelligent, positive German who comes to our shores are bringing this blessing of liberty and self-defense into every state of our fair land."

Hear the idealism expressed by another American-German:

"Let us Germans, too, do our part in this great progressive movement, and show our English fellow citizens that it is not true that we are sold to the rum power. It is a shame that we allow the German brewers to give the public the idea that 'free drinking' is German idealism. Let us no longer play the ape, that gathers the dollar-chestnuts out of the fire for the brewers and distillers."

Peter Rosegger, a great Austrian writer on the subject we are dealing with, pictures German idealism in the matter in a vigorous article concluding as follows:

"At last mankind is awakening! Practical, sensible nations, as the English and the Americans are far in advance of us in the war against alcohol. The temperance people over there are reaping almost incredible results, but even here in Germany young people even students are beginning to abstain from strong drink. If today a new Hermann should arise with the holy object of reinstating the German people and making them morally great and strong, he would already the first day have to dispatch with the sword the whiskey distillers, for the rope might break. You censure my bold language. Be assured it is a righteous indignation. I have witnessed already too much sacrifice to intemperance. I have seen young men with great and noble talent end their destiny in beer. I have seen teachers, preachers, poets, wretchedly ending in beer. A people that must refresh its heart with alcohol, find its patriotism in beer and seek its joys of life in wine, will sink deeper and deeper into the morass, and become the scorn of neighboring nations. In this we are in danger if not the combined efforts of lawmakers, church and school will arrest the destruction. Away with alcohol!"

With these incontrovertible historical facts, and these soul-inspiring, heaven-born ideals shall it be any longer a question with a noble German, and his descendants now citizens of this fair land of ours as to what attitude to take toward the liquor traffic? Will we take our stand with the brewers, the distillers, the saloon-keepers, and their crop of human degenerates — the drinking bums, whose motto seems to be "In America we want liberty to do as we please"; or with the host of the most intelligent, religious, noble patriotic men and women of all nationalities who love to say: "In America we please to do what is wisest and best for the land and its people, we seek to save and help the weak, the tempted and the fallen, by removing and destroying that which is of no earthly benefit to nation and people, and is the source of ruination, rather than minister to the gratification of our appetites?" When we take this attitude, then shall we have answered nobly and practically the question, "Am I my brother's keeper?" Then shall we have honored true German history and emphasized true German ideals, and thereby shown that we love our fatherland not the less, but our America the more. And it is plainly evident that by taking this attitude we shall have the honor to assist in wiping out the darkest blotch of civilization, the liquor traffic, with the many noble Germans who in the bloody conflict of '61 to '65 helped to wipe out the slave traffic and preserve the Union.

Home Circle.

THE SHEEP WASHING

A Story of Seventy Years Ago.

By Bertha E. Bush.

"Yes, I know. Father doesn't approve of liquor drinking either. But you must take it when sheep-washing time comes. If you don't you'll be sure to catch your death of cold."

Young Ephraim and his best friend, John Hadley, were discussing the new plan that the parson had broached the fortnight before. It seemed a strange plan. He wanted all his church members to pledge themselves to drink no more intoxicating liquor. So strict he was that he would bar out even hard cider. A great calamity had come about because a man whom every one liked and trusted had been drunk. If it had not been for this startling lesson the pastor would never have dared suggest such an innovation.

The sober, God-fearing men of the community, among whom were Ephraim's father and John's father, had been deeply moved, and if there was any way to check the spread of drink, they wanted it done, even to the very nething of starting of temperance society. Yet, to take such a pledge as the parson suggested seemed very extreme. Good men as they were, and aghast at the evil which liquor wrought them, they really believed that drinking it was in some measure necessary. The strictest pledge which the parson had been able to induce his flock to sign had stipulated that the signer promised to drink no intoxicating liquor except at weddings and sheep-washings.

The greater part of the church members had pledged themselves to this, for the parson's plea had been eloquent. But they found many loopholes to satisfy their thirst and their consciences at the same time. John had just been telling Ephraim how one would-be conscientious signer had contrived to get a drink several times every day by keeping a sheep tied near the door and dipping it in the great water trough whenever he wanted to imbibe. John argued that it was all right, since the letter of his pledge had been kept. Ephraim had quotel his father who had said quietly that if it was wrong to drink spiritous liquor at one time it was at another, and he wished his boys to refrain even at weddings and sheep-washings. But John was so horrified at this and so sure that disastrous results would follow that he had succeeded in troubling Ephraim. He appealed to his father at dinner time.

"Father, aren't we going to have anything to drink when we wash the sheep?"

"We have plenty of water in the well. And your mother will make us hot coffee in the middle of the morning, I know."

"But, father, everybody says it is not safe. They say that unless you warm yourself up with spirits, standing in that cold water you'll catch your death of cold."

The sturdy farmer sat in the middle of his six boys before an immense platter of pork and greens. He piled an astonishing amount upon each plate before he answered, briefly:

"I'll risk it."

"But, father, Dr. Jeffers said that it wasn't safe. John Hadley heard him."

That seemed like a very good argument and the father's face sobered, and he answered gravely:

Doctors are learning all the time, son. It used to be thought that there was nothing so good for any kind of sickness as blood letting, and now they say it does more harm than good. I think it is that way with spirits.

"We are sure there is a lot of evil caused by liquor drinking. Liquor's a queer thing. It makes the one who drinks it, hanker for more and more of it all the time, and the only way to be sure of being safe from it is to let it alone. What do you say, boys? Will you help me wash the sheep without any beer or whisky?"

"I will." Jonathan had been the first on the spot after the accident that had so shocked the community, and it had made the greatest impression on him. He was the oldest of the boys, and the rest, who admired him immensely, were quick to promise. All but Ephraim. Ephraim had been much troubled by John's argument. Suppose they would all get sick! Had they any right to risk their health so?

From one family to the other the news spread that Farmer Robinson had banished spirits from his home even at sheep-washing time. Most of the community thought that he was very foolish. More than one neighbor came to expostulate.

"I wouldn't stand in the cold water and wash sheep all the morning without taking a drink of liquor to warm me up every now and then for any money," said John's father. "I expect my men to take a drink every hour."

Sheep-washing day came, windy and chilly. A great array of kegs and jugs had been laid in at the farms about in anticipation of the event, but not on the Robinson farm.

"Well, sons," said Farmer Robinson at the early breakfast, "are you going to wish you lived on some other farm and had some other dad today?"

"No," answered the boys. Their pride was up and they were going to show the community that their father was right.

All but Ephraim. Ephraim had been frightened by his friend John's doleful prophecies. And John, in a spirit of affection, had bestowed on his chum a flask of strong spirits which he had managed to obtain from his father's store. It was hidden in the haymow, and as often as Ephraim could contrive an excuse to get way he took a drink from it. He wasn't used to it and it upset him completely. Before the day was over he had staggered off to bed with a raging headache and he took a terrible cold that he was sick in bed for a week.

The whole neighborhood looked for the rest of the boys and their father to be sick; but not one of them got so much as a snuffle. Of course, it could not be held to prove that one who did

(Continued on page 4.)

The Mennonite.

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Editorial.

THE ATTRACTIVENESS OF THE CRUCIFIED CHRIST.

In John 12:32 Jesus says: "And I, if I be lifted up from the earth, will draw all men unto Myself. The apostle John adds here: "But this he said, signifying by what manner of death He should die." In John 3:14 Jesus says: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life."

When we look at the crucified Jesus the first feeling of the natural man is repulsion, seeing the cruel suffering. When we learn that this Jesus died, being innocent, there comes a feeling of pity and compassion; but when we are sin-oppressed, longing for forgiveness and peace, and we learn from the prophet Isaiah 53:5: "He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed", then, when we find peace at the foot of the cross of Calvary, we look at the innocent, crucified Savior as the "Lamb of God, that taketh away the sin of the world," then our heart burns in love and there is no more attractive sight in the whole world than that of the crucified Savior.

When we see Him at the cross He seems to say: "This I did for you, what will you do for me?" And the risen and ascended Savior exerts His attraction, He draws us away from sin and lifts us above this changing world. Though we live in the world, we are no more of this world, though our work is here, our home is not here any more. Paul says, Rom. 6:8, "If we died with Christ, we believe that we shall also live with Him. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

When Jesus said unto Nicodemus: "The Son of man must be lifted up", He referred to the serpent in the wilderness. He who was bitten by the poisonous serpent had to die, but he who looked at the serpent of brass set upon the standard, lived. So Jesus is lifted up on the cross and everyone and longing for life, who looks with a believing heart upon Him, lives.

Thus the crucified Savior is attracting sinners. We hold up the cross as our standard, we praise the crucified but now glorified Savior. We know that the crucified Savior is not attractive to some, they despise the blood-theology as old-fogish and out of date, but that is nothing new. Paul said, "Christ crucified is unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called Christ the power of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

As long as there are sinners longing for holiness, people oppressed by guilt longing for forgiveness and peace the crucified Savior will be the greatest attraction of the world, despised as He was and is by many. **v. d. S.**

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

Correspondence.

Wadsworth, Ohio, March 23, 1914. Our hearts were saddened when we received word from Rev. E. F. Grubb of Los Angeles, Cal., that his son Ezra had died. We, as a congregation, extend our heart-felt sympathy to our bereft former pastor and his wife, Mr. and Mrs. Grubb, their son John and daughter Ruth, in their sorrow. We pray God to bring to them day by day the comfort they need and to bless them abundantly in their home and in their work.

Wadsworth Mennonite Church.

THE SHEEP WASHING.

(Continued from page 3.)

not take liquor would never get cold, but it did prove, that spirits were not a sure preventive. Ephraim felt it as he lay muffled up in bedclothes and aching from head to foot. He looked at his tall, sturdy father and suddenly the realization came to him as it never had before of what a splendid man he was, so clean and strong and capable.

"Father," he said, "I am ready now to sign the pledge with the rest of you—for all the time, you know."

"My son," said his father, "you could not do anything that would please me more."

In a flash there came to the boy a mental vision of John's father in comparison with his own — John's father, little and dried up and wizened. What a puny figure he made besides his big, splendid father! How foolish he had been to take the judgment of John's father instead of his own!

"Dad," he said, and there was a choke in his voice, "Dad, I'm going to try to please you always after this, for I've made up my mind that your advice is better than anybody else's around here."

And the whole future proved his decision wise.—United Presbyterian.

EASTERN DISTRICT CONFERENCE.

PROGRAM FOR 1914.

The Annual Eastern District Conference will convene Sunday, May 3, 1914, in Eden Mennonite Church, Schwenksville, Montgomery Co. Pa.

The local pastor announces communion for his congregation and conference delegates on Sunday morning, Rev. Victor B. Boyer of Allentown preaching the sermon. A hearty invitation is extended to all friends, to conference. Entertainment will be amply provided.

Sunday evening the conference sermon will be preached by the retiring president, Rev. S. M. Grubb of Philadelphia, Second Church.

The conference officers and program committee join in impressing the need of a good attendance from beginning to end, arrange to be present for the last report as well as the first.

BUSINESS PROGRAM.

Monday, May 4.

1. 9:15 O'clock—Opening. — Devotional exercises.
2. Report of Program Committee.
3. Roll Call.
4. Applications for admission by congregations.
5. Reports of ordinations, elders, ministers or deacons.
6. Minutes of last conference.
7. Treasurer's report.
8. Election of conference officers.
   - President.
   - Secretary.
   - Treasurer.
   - One member on program committee.
9. Appointment of special committees.
   - Auditing.
   - Appropriation.
   - Resolution.
10. Parochial reports by deacons.
11. Applications for appropriations.
12. Report from "All-Mennonite Conference", held last year by Rev. N. B. Grubb.

Noon Intermission.
2:00 P. M.

13. Report of "Mennonite Home" at Frederick, Pa.
    Recording Sec., Rev. A. S. Shelly.
    Financial Sec., John L. Bauer.
    Treasurer, John D. Moyer.
    Discussion of report.
    Election of three members on board.
14. Report of Home Mission and Church Extension committee.
    Discussion.
    Election of one member.
15. Recommendations for evangelists.
16. Report of Building Fund committee.
    Discussion.
    Election.
17. Report of orphanage work, by Secretary Miss Emma Landis.
18. Report by Conference Historian Rev. N. B. Grubb.

Evening Intermission.
7:30 P. M.

Praise and song service.
A Paper—The Passing of Old Landmarks, by Conference historian.
A Paper—The Educational Needs of the Mennonites, M. H. Kratz, Esq.

Tuesday, May 5.
9:15 A. M.

19. Devotional exercises.
20. Report of Educational Committee.
    Discussion.
    Election of two members.
21. Report of Publication Committee.
    Discussion.
    Election of one member.
22. Report of Appointive Committees, Auditing.
    Appropriation.
    Resolution.
23. Selection of next meeting place.

Rev. H. W. Shelly,
Wm. M. Gehman,
Jos. B. Bechtel,
Program Comittee.

Contributions.

FOREIGN MISSION.

General Treasury.

Alexanderwohl church, Goessel, Kan., $15; Tabor church, Goessel, Kan., $22.55; Menn. church, Pratum, Oregon, $26; Menn. church, Hillsboro, Kan., $17.45; Christian church, Moundridge, Kan., $10.70; friends of mission, Newton, Kan., $100; Herold church, Bessie, Okla., $19.07; West Zion church, Moundridge, Kan., $23.30; First Menn. church and S. S. Philadelphia, Pa., $37.57; Ladies Aid Society, Pulaski, Iowa, $25; Sewing society, Rosthern, Sask., $49.38; Bethel College church, Newton, Kan., $30; First Menn. church, Newton, Kan., $316.30; Bethel church, Inman, Kan., $28.42; Menn. church, Halstead, Kan., $51.87; S. S., Brudertal church, Hillsboro, Kan., $30.30; Bergthal church, Pawnee Rock, Kan., $17.52; Menn. Summerfield, Ill., $31.15; S. S., Summerfield, Ill., $25; S. S., Christian church, Moundridge, Kan., $33.15; friend of mission, Taloga, Okla., $5; Menn. church, Deer Creek, Okla., $14; Hoffnungsau church, Buhler, Kan., $50; S. S., West Zion church, Moundridge, Kan., $28.44; infant class of S. S., Geary, Okla., $1.25; Zions church, Donnellson, Iowa, $20; S. S., Menn. church, near Beatrice, Neb., $154.43.

Treasury for Special Gifts.

Y. P. S., First Menn. church, Philadelphia, Pa., for A. C. Funk memorial $5; ditto, S. S., Bally, Pa., $7.87; Menn. S. S., Dubois, Idaho, for P. W. Penner, Janjgir, $5.40; Aaron G. Good, Denver, Pa., for P. A. Penner, Champa, $10.

Gratefully acknowledged,
Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

KEEP CLOSE TO JESUS.

Dedicated to V. B. Orsborne, by Oswald J. Smith.

In the wear and tear of life,
In the thickest of the strife,
When the hills of joy are difficult to climb,
And the way is dark and drear,
Friends and loved ones insincere,
Just keep close to Jesus all the time.

When the waves of sorrow roll,
Seem to overwhelm the soul,
And you feel that life has lost its sweetest chime;
There is still a ray of light
Shining dimly through your night,
Oh, keep close to Jesus all the time.

Have you victory over sin?
Is there joy and peace within?
'Tis because you've learned the secret so sublime;
You will never fall away,
Nor your Savior disobey,
If you keep close to Jesus all the time.

Do you long to win the lost
Back to God at any cost?
Would you turn them from a life of sin and crime?
Leave a blessing here and there?
Show the weary how you care?
Then keep close to Jesus all the time.

—Herald and Presbyter.

Editorial.

The ministry of the Mennonite church has always been remarkable for the character and influence of the men composing it. They were called from the ordinary vocations of life, their educational qualifications were hardly ever considered. Sometimes the call came to men with greater educational advantages than the average member of the churches over which they were to preside, but, more frequently, they were no farther advanced and no farther behind their people in culture. Yet they accepted their responsibilities without complaint, without pay and were content to have the cares of the church added to their responsibilities, which generally included doing manual labor six days a week in order to support themselves and their families. But with such men, laboring under such disadvantages our church has been preserved; it has attained a reasonable growth and the standards of life and the doctrines of the church have been carefully maintained. Why did our church survive these several centuries in spite of the aggression of other denominations all around it, generally aimed at securing its young for themselves? The answer is plain. They were men of eminent piety. They were better adapted at living a gospel than preaching it eloquently or learnedly. In this period of development, in the direction of culture and education in our church this must not be forgotten. Our strength has been along the line of practical piety and, today as much as ever, Providence has so situated our churches that they do their best work for the Master when they give the community an example of plain but sincere Christianity.

THE EASTER MESSAGE.

The keeping of fasts and feasts is made much of by some Christians and by others is regarded as being neither important nor necessary. To be sure we should always rejoice that a Christ was born to us and that this Christ, when betrayed, tried and crucified, rose again in triumph from the grave and now "ever liveth" for us, but special celebrations of these events are an indication that Christians do really always rejoice in them; rejoice in them so much, in fact, that when the time of the year comes which marks these occurrences the glad heart cannot restrain itself but must burst out in great joy.

Easter always falls upon the day which Christians now celebrate as the Lord's Day. The resurrection was an event of so great importance that the weekly celebration of it in the course of time entirely supplemented the old Jewish Sabbath. Those Christians who would take us back to the Jewish order of celebrating the Lord's Day on Saturday, the Jewish Sabbath, entirely ignore the fact that we are no longer under the old dispensation and that the important event of the new dispensation, the resurrection of the Lord, deserves to be hallowed and consecrated as a special day of worship by those who will enjoy the blessings of the resurrection.

The resurrection day brings us a message concerning the Christ. Paul, in the 15th chapter of I Cor., says that He arose "according to the Scriptures." In this he refers to the Old Testament Scriptures. Psa. 16:8-10; 30:3; 41:10; 18:17 and Hos. 6:2. This same apostle, in the same chapter, truly stakes our whole faith on the resurrection, "If Christ be not risen, then is our faith vain." The celebration of Easter, if it means anything, must be a renewal of our absolute faith in the resurrection. A celebrated French infidel once said, with better rhetoric than logic, "O sacred moment! O, divine power of love! When the halucinated mind of a woman gave to the world a resurrected God!" But if Mary was halucinated, if the Twelve were halucinated, would it not be a singular thing that 500 brethren should have been halucinated at the same time upon the same subject? But, were all this possible, we have the testimony of a single individual, Thomas, a man who could never have been halucinated, to more than offset the possibility of all the rest having only imagined that Christ rose. This risen Christ is a living Christ. It was a clever thing for the priests to hire the soldiers to say that while they slept the disciples came and stole away the body. They thought that by hiring a few men to lie (one is never bribed to tell the truth) they had put the resurrection out of the way forever, but the simplest mind could not be deceived.

What did they want with a dead Christ? They were in danger of their lives for having been His friends during life and were at that moment in hiding. Would any of them have been such hair-brained fools as to suppose that they could steal a dead body from a guard of the best disciplined soldiers the world ever knew? Would they have cared to have been found with a dead Christ in their possession when it meant death for them to be known to have been His associates in life? What good would a dead body have been to them and what possible motive could they have had for wanting to give Him a decent burial when He already found a better repose in the rich man's tomb than they ever would be in a position to give Him? Since there was no motive for them taking away their Lord's body we can reasonably believe that they were absolutely sure that He rose from the dead because ever after they went to and fro over the earth declaring a risen Christ and finally they sealed their testimony with their blood. If they were not deceived they certainly were not deceivers, for deceivers are usually not men of honest repute, such as they were, and they do not carry their deception to ends that cost them endless suffering and death. With the disciples, who, on that first Easter day, rejoiced in a risen Lord, we may this day rejoice that Jesus lives.

The resurrection victory is the message of greatest comfort. Death holds all men in fear and "it is appointed unto all men once to die." When death then approaches those who believe on the resurrection and accept its assurances, separation may be hard, because they are still human, parting may be sad, because they possess the virtue of love; the end may be painful, because the body is subjected to pains, but death is not a hopeless terror. It becomes the dark passage through which one passes into the glorious presence of the Father; it becomes the sleep from which one awakes to a blessed day which the darkness of night shall never again end. The words of David, "Though I walk through the valley of the shadow of death" etc., have always been a comfort to those who must die but, when one is assured of a risen, living Savior, they are more than a comfort, they have become an assurance.

Again the Easter message is one of regeneration. The death of the body and resurrection of that body in a more spiritual form symbolizes the way the sinner must die to his old nature and self, so that he may rise to a purer and holier existence that the pains of the body, the ills of earth and the iniquities of hell can never touch.

The attention of the public has been recently directed to the singular attempt of a mob of socalled unemployed men, who thought they were gaining their ends by storming a church and interrupting the service in progress there. This move was the climax of a number of meetings in which the leaders took greater pains to stir up anarchistic sentiments than to inspire a real desire for work. For, unfortunately for the statements of Tannebaum and the other leaders of that New York mob, in which the assertion was made that they needed work to keep them from starving, the city of New York was in great need of men to clean its streets of the snow that was tying up all of its traffic and was at that very time advertising for them, offering twenty cents an hour for ten hours a day, but could not secure enough men to do the work. We are in sympathy with the unemployed and believe that in a country so large and so prosperous as this, there is no reason why any one who wants to work, should not get it. The New York church-stormers, however, were troublemakers more than work seekers. Ordinarily when the poor man is unjustly imposed upon there are a host of sympathizers but when the leaders and many of these men who composed the mob, were sent to prison there was a feeling of general satisfaction. This sentiment was strengthened largely by the fact that when the police searched the mob they had under arrest, a large percentage of them were found to have deadly weapons concealed about their person and instead of them being hungry and penniless, a considerable sum of money was found to be in the possession of some, one of them having so much as seven hundred dollars. It reminds one of the beggar's bridge in one of the Italian cities. The Duke had let it be

known that every needy one who would present himself before the palace on a certain day would receive a new suit of clothing. Many came. The suits were given to them but only after all of their old clothing was taken from them. From this collection of old clothing a sufficient amount of money was taken to build the bridge. People who are bent on mischief, or, who are not actually in want, don't deserve sympathy when their efforts to get something for nothing get them into trouble. It is the class who don't want to do honest work, and won't do it if they can get out of it, who eat up the offerings charitable people give for the relief of the needy and, it is from this class, too, that the crooks and criminals who fill up our prisons, come. In giving to the needy one has no right simply to toss a few coins into the hat and then pass on forgetting all about it. Such gifts, while they may spare one a few troubled thoughts, are either too large or too little. If the money is to encourage drunkards or idleness even the giving of a dime is a wicked waste; if the party is in actual need it is an insult to God and humanity to suppose one's whole duty is done when the fabulous sum of a quarter is contributed. Where there is need there should be sympathetic and real assistance given, where there is no need, nothing should be contributed toward increasing the already enormously unneccessary amount of idleness from which every crime in the calendar is bred.

There is a criminal creation of idleness, on the other hand, to which great corporations resort which the law of every state should brand as crime. A great railroad recently wanted to increase its rates by five per cent. The commission of the state in which it wanted to do this would not permit this. An election was coming on, the corporation wanted to create the impression that times were hard, as well as to discredit the commission which put a veto on its greed, and so, without warning and within the course of a few days fifteen thousand employees were discharged most of whom were heads of families. This was done in spite of the fact that the road was doing a normal amount of business and in face of the fact that the other systems doing business in the same territory did not find is necessary to lay off anybody. No one can figure out the amount of hardship that the depriving of 15,000 men of their means of livelihood will involve. And by what right can a few men, already worth many millions, commit such a crime against humanity and the nation? If the commonwealths of America are Christian, as the constitutions of most of them proclaim them, such things must, in the name of humanity, be stopped. During the past few months a number of remarkably successful evangelistic campaigns have been carried on throughout the land and many thousands have been converted and led to better living and better feeling toward their fellow man. We do not think this work complete by far until these, who have it in their power, and use that power, to bring thousands to starvation, just to gain some advantage on the political or financial checkerboard, are converted and realize that they are their brother's keepers. It is one of the handicaps that Christianity has imposed upon it in dealing with the laboring people that so many of just this class of men take a prominent interest in religious affairs. We do not mean to imply that every large employer of labor is of this class. Fortunately for everybody there are but a very few of this kind, but, those few, by their inhuman actions, do more for embittering the masses than all the preaching in the world can do to win them.

NOTES ON THE S. S. LESSON

April 12.

The Journey to Emmaus.

Luke 24:13-35.

Golden Text—Rom. 8:34.

We do not know exactly where Emmaus was, except that it was not beyond walking distance from Jerusalem; neither do we know anything about the two disciples mentioned in the lesson, except that the name of the one was Cleophas, yet both the place and the persons were important enough to receive a visit from the resurrected Lord. It is always those who love Him to whom Jesus is near and any place where they may be is a likely place to meet Jesus.

The theme of their conversation was indeed a sorrowful one. They had hoped to see their Jesus become the actual Messiah of his race, now they felt their hopes were crushed and His designs were frustrated. The rumors they heard of an empty tomb, and all that, only served to unsettle them and doubts only added to their misery. One of the comforting things about our religion is that just when things seem the very darkest something occurs to brighten everything again.

Jesus was the subject of their conversation. This was a good sign. How seldom does Jesus become the subject of conversation among those thrown into closest companionship. It is for this reason that so many miss the visions of their Lord which they may readily receive if they only prepare the way by spiritual thought and conversation.

"Their eyes were holden." They had given up Jesus and doubted the reports of His rising and, perhaps, even the possibility of it. No wonder they did not recognize Him. When one cannot accept the fact of a risen, living Jesus one must walk through life in misery and regard the future with hopelessness. When faith opens the eye to a risen Lord, present things are bright and hope looms mightier for the future.

What would be our answer to our Lord if He were to come upon us suddenly and ask, "What manner of communications are these?" Conversations should be guarded and have profitable things for their subjects, then none would dread a sudden calling to account.

The astonishment of the two was great when Jesus did not appear to know of the events of the three days just passed. Indeed the greatest in all history had taken place. The child of prophecy, the great teacher, the mighty miracle worker, the holiest of men, had been betrayed, falsely accused, tried and murdered. But about the very greatest of all these events, the resurrection, they were in doubt. Their faith was not great enough to accept this great fact. Until they could accept this fact also, the crucifixion had no comfort for them. The facts of Christ, of His crucifixion, and of His resurrection must go together.

Jesus then showed to His companions that much as they had loved their Lord they had not read their Bibles carefully enough. A knowledge of Scripture is a necessary part of knowing and understanding Jesus. All His acts must be understood in the light of Scripture if they are to be understood at all.

The climax of the story, which should be a part of the lesson text, came when Jesus broke the bread. They had seen Him do so before. Its significance now dawned upon them. The broken body was for them. It is at the breaking of bread at His table, that Jesus reveals Himself to His people.

NOTES ON THE C. E. TOPIC.

April 12.

A Look Ahead. I Cor. 15:35-58.

(Easter Lesson)

Nature suggests to us the glories of a resurrection morning. Today one sees about us the evidences of a long cold winter, trees are lifeless, the grass is dead; in a few days birds will come, flowers will appear, the song of birds will make happy the land. Out of the dead winter comes the life of spring.

Easter morning is the most comforting of all our festive occasions. It speaks of the one thing that makes life worth while. If, as St. Paul observes, we have no hope in the resurrection, our faith is vain.

We rejoice in the living Savior which the resurrection gives us. All that was done for man's betterment and uplift in the past would be useless if we could not look forward. The Christ of the past, to our real Redeemer and Savior must, too, be the Christ of the present and of the future. The present assurance that **"He ever liveth"** sets before us the joy of knowing that whatever we need now or shall need in the future to make our state a blessed one, is provided in the living Christ who once died that we might live.

Men sometimes have difficulty in believing the possibility of a miracle. The ressurrection is the greatest miracle of all; if one confesses to that, the difficulties of the rest disappear. Besides the confirmation that nature and reason give to the resurrection we have more evidence presented to us in revelation for the resurrection than any miracles. Eye-witnesses describe it, men and women died rather than be shaken in their faith in it. It was, and always is, the comfort to those who must pass out of this life or who have dear ones gone beyond.

The resurrection is the assurance to humanity that that which was lost in Adam is regained through Christ; for as in Adam all die, in Christ shall all be made alive.

The knowledge of a resurrection defeats the terror of king death. He is no more to be feared by the Christian who can, with Paul, defy death and say, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

All men at all times have hoped for life after death, but they were struggling on in the dark. It is only the Christian doctrine of the resurrection that can satisfy this hope. It assures us that death does not end all and that there is an unending life to be entered into after death. Death separates from dear ones but the life after death gives promise of a reunion with separated loved ones that never will end. It makes us feel that lost fathers and mothers and loved ones will again greet us in a condition when death, earth's miseries and impurities find it impossible to enter. "Where the wicked cease from troubling and the weary are at rest."

News of the Week.

WILSON SCORES TOLLS VICTORY

Washington, March 27. — President Wilson won the first battle of his fight to repeal the Panama tolls exemption this afternoon when the house by a vote of 207 to 176 refused to continue discussion on the rule to limit to twenty hours the debate on the Sims bill. This was the first test vote.

Speaker Clark voted against closing the debate.

The special rule then was adopted, 200 to 172. That put the Sims bill to repeal the exemption squarely before the house for twenty hours' debate, and prevented intervening motions and amendments.

Flushed with victory, administration supporters prodicted passage of the repeal bill hy a heavy majority. They declared many of those who had voted against the previous question would be willing to vote for the bill itself. News of the vote was sent to the White House, where President Wilson learned of it just before leaving his desk to attend all entertainment for a charity at Ft. Myer, across the Potomac.

Party Lines Crumble.

Party lines were eliminated in the vote which was a round victory for the administration leaders. The balloting was preceded by an hour of impassioned speech making, in which Speaker Clark, Representative Underwood, Representative Fitzgerald and other democratic leaders voted against the motion to cut off debate.

Champ Clark Political Suicide, Declares Sims.

Washington, March 27. — The following expressions of opinion by democratic and republican legislators indicated today the crisis all felt in the break between President Wilson and Speaker Clark:

Representative Sims, author of the repeal bill: "A man who commits suicide is just as dead as one whom somebody else kills. The Speaker committed suicide in taking this inconsistent stand on that rule. He never before objected to what he now considers a gag."

TORREON IS STILL CENTER OF BATTLE

Chihuahua, Mexico, March 30.—For seven days Francisco Villa, military leader of the Constitutionalist revolution, has waged his battle against Torreon. For six days the fight has been the bitterst, and the loss of life the heaviest in the history of Mexican rebellions judging from the meager press dispatches received from the front and the stories of slaughter told today by many of the 588 wounded veterans of Torreon who are interned in hospitals here.

Rebel sympathizers and rebel officers in Chihuahua again became anxions as to the fate of their military leaders and the remnants of the twelve thousand men who marched to Torreon with him to engage in the revolution's first decisive battle. No word from Villa came today to relieve the anxiety which obtained throughout Chihuahua. Reports that heavy reinforcements were hastening to relieve General Refugio Velasco, the federal commander of Torreon, who has made such a resourceful resistance against the rebels, were received here with misgivings.

UNITED STATES MAKES PROTEST TO GERMANY

Berlin, March 28. — Formal action was begun today by the United States government against the petroleum monopoly bill recently introduced in the German imperial parliament. The first step taken was a written memorandum presented by James W. Gerard, United States ambassador, to Gottlieb von Jagow, the German foreign minister.

This memorandum expresses the confident expectation of the United States government that certain injustices toward American investors contained in the monopoly bill in its present form will disappear before enactment. The United States, it points out, has no wish either to intervene against Germany's establishment of an oil monopoly nor to interfere with any price arrangement between the Standard Oil Company and the German government, should such be under consideration. It expects, however, that American citizens who have invested capital in German enterprises —for instance, the Standard Oil Co.'s German subsidiary concern—will be fully and fairly compensated for all investments canceled by the measure.

The German foreign minister did not reply today to the American memorandum, and he may be relieved from doing so by the death of the bill.

RAILROADS' ARGUMENT FOR THAT RATE ADVANCE

Washington, March 20. — A decrease in net operating income of $51,026,935, or 22.5 per cent., of the eastern railroads was described in a statement submitted to the interstate commerce commission today, at the resumption of hearings in the advance rate case, covering a period of seven months ended January 31, 1914, as compared with the corresponding period of last year.

The statement was presented on behalf of the railways by George Stuart Patterson, general counsel for the Pennsylvania Railroad, who advised the commission that the figures had been tabulated from reports made to the commission by the roads.

The figures indicated a decrease in total freight revenues of $16,999,330, an increase in passenger revenues of $7,734,227, and increase of $2,269,574 in other sources of income, and a decrease in net operating incomes of $6,995,529, or 1.5 per cent. The total operating expenses showed an increase of $39,210,233, or 6.3 per cent. A general increase also was shown in various phases of railroad transportation, the aggregate showing the increase above stated in net operating income.

FEDERALS DEFEND CITY OF TORREON

Juarez, Mexico, March 27,—Reports seeping through from the battle lines around Torreon, which has been besieged for four days by the rebels, continue to be indefinite. That the fighting has been fierce there is no doubt and it is certain, that the casualty yists will be long for both federals and rebels. General Villa has declared repeatedly during the last week that he would defeat the Federals and occupy Torreon before Sunday, but Federal sympathizers have been confident that the rebel commander's hoast would not be realized.

OFFICERS WILL ESCORT QUEEN ELEANORA IN U. S.

Washington, March 20.—The announcement from Sofia of the intended visit of Queen Eleanora of Bulgaria to the United States during May and June was received with a degree of mild surprise in official circles, although there had been previous rumors concerning it. The state department was unable to furnish any details in regard to the approaching visit, and the White House was without advices and could say nothing the extend to which official ceremony or hospitality would go.

Whatever may be done to provide a suitable reception will depend on the congress which must provide an appropriation for the purpose. The usual custom will, in all probability be observed, and the ceremonies connected with the visit of Queen Eleanora will be in charge of the Third Assistant Secretary of State William Phillips, who has just been appointed. Army and navy officers will be designated to accompany the queen wherever she may choose to go in her tour of the country, and these with the state department's envoy officers, will represent her in all arrangement with local officials of cities and states in connection with her entertainment.

As one of the objects of Queen Eleanora's visit to this country will be to see the Panama canal, it has been suggested that she may be taken to the isthmus on a warship.

RECORD BY NEBUCHADNEZZAR ON CLAY CYLINDER

New Haven, March 27. — Inscriptions on clay cylinders in the Babylonian collection at Yale university have been deciphered, it was announced today, and much information for students of biblical chronology has been obtained.

One cylinder, inscribed for Nebuchadnezzar, who reigned B. C. 605 to 561, recounts his deeds with reference to the restoration and enlargement of the walls and moats of Babylon, and of temples and sanctuaries thereabouts. He records the building of Marchuk, recognized as the ancient Tower of Babel of the Book of Genesis.

Built Babylon.

Nebuchadnezzar adds, according to the translation: "I sought and found the foundation stone of the temple of Lugal-Marado, my deity, and laid it upon the foundation stone of Naran-Sim, king, my ancient ancestor." This ancestor presumably lived three thousand years before Nebuchadnezzar. Narum-Sin was the builder of Babylon and perhaps the greatest builder of all history.

The Nebuchadnezzar cylinder was found near Nippur on the Euphrates. Another cylinder found by Arabs at the same site bears an inscription of Naram-Sin, and is probahly one of the actual foundation stones of the temple of Lugal-Marada in Murad.

Destroyer Threatened.

The inscription says that Narum-Sin subdued nine hostile armies in a year and carried three of their kings bound before the god Enlil. The record ends: "Whoever alters this inscribed stone may the gods Shamash and Lugal-Marada destroy his estate and exterminate his seed."

OHIO COAL MINES TO BE CLOSED AFTER APRIL 1

Cleveland, March 30.—Because the passage by the last Ohio legislature of a law calling for the payment of miners on the mine run basis has put the coal operators of this state at so great a disadvantage all coal mines in Ohio will be closed from April 1 to such time as a wage contract can be made with the miners and the mine run payment basis renewed. This is the announcement made by C. E. Maurer, president of the Ohio coal operators.

Approximately fifty thousand men will be affected by the shutdown, which Maurer says is a matter of self-protection for the operators in view of the contracts made between mine workers and mine owners in the competitive states—Pennsylvania and Indiana, at Chicago, recently, where the lump payment basis continues.

ASQUITH TO BE WAR SECRETARY

London, March 30. — A series of sensations in the house of commons this afternoon, in connection with the army crisis, reached its climax with the announcement by Premier Asquith that he himself would assume the portfolio of secretary of war, vacated by Colonel Seely today. He added that, as provided by law, he would retire from the house of commons until his constituents in East Fife re-elected him.

The decision of the premier was wholly unexpected. It momentarily overshadowed the retirements of Colonel Seely, Field Marshal French and Adjutant General Ewart.

GOMEZ PALACIO IS CAPTURED BY VILLA

Constitutionalist Headquarters,—Above Torreon, March 26.—(Delayed by censor). — General Villa and his rebel army, after four days of almost incessant fighting, during which victory seemed first with one side and then with the other, occupied Gomez Palacio today. Losses on both sides have been heavy.

The rebels made three assaults before permanent success was achieved and at times the battle extended into the streets leading to Torreon proper. Villa predicts he will have the latter city by Saturday or Sunday.

A pitiable incident of the battle was the disabled wounded crying for water, the lack of which was as deadly as bullets.

FLOODS THREATEN CITIES OF NEW YORK

Albany, N. Y., March 28. — Serious floods today threatened nearly a score of cities and town of New York and Pennsylvania. Lowlands were flooded and with a steady rain falling preparations were made to meet serious conditions. The Susquehanna river, which is out of its banks at Binghamton, had also reached the flood stage in Pennsylvania. Serious damage is threatened at Wilkesbarre.

Five persons were reputed drowned, two at Binghamton, two at Schnectady and one near Pittsburg, Pa

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, APRIL 9, 1914. No. 15.

EASTER MELODIES.

By Chara Broughton Conant.

A wave of love and pure delight
Whose well-spring is on high,
Sweeps o'er the earth and mirrors bright
A tender, brooding sky;
The Easter Song, O blessed strain,
Resounds from shore to shore:
"Rejoice! the Lord is risen again;
He lives forevermore!"

Nature herself uplifts her voice
The choral strain to swell;
Spring birds in leafy haunts rejoice,
And wild flowers throng the dell.
The mountains in their solemn calm
Flush with the Easter glow,
The green hills chant their peaceful psalm,
And streams like anthems flow.

And shall we, after this glad day,
Go back to anxious fears,
And grope our way in twilight gray,
As through a vale of tears?
Forbid it, Lord, who free has laid
Thy Life, our ransom, down,
Who rose triumphant from the dead,
To wear the Victor's crown!

How sweet to walk in "Beulah land,"
And as we pass along,
Hear echoes, like an angel band,
Of the glad Easter Song!
For "Christ, our Lord, is risen again!"
Through Him whom we adore,
We, too, shall rise, with Him shall reign
In love, forevermore!
—Am. Messenger.

EASTERN DISTRICT CONFERENCE NOTICE.

The Eastern District Conference will hold its annual sessions on May 3--5, 1914, in Schwenksville (Pa.) Mennonite church. The sessions will be opened with a communion service on Sunday morning as per arrangement by the local pastor. The conference sermon will be preached by Rev. S. M. Grubb, the retiring president. The business sessions will open on Monday morning at 9:15, as per arranged program. A full representation of all the congregations is desired. Let us hope and pray for a good and blessed conference.

A. M. Fretz, Sec'y.

NEWS AND COMMENTS

Bro. Lee Lantz of Bloomington, Ill., preached on Sunday, March 29 in the Ebenezer church near Bluffton, Ohio.

In St. Petersburg, Russia, 55 Mennonites gathered on Febr .14, 1914, and spent a pleasant evening. It is hoped that a permanent organization will in course of time be accomplished.

Bro. Elmer Neuenschwander of Berne, Ind., at present student at Naperville, Ill., preached on Sunday, April 5, in the forenoon German in the St. John's church, in the evening English in the Ebenezer church near Bluffton, Ohio.

Bro. N. B. Grubb of Philadelphia, Pa., has been appointed a member of the Peace and Arbitration Commission made possible by the money of Andrew Carnegie.—Church Messenger.

Preaching services will be held every night except Saturday during Passion week, followed with Communion services Easter Sunday in the Trenton, Ohio, church. Bro. W. S. Gottshall, pastor of the church at Bluffton, O., will preach Tuesday and Wednesday evenings. On Easter Sunday 11 young people will be baptized and received into the church.--Church Messenger.

A series of services will be held in the Grace church, Pandora, O., from Thursday, April 9, to Sunday, April 12. Dr. Munz from Warrenton, Mo., will preach a number of sermons appropriate to the time of Lent and Easter. On Good Friday a number of young persons will be baptized in the forenoon. In the afternoon the new pipe organ will be dedicated and in the evening Mr. J. B. McDowell, of Columbus, Ohio, will give an organ recital.

From the "Christian Evangel" we take the following: "Favoring Union Effort Along Educational lines." At the recent Ministerial association meeting, held at Bloomington, March 10, 1914, the work of Bluffton College was discussed and after due deliberation a resolution was passed expressing interest in the work and endorsing the effort of the individual members who are taking an active part in the work of the school. We believe that this is a step in the right direction, while there has been some hesitation on the part of some it is evident that the work is shaping itself in such a way, that this is a great opportunity for our people to have a part in this work. As a conference it would take us a long time to get a school of our own, here however, we have an equal opportunity of having a strong school where we can feel that our young people will be taught in line with the principles of our church. We are confident to believe that in the course of a few years this school may become a full standard college. May every minister study his flock, perhaps you can find those in your number that would wend their way to Bluffton College. What volunteers need first of all, is consecration, along side of this latent powers must be developed, this can be accomplished no better than by good work in a good college. The Lord bless Bluffton College, may all future development be in accord with His will.

FROM OUR CITY MISSION.

Los Angeles, March 21, 1914.
Dear Members of the Board:

Today I must begin my letter to you by striking a sad note; sad and yet beautiful. Sad, because one who was very dear to us has left us for a season; beautiful, because this dear one is with Jesus, where pain and sorrow must flee away forever. Ezra, Grubb's oldest son, has passed away to be with the Master whom he served while here below. To the flesh such partings are painful, of course, but Mr. and Mrs. Grubb are not as those who are without comfort, for they look beyond the grave to those mansions fair, whither their child has gone, —and to them he is not dead, but living the perfect and eternal life with God, our Father.

Ever since February 22, Ezra had been ailing. At first it was a mere cold, which later seemed to settle in his head and finally developed into tubercular meningitis. Almost two weeks before his death the doctors took away all hopes of Ezra's recovery; nevertheless, a fond mother's heart hopes on. On March 3, he was taken to the hospital. The ensuing days to March 15, were filled with anxiety, yet during all this time both Mr. and Mrs. Grubb bore up very bravely. On March 15, Ezra passed away very peacefully. The funeral took place on March 17. Both Rev. Horsch and Rev. Mehl spoke at the funeral.

About the work at the mission I shall not give an account just now, except to remark that I made a fairly thorough canvass of our field last month, in order to get approximate statistics regarding some things which I thought might be of interest.

There are about 500 families in our district, and counting five to each family, a population of about 2500. Of these 60 per cent. are Mexicans and 20 per cent. other foreigners. Considerably more than 80 per cent. of all the people are Catholics. The rest profess to belong to some denomination or other, but are mostly nothing at all. I will let you judge whether these few figures have any significance for our work.

And now I have a more encouraging chapter to write. Last Sunday Miss Feighner, our volunteer worker, who comes to the mission faithfully every Sunday, plays the piano and teaches a class, said to me, "Do you think that if I would study very hard and do my very best, the mission board would accept me as a regular worker at the mission? I have long felt that the Lord wants me and I do so much want to consecrate my whole life and give all my time to Him."

Miss Feighner is a very sweet and consecrated girl. She has been working at a laundry for years. She has no father and the family is dependent upon the earnings of Miss Feighner and her sister's and brother's. She has not had much opportunity for an education. She would like to attend the Bible Institute, but she says she cannot afford to be without work, although she realizes perfectly that mission work is not a money-making affair.

If the Board has already found a girl to take my place, I shall feel greatly relieved. You will probably not want to get another, then, just now. However, I feel that we ought to have as great a

force of workers as we possibly can. If our work does not progress it will inevitably slide backward. It cannot remain at a standstill. The way affairs are now, unless we make a desperate effort to make a success of our mission, we will make a failure of it. If our treasury is at low ebb, let's not let that keep us back. If we say we have workers in the field who must live, the money will come. I am going out of the work, for the present, at least, so I may talk like this, may I not?

But enough for today. May our heavenly Father prosper you in your several work and the work at the station, is the prayer of

Yours in Him,

Anna Penner.

Beloved Congregations:

The above letter speaks for itself. Our workers are in deep sorrow. They have suffered the loss of their oldest son; yet they are richly comforted in the hopes that rest beyond the grave. The Lord be praised.

The mission field is a tough one. Whoever has any knowledge of bad, superstitious Catholicism may recognize how much faith, endurance, energy, courage and power it takes to work among such people. For all of them Jesus is redemption. For all He suffered the cross and offers a crown. Should we do less, we, who profess to be His followers? We, who bear His name? Yea, I say unto you, ye shall do greater things than I, He once said to His disciples. Should we stand back?

Sister Susie M. Franz, presently in Moody Institute, is willing to take Miss Penner's place. Miss Feighner, who has for some time been voluntarily helpful—poor as she is—in our mission, is offering her services and is willing to consecrate her life to the Lord. Is not this a serious call for our assistance? Would we stand back? No! We will brave the battle! We will go forth with zeal and energy and do our share most willingly! The Lord of the harvest will award His faithful servants.

Even our Brother N. F. Toews at Langham, Sask., is under the cross. His dear wife is seriously sick at bed for the last few weeks and under much pain from a sick heart. The Lord has prospered the brother's work very richly. Twelve young converts are reported who shall be baptized on Good Friday and received into the church. We must do our share and petition our good Father in heaven to strengthen the brother and relieve his beloved wife. Calls for help come to him from other places but he is bound to stay at the side of the sufferer.

We earnestly desire your prayerful co-operation in the cause of home missions. Let us remember that we are God's stewards.

With much love I am yours in the Lord,

Jacob J. Balzer, Sec'y.

WHY SHOULD THE SOCIETIES OF OUR DISTRICT DO MORE AGGRESSIVE CITY MISSION WORK?

(Paper read at the Ladies' Missionary Society, Summerfield, Ill., by Dalton (Ohio) Society, and published in their behalf.)

"I ought, I can, I will."

During my experience as a teacher I discovered that this was one of the favorite mottos among school children and one that was chosen at least once a term as our weekly motto.

In thinking over the topic assigned me, "Why Should the Societies do More Aggressive City Mission Work?" I could not but apply this motto and say: We ought, we can, and with the door of opportunity opening before us, I believe I am safe in saying, we will.

We ought. First, because of the great need of city mission work. Just a few statistics will picture to you the **need** more vividly, than any arguments I might devise.

The rapid growth of the cities is marvelous and menacing. In 1870 we had 14 cities with 100,000 or more inhabitants; in 1890 we had 28, and in 1900—38. One hundred years ago we had six cities with 10,000 or more inhabitants, now we have about 450 of them. Today we have six cities with over 500,000 each; and three with over 1,250,000 each. But the mere fact of the growth of the cities may not prove to you the need of mission work. But listen to the next statement and figures. The church has not kept pace with the growth of the cities. In 1850 Boston had one church to every 1200 of the population; in 1890 she had one to every 2,581; in 1850 Buffalo had one church to every 1,509 of her population; in 1890, one to every 2650. In 1850 Chicago had one church to every 1,577; in 1890 one to every 3,601. In New York one church to every 2,026 in 1850, and one to every 4,361 in 1890.

Where do the throngs of our cities come from? Immigrants; 1,027,421 immigrants poured into this country during 1905. On March 29, 1906, 11,000 immigrants arrived at the harbor of New York from European ports. These statistics will serve to indicate to the church something of the stupendous task confronting her in the matter of giving the gospel to these people of foreign birth.

Though not all of these immigrants remain in the cities, and though not all of them are heathen, yet the tremendous aggregation of these foreigners in our great cities means that unless evangelized they will prove a terrible menace to our institutions, for multitudes of these people are illiterate and godless and their domestic and social life is of the most depraved character. Huddled together in communities of their own, in cheap tenements, their depraved and baser qualities are given opportunities for growth, while their better characteristics are suffocated and extinguished. "The first city was built by the first murderer, and crime and wretchedness have dwelt in the city ever since." I have said not all of these immigrants are heathens; but many of them are. It is reported that in America there are over 50 heathen temples in which incense is burned to heathen gods; that in New York can be heard the call to prayer by the Mohammedan priests; in California there are several Buddhist shrines, and in the Chinese part of New York a temple to Confucius is being built, while there is already a Hindu temple in San Francisco. God moves these people across the ocean to our very door as a revelation of His will.

Another reason why we "ought" to do more aggressive city mission work, might be found in our Lord's example and precept. In the tenth chapter of Luke we read that when Christ sent out the seventy disciples, "He sent them two and two before His face into every **city** and place, whether He Himself would come." Luke 9:35. Jesus went about **all** the **cities** and **villages** teaching in their synagogs and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

And in His parting commission He said, "Ye shall receive power, ...Ye shall witness....in Jerusalem," etc. The cities of today are our Jerusalems.

Have we received a glimpse of why we "ought" to do more for our cities, then let us pass on to the second part of our topic,

"We can." There are only three things necessary for the successful carrying on of mission work, and our societies have the two and may have the third for the asking. So I wish to emphasize, "We can."

The first I would mention is consecrated talent. In one word, workers. We have these in our societies. Our churches are full of unemployed talent with latent power which needs only a spark of divine fire in order to set them ablaze with zeal and determination to rescue the cities for Christ and His kingdom. Another thing necessary is consecrated means. In one word we would call it money. We have it, the church has it, that is the money, but we need a little more consecration in order to convert it from bank notes, stocks, bonds, or whatever name may be applied to it here, into treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'

The third requisite, or that which we may have for the asking, is the Holy Spirit. "For without Me ye can do nothing," said Christ. And certainly can we accomplish nothing in the work of the kingdom without that power which was promised to those who would wait for it at Jerusalem. As the Holy Spirit came upon the disciples when "they were all with one accord," in prayer, so the most aggressive mission work that some of us women can do is that of prayer. Pray for the full surrender and complete consecration of those who stand in the front ranks of the battle. Pray for the full surrender and complete consecration of those who have the means with which the battle is to be carried on. Pray for the full surrender and complete consecration of the individual members of our societies, in order that they may not grow weary in doing what they can do; and that is pray.

The question might arise here. Why have our societies not been more active in city mission work? There may be other reasons but I know of only one, and that is, lack of opportunities in our denomination. Our having only one city mission, established but a few years, and that in the extreme west, has not been a great impetus for our societies. But with the prospect before us of having one or more city missions soon to be established in the Middle West, we owe it not only to ourselves, but also to the encouragement of the Home Mission Board of the General Conference, to say, **We will** do more aggressive work.

I for one would be glad to have someone give us some practical plans how we, as societies, could accomplish most along this line. Until then let us do what we can. Pray.

Mrs. S. P. Prieheim,

Dalton, Ohio.

Home Circle.

CARL'S EASTER MORNING.

By Hope Daring.

"We singed, 'He is risen!'—oh, so many times! What does it mean, mother?"

Maidie and Carl had just returned from the schoolhouse. There the children of the little Sunday school had been practicing for the Easter services, two days later. Mrs. Gordon, who was sitting before the hall fire, held out her arms to her little daughter.

"Come here, darling, while I tell you all about it"

Carl dropped on the hearth rug. In the language suitable to Maidie's understanding, Mrs. Gordon told the story of the first Easter and the coming forth from the grave of the Christ whom Maidie had been taught to love.

And every Easter morning all the church bells ring and all the children sing, 'He is risen! He is risen! He is risen!'" went on the soft voice.

"What church bells?" demanded Maidie.

"Oh, you poor baby. All you know of church is the Sunday service in the schoolhouse. Next year, if father is able to increase the working force at the mill, he hopes Gordon's Mill shall have a church. It has been a long time since I heard a church bell, save on clear mornings when we can hear the one on the Catholic church down the river."

Where the river emptied into the lake stood a Catholic church which had been built as a mission to the Indians. There was a resident priest and regular services, although there were but few attendants.

Mrs. Gordon and her children talked a little longer of Easter and its significance to the world. Then Carl ran down the hill to where, close to the river's edge, stood the little parsonage where the Browns lived. On the morrow Carl and Clarence were to go to the lake, for a day's fishing through the ice.

Spring comes but slowly to that northern land. Although Easter was late that year, navigation was not yet open on the Great Lakes. Along the shore the ice stretched unbroken, but far out the water was open with great masses of ice floating about.

All winter there was much fishing through the ice. The fishermen were protected from inclement weather by tiny huts which were called "fish houses." These little structures, many of which contained stoves, were built on land and drawn out on the ice on sleds.

For their day's sport the boys were going to use a house belonging to Tim O'Hara, the village blacksmith. The next morning, on their way, they stopped at Tim's shop for the key.

"I'm going out tonight, to bring the house in," Tim said. "You boys stay and help me load, then you can ride home. Help yourselves to whatever you find there. There's plenty of wood for a fire, if you want to cook fish."

"Thank you, Tim. Ben Smith says the ice is getting rotten."

"It's 'bout time. Some of the folks have brought in their houses, but the ice will be all right for a couple of days yet."

The boys went on. The lake was only two miles from the mill, but Tim's house was some distance up the shore. They shortened the way by tramping through the woods. On reaching their destination they found that nearly all the fish houses in sight had been removed to the land.

"I am glad that Tim is going to move his house tonight, for it's a long ways out from the shore," Carl said.

Before commencing to fish they ate a lunch from the well-filled baskets that they had brought with them. Then they set their lines. Attached to each was a piece of wood known as a "tip-up". This was so arranged that, when a fish seized the hook, the stick was raised in an upright position, thus announcing his success to the fishermen.

The boys had a merry day. It was warm and bright, the soft wind blowing from the south. While the lads did not catch the big fish for which they had hoped, by four o'clock they had a dozen, each of which would weigh a pound.

"I'm hungry, famished, starved," Carl declared. "Let's stop and cook some fish. We'll have plenty of time before Tim comes."

Clarence readily agreed to the proposition. Ten minutes later he was kindling a fire in the tiny sheet-iron stove, while Carl was cleaning fish.

They fried the fish and made cocoa, having brought a bottle of milk with them. From the basket came bread and butter sandwiches, hard-boiled eggs, baked apples, and great squares of gingerbread. It was while they were eating that Clarence said:

"Just hear the ice crack! That's the loudest report I've heard yet. In three days the boats will be out."

"I'm always glad when that time comes. It's clouding up. I hope it will not rain tomorrow."

"I hope not, but if it does, we will all go to the schoolhouse for the Easter service just the same. Janice says that one good thing about our isolation is that no one has to worry over Easter hats."

When the meal was done, they sat still, talking of the various interests. Suddenly the house lurched violently. Both boys started.

"Why, what's that?" and Carl leaned back, to open the door.

For a moment neither of them spoke. Outside the faint light was dimmed by the mist which had crept in from the lake. That portion of the ice upon which the fish house stood was loosened from the mass along the shore. Already they were separated from the shore by a hundred feet of water, and they were drifting straight out to the lake.

It was Clarence who spoke first. "What shall we do?"

"Well, now, I don't see as it is necessary for us to do anything. We are going along at a good rate of speed without our making any effort."

There was another brief space of silence. Each of the boys was summoning his strength and self-control. They understood the peril of their position, but both were accustomed to the dangers that beset life in that wild locality. Although they made no protestations of fearlessness, each vowed to himself that he would not show the white feather, no matter what came.

They made their way out of the hut. The piece of ice upon which they were afloat was about seventy feet square. It came in contact with another and a larger mass. The force of the contact threw both boys down.

"Now, if there are many such performances as that, our floating palace may go to pieces," Clarence remarked quietly.

"I say, old fellow, do you suppose we can manage a raft? It's the only way out I can see. If this thing breaks up, we may be able to paddle or drift near the solid ice."

"But what'll we make it of?"

"There's nothing here but Tim's fish house. I don't know what he values it at, but we'll use it. I think our fathers will be willing to pay the bill."

"Of course The house will be lost, anyway. If only Tim would get down here before dark! There must be a boat somewhere about, and he could row out and take us off, if the ice along the shore would bear his weight."

"Did you ever know Tim to be on time? Now, about a raft. It will be easy to get the door off the hinges. Do you suppose there will be anything like tools in the house?"

They proceeded to look the little house over carefully. A hammer was found, also a dozen nails, but that was all.

"If there were only a saw and an ax, we could build a fair sort of a raft," was Clarence's verdict.

Already darkness was falling, its coming hastened by the overcast sky and the mist. The boys were three-quarters of a mile away from the shore. The wind had died away, and the great body of ice seemed to be nearly stationary.

"It's going to be as black as my hat tonight. Ah! Th! There's a drop of rain," and Carl turned his boyish face upward, to scan the overcast sky.

(To be concluded.)

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

Deaths.

Vanluvanee. — On March 19, 1914, near Chalfont, Pa., Wm. M. Vanluvanee, aged 60 years, 8 months and 21 days. Interment at Hillside cemetery on the 23rd. Services by his pastor, A. M. Fretz.

Rosenberger. — John L. Rosenberger, of Milford township, died at the home of his brother Alvin, near Milford Square, on Mar. 6, after a week's suffering with apoplexy, which had rendered him helpless and speechless, aged 70 years. His wife died four years ago and his four daughters in infancy. The funeral took place Mar. 12 from the residence of Alvin Rosenberger, followed by services and burial at the Flatland Mennonite church, Lower Richland, where he was a faithful member all his lifetime.

Fretz. — John Fretz, of Bedminster, Bucks county, died on Wednesday morning, March 18, aged 74 years, 6 months and 2 days. The funeral was held from the residence of his son, with interment at Deep Run Mennonite church. Rev. A. M. Fretz, the family's paster and nephew of the wife of the deceased conducted the services at the house; Rev. A. S. Shelly, of Bally, at the church.

Contributions.

For Publication.

From Rev. S. F. Sprunger, Berne, Ind., $5.

Gratefully acknowledged,

Mennonite Book Concern.

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From Susie Loewen, by Bro. J Balzer, Altona, Man., $5; Bro. Peter Zacharias, ditto, $3.

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Gratefully acknowledged,

C. H. Suckau.

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Editorial.

ROME REMAINS ALWAYS THE SAME.

The Catholic church boasts of this. We, who find in the past history of the Catholic church so much of which no Christian can be proud, can hardly believe that Rome is the same yet and that centuries have passed without having a softening, civilizing influence upon so large and influential a church.

Once in a while the spirit of the time shows its influence, as it lately did in the Modernist movement. A priest said to me: "Celibacy is against the Word of God and against nature, in ten years we will have shaken off the tyranny of the Jesuits and we will marry and have a happy family like you have." But the Modernists have been suppressed with a high hand. The above mentioned priest is suspended on account of ill health, and shares the fate of many thousand priests, who intended to assert their rights as free American citizens and rational Christians.

Thousands of priests in France have left the Catholic church and are earning a livelihood by doing any work they can find. They have formed a society for mutual help and encouragement.

How can we say that Rome is the same as it was 300 or 400 years ago, when it burned our forefathers at the stake, drowned them, drove them like wild beasts into the fastnesses of mountains and forests? Rome can not yet do the same in our country, because its power, mighty as it is, can not yet accomplish that much. But how long will it be, until it will be strong enough to do what it longs to do now?

Most of our daily papers are effectually muzzled by Rome. They are dominated by the Roman clergy and do not dare to say anything against Rome.

In the Philippine islands Rome rules. Lately hundreds of Bibles were burned by the Roman clergy. How many daily papers reported that act of intolerance and fanaticism? But we might say in this case the Catholic priest showed his superior wit, by outwitting the agents of the Bible society. The Bible society sold the Bibles and gave to each purchaser a free ticket to a show of Bible pictures; the Catholic priest arranged a show for which everyone had to bring a Bible, thus he obtained a goodly number of Bibles and burned them before the Catholic church. That this burning of the Bibles made so many buy Bibles, because they wanted to see what was in this dangerous book, was surely not intended by the Catholic priest.

A more serious incident happened to an American teacher, who taught a Sunday school class in his own church and was notified that as a teacher of the public schools he had to desist from teaching a Sunday school class. That is the liberty of a free American in the Philippine islands in our time, and this act of tyranny was justified and approved of by some American papers who are under the dominion and in the pay of Rome.

In this country the Catholics and Jews do their best to drive the Bible out of the public schools, and then the Catholic church fights against the godless schools. Papers who dare to oppose the aggression of Rome are constantly threatened.

A Catholic priest entered a denominational book store and demanded that they should take a book out of the window because it was against the Catholic church or he would do much damage to their trade. The manager asked the priest why they did not bring the author before a court for slander and proved the untruth of the statements given in the book. He refused to obey and left the book in the window.

America has to watch or it will fall under the dominion of Rome; for Rome has in this country 283,000 trained soldiers loyal to the pope and ready at any time to obey the orders of Rome.

v. d. S.

Correspondence.

Bethel College, March 28, 1914. For the Mennonite:—Rev. G. A. Linscheid of the Mennonite Mission at Busby Montana, and family recently spent several days visiting relatives and friends in this vicinity. Both Brother and Sister Linscheid were formerly students of Bethel, and on March 25 he addressed faculty and students at chapel, telling them about their work among the Cheyenne Indians.

With the advent of spring we see new signs of life and new beginnings on every hand. One of the new things on the campus is the cottage which Prof. D. H. Richert is having erected. It is also reported, that several other members of the faculty are busy studying house plans.

For several years Bethel students have been meeting students from other schools in debating contests. This year we have three such contests; our academy team will meet the team from Tabor Academy at Hillsboro. Our College department has two teams, one entertained the 'boys' from Cooper College (Sterling) last night, and the other team is getting ready for the debaters from McPherson College. Our whole school is very much interested in these debates.

Prof. Hirschler is very busy these days, getting the large chorus ready to sing Handel's "Messiah", on April 14. The St. Paul (Minn.) Symphony Orchestra will be in Newton at that time, and will play the accompaniments, and furnish the soloists. This is a rare privilege for the chorus of Bethel College, in fact, is seldom enjoyed by any chorus in the state.

It seems that changes in the personnel of our faculty are taking place every year. Prof. Langenwalter (now on leave of absence) has resigned, also have the Misses Yoder and Wirkler; Profs. Stump and Regier have been granted furloughs, the former because of poor health, and the latter in order that he may continue his studies. These have all been serving Bethel ably and faithfully and we will miss them. Others, who have been engaged for next year are Mr. J. H. Franzen, A.B., now superintendent of the Moundridge schools, Mr. Will F. Schroeder, now a senior at Carleton College, Minn., Mr. A. B. Schmidt, A.M., at present an instructor in the Oberlin Academy, and Mr. E. E. Leisy, who is a graduate student at Harvard this year. Other additions will no doubt be made before next September.

J. F. M.

Wadsworth, O., March 31, 1914. The gospel services, held in the Wadsworth Mennonite church, closed on the evening of March 25. They were conducted by Rev. Gottshall of Bluffton, Ohio. The meetings were well attended. On Sunday morning and evening the church was nearly filled. There were no responses to the invitations, but the seed sown did not all fall on stony ground. Some of the boys wept as they bid him goodby. Others said, upon being asked, how they could sit still after such preaching, they were afraid they could not live it."

In behalf of the congregation we thank Rev. Gottshall for the helpful messages and for the ten days stay among us.

W. B. Sch.

Altoona, Pa., March 31, 1914. Dear Readers of the Mennonite: Greeting in the Master's name. We want to thank our heavenly Father for His saving power during the two weeks' revivals at the mission. Bro. H. B. Miller was with us and conducted our meetings and there were six converts, two of them were Catholics. May God bless them and keep them and give them wisdom of His Word that they may always be abounding in the work of the Lord. On Sunday Bro. Miller went to Upper Poplar Run to labor for lost souls. May God bless him that he may be an instrument in the hands of God at that place. Bro. H. B. Snider is continuing the meetings this week. Sunday we held communion at this place, also observed washing the saints' feet. All the members were present but two. Bro. Jacob Snider was with us on Saturday and Sunday and preached to us. On Saturday we held our Bible conference at this place. We had a lively time, everybody came filled with the Spirit. It has been a blessed time this last week or two. It has been food for our souls. We feel that God has strength to fit us more for His work and for the battles of life. Our Sunday school is growing. Last Sunday there were about 40 present. There are some people who are trying to injure our work but they are not making much headway. The Apostle Paul says: "If God is for us, who can be against us?" We are leaving God take care of it. We pray that God will forgive them and we will forgive them also. When Jesus sent His disciples out He told them: "Go ye into all the world and preach the gospel to every creature"; this is one of His commandments, so He said: If we were for Him, we were to keep His commandments. Let us keep separated from the world and walk close to God that we can win souls for Jesus for it seems that the time is close, we may hear Gabriel sound his trumpet any time. God's Word tells us that there is to be a time when the people will be crying: Peace, peace! when there is no peace. It seems that time is here now. There is an uproar all over the world; it seems the people are running to and fro trying to get satisfaction but finding none. We ask an interest in the prayers of all the readers of this paper that we all may be able, by the grace of God, to point them to Christ and believe the words that He spoke in Matt. 11:28-30: "Come unto Me all ye that labor and are heavy laden, I will give you rest."

L. L. S.

Reedley, Cal., March 30, 1914. Dear Editor and Readers of the Mennonite:—Since I was chosen correspondent for the Mennonite at our annual church meeting now the second year, and since the first quarter has already passed and no sign of life yet appeared in the Mennonite from Reedley, I realize, as never before, to do my duty, I must go to work. Winter and spring are past for California and we are looking forward for the ideal summer days full of glorious sunshine to ripen our fruits. We also look forward and long for the date to dedicate our new church which is now so far completed except the placing of benches which have not yet arrived. Although we have used the new appartments to accommodate our Sunday school classes for nearly two months and certainly appreciate them very much. We are glad to state our Sunday school attendance has been very regular the past quarter of 225 at general attendance and with the present force of teachers and officers we can certainly hope for a good Sunday school attendance through the year. Our church and Sunday school has grown steadily ever since organized and the past year it became necessary to build an addition to accommodate the different classes in Sunday school. Our Pastor Rev. H. J. Krehbiel gives catechetical instruction to a class of 13, to be baptized on Easter Day. Besides serving our church in Reedley Rev. Krehbiel preaches at Woodlake once or twice a month. The past winter has been very mild with plenty of rain and no heavy frosts, no damage done to oranges and lemons. The orange crop was a heavy crop this year and the golden fruit was seen hanging on the trees all winter till up to the present time and are tender and sweet to taste. California is in some parts a great flower garden. The hills and valleys are covered with wild flowers of which poppies are the most favorite; thousands of acres north of Fresno are merely covered with wild flowers, also thousands of acres in wheat, oats and barley, standing from 6 inches to 2 feet high, also alfalfa of which the first crop is ready to cut as soon as the weather is permanent to dry. By all appearances hay will be cheap. Some offers are $3 per ton for first cutting; last year the price was $12 per ton for first crop. With the rains we had here lately and the abundance of snow in the mountains and the promise of God to lead and protect us, we look for a blessed year and an abundance of all things.

M. J. W.

Editorial.

The time for the meeting of our General Conference in Meno, Oklahoma, is rapidly approaching and the congregations should begin to make plans for being represented at that gathering. The place of meeting is located in a community where many Mennonites have been locating and, while somewhat out of the ordinary line of travel, it is in a Mennonite center. The brethren there have undoubtedly been making preparations for the event during the past three years and will appreciate a large attendance. As our General Conferences come and go we are beginning to realize more and more that they have an important bearing upon the social life of our people. Within the lifetime of some of our older brethren there was a time when those in one state knew nothing whatever of the existence of those in another state. Today such a gathering calls together brethren in the faith from the Atlantic to the Pacific and from the Northland to the Southland. Friendships are made that we come to regard as among the dearest of our ties. With the development of modern facilities for travel, friends and families are sometimes scattered from one end of the country to the other so that a gathering of such proportions as a general conference offers opportunities for greeting relatives as well as friends who live with the width of many states between them. But our conference is more than a mere meeting with friends and relatives in the faith for a short time. The affairs of the church are growing in importance as the years roll by, and the work of the conference consequently has become a far-reaching one. The two matters which were foremost in our earliest conferences remain the chief interests today, namely, missions and education. It was at a tremendous sacrifice that the Wadsworth school and the first mission station were opened. Large as our missionary and school interests have become, the sacrifices in keeping them going today are scarcely to be compared to what the pioneers of our Conference did in the beginning. It remains for our next conference to broaden both its missionary and educational activities. In the former case we, as a people, do not want to be behind our fellow Christians of other denominations in the effort to bring salvation to the heathen and the godless, in the latter we must realize that if we fall behind in the culture that goes with a proper Christian education our influence and standing as a church and possibly our existence will be in danger.

EVANGELISTIC METHODS

How far can our people be expected to support the use of evangelistic methods?

If there is a difference between evangelistic efforts or evangelism and other forms of work in the gospel ministry, it is needful in order to consider this subject, that we first of all get at a clear understanding of what the term means. The Greek word of which evangelism is the English form, Evangelium, the German, means a glad message, good tidings — the equivalent of the Anglo-Saxon word, Gospel. The Christian evangel is that which the prophet saw when he said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." G. Campbell Morgan in his treatise on this subject says: "It is good news to such as need it. It comes to a man in darkness and brings him light. It comes to a man in bondage and announces the way of escape. It comes to a man under the sentence of death and tells him the sentence has been remitted."

Taking this for our definition of the evangelic message, the term evangelist will designate the messenger who brings this message to those in need of it; and evangelistic preaching is such preaching as aims to press home to the hearts of the hearers this message of hope and joy. One expression in the last sentence in particular indicates the distinguishing mark of evangelistic preaching, viz., the expression "to press home". Much preaching, owing sometimes to the contents of the sermon and often largely to the disposition of the preacher, is addressed to the head more than to the heart. As someone has said, there is a big difference between preaching before an audience and preaching to the audience. This difference arises out of the attitude of the preacher rather than out of his subject. In the one case the speaker probably is mainly concerned for the logical development of his theme and the finished rhetoric of its expression. As for the audience in this case, they are expected to admire and be pleased and incidentally get such good out of it as they may. In the other case the primary concern is for the hearers that the message may somehow touch the spot of their need and meet with a response.

As the teacher is really teaching only then when he causes his pupil to know and is not satisfied until he receives the response that shows that he has succeeded, so the evangelistic preacher knows he has not succeeded unless the message has gripped the understanding and touched the heart, bringing the individual into the valley of decision as to the attitude he will take regarding the truth thus impressed.

The value of all preaching lies in the results it produces in the soul-attitude and the experience and the life-activity of the hearers. Impression that does not lead to decision is like seed fallen on the wayside and snatched away. Decisions hastily and superficially reached are apt to wilt in the heat of trial or be choked by the thorns of the old nature not properly dealth with. These failures emphasize the necessity of looking for better results. This the preacher constrained by the love of Christ does. He seeks to drive home his message so that it may take root in soil prepared by the Holy Spirit for its reception.

What then are evangelistic methods? The nearest answer to this question is that they are methods employed by evangelists. But what methods do evangelists use and how do these differ from methods not properly called evangelistic? Does the work of an evangelist (II Tim. 4:5) essentially require the use of peculiar methods? If so, then why, in the light of what we said above, should any one fail to approve such use?

Evangelistic preaching, as we have seen above, may differ from other preaching in the prominence and emphasis given to matters essential to salvation, but also in the directness of the appeal made to the minds and hearts of those addressed. Disapproval of or lack of sympathy with such emphasis and searching directness in pressing home the gospel message is not hinted in the question assigned to me. The methods whose claim upon our approval and support is called in question have to do with what follows the giving of the message—that part of the evangelist's work which corresponds to the teacher's tests to see whether his pupils have grasped the subject he has tried to teach. In each case, both of the teacher and of the preacher, all do not employ the same methods. Different evangelists have different ways for "drawing the net," as it is called.

Some of these would naturally appeal more to our people than others.

Sometimes methods are used in which there is a large element of the sensational, the spectacular, and what to an onlooker seems superficial. These objectionable characteristics, especially the one last mentioned, may be more apparent than real, and decisions thus reached often go deeper than one thinks. Nevertheless even apparent weakness in any method should lead us to avoid it and seek a better one. It surely should be possible to do that which is so desirable in ways that can commend themselves to the approval of all sincere seekers after souls. But it must also be borne in mind that fishers of men as well as catchers of fish can succeed best by the use of various methods according to the kind of fish they are after, and that the actual landing of the fish should go far in disarming criticism of the peculiar and perhaps unconventional way the individual fisher may have of casting his line or drawing his net. Again we should say that in seeking to learn from the successful work of others it is the spirit rather than the form or method that we should aim to immitate. Because an eccentric wheel works well in its place is no reason why other wheels should be like it in form.

There are those, and in many of our congregations they are all too numerous, who do not favor any kind of personal public appeal for immediate decision. Where in the minds of any such the objection is held against the publicity feature, we would say, let such be sure that they fail not also in following up the faithful preaching of the word by personal work with souls in private. If it is the idea of immediateness that is disapproved, let it not be forgotten that the Savior often insisted on immediate decision, and that many a good impression is lost by not being acted on at once. It is one of the enemy's most effective tricks to get persons to put off taking a decisive step until he can dissipate the thought and dull the impression. It is thus that people become hardened to the appeal of the gospel. Let us beware lest through fear of what we may consider improper methods the devil trick us into doing nothing effectively for some soul whom we might win for a life in Christ. In every sermon that is preached there should be the clear note of the evangel and the urgent appeal for decision; for it may be the last opportunity for some soul present.

In conclusion I would say that I consider there is every reason why our people should support with their prayers and their cooperation every sincere and proper effort for bringing, on the one hand, every professing Christian out into a more definite experience and service — the life more abundant—and on the other hand for the rescuing of the yet unsaved in our midst from their downward way of eternal loss to a happy life in Christ and the inheritance that fadeth not away.

A .S. Shelly.

NOTES ON THE C. E. TOPIC

April 19.

The Consecration of Time.

Eccl. 3:1-8.

(Sabbath Observance Meeting.)

Time is God's golden gift to every one. We may not be born fortunately possessed of riches or talents: We may not have many great or influential connections, but when one learns properly how to invest his time all these things may be gained. We pity the one so foolish as to waste his possessions in a way that nothing but loss and misery comes of them, the waste of time, one's golden possession, brings more regret and loss in the end than even the waste of gold and goods. The waste of talents sends many a promising youth in want and misery to his grave, but the proper use of time enables as many, who are not particularly brilliant, to acquire abilities that may make them a power for good and right.

In making investments, two things must be taken into consideration, first, Are they safe? and second, Are they profitable. How may time safely be invested? It must so be used that it will not lead us into ruin, into bad associations, or into evil habits. It must be so used so that when the time of lessened power comes, as it surely will, we may draw upon that which we earlier laid aside toward the rainy day. How may time be most profitably spent? Surely, not in the acquiring of worldy things, because they do not endure, but in the laying up the treasures in heaven to which Jesus has reference when He says, "Lay up for yourselves treasures in heaven."

Time, like every other human possession, is only entrusted to us as stewards. We are to use it for our Lord and the time certainly will come when we must give an account of our stewardship. If we were always to bear this in mind we would not so frequently throw it away in foolish and unprofitable if not evil things. Time, like talents, brings a good return for its investment. How will our Lord be satisfied with our investments.

God, in setting aside the Sabbath day has especially consecrated it. He did this for man's blessings and both God-fearing and godless must confess that without the blessing of a Sabbath day man's troubles would be manifold increased. On this Sabbath day the only way we can consecrate it to the One who has consecrated it to us is by devoting it to worship. It is man's particular right to worship God at all times and the one who is most faithful in his worship at other times is sure to be especially so on the Lord's day. God rested on the Sabbath day. It was one of the things done in heaven. When we make the Sabbath day a day of rest, we are endeavoring to do as is done in heaven and are contributing our part to that part of the Lord's prayer which says, "Thy will be done in earth as it is in heaven."

There is a physical advantage in properly consecrating the Sabbath day to the Lord. We need a period of recreation or complete change. Those who observe one day in seven as a day of rest are healthier, better satisfied with their condition and in a better condition to accomplish more than those who do not avail themselves of this opportunity. When one follows pleasure, or otherwise breaks the Sabbath, that one is acting very selfishly because our very pleasures and occupations are sure to be the means of depriving others of their right to the Sabbath. For example, as long as people will insist upon using the railroads or upon going to places of amusements, that long will the employees who run these things be robbed of their Sunday.

NOTES ON THE SUNDAY SCHOOL LESSON

April 19.

The Cost of Discipleship.

Luke 14:25-35.

Golden Text—Matt. 16:25.

It might at first seem a good sign when multitudes were with Jesus. But their motives must be taken into consideration. Some followed Him out of mere curiosity, others followed Him because the crowd went that way, others followed Him because of the loaves and fishes, they saw a personal benefit in doing so. There were others, again, in the multitude who were there to spy Him, they followed Him to make trouble. Needless to say, none of these were true followers. There were true followers there, but they were few in number, and followed Him at a great sacrifice. Jesus saw that in the great number there were many who did not realize the responsibilities involved in true discipleship, He therefore sets down the conditions. These conditions were a notice to the frivolous that they could hope for no part in Him unless they realized the seriousness involved in taking a stand for Him. All who would be His disciples must be so with all the earnestness they can command.

First of all, Jesus insists that the strongest ties, those which bind us to our kin, if they keep us from Him, must be broken. This seems hard, but it is no easy thing to be His disciple. If parents and friends would keep one from Jesus, they do that one the greatest possible wrong—they doom his soul, and even parents and dear ones, if they would be so cruel as to doom the souls of their dear ones eternally, must, for the sake of one's salvation be given up. Ordinarily this is not always the case. Most parents and friends realize that their relation to their dear ones is infinitely bettered when these give themselves to Jesus. The sacrifice, however, is often demanded, for example, in missionary countries.

The next condition that Jesus lays down for the disciple is a consideration of the cost. It costs everything to be a disciple; it cost Him everything, too, to become our Master, the condition therefore is not an unreasonable one. The bearing of the cross is an absolute necessity. The cross meant shame, the greatest shame, it meant suffering such as nothing else could produce and it meant death. One who is unwilling to be hated and despised, to endure pain even unto death for Jesus' sake can in no way expect to be numbered with his own. Those who think they can be His disciples and escape the cross, deceive themselves and make sport of His suffering and sacrifice. The examples of the builder who would undertake a structure beyond the possibility of his ability, and the king who would rush into war without considering his resources illustrate the foolhardiness of attempting things without thinking of the cost, and in spiritual things one must also be brought to a realization that spiritual ends are only accomplished at a great cost.

The true disciple is like good salt and possesses the qualities needed in true discipleship. One who does not take the cross, forsake all and willingly pay the price of discipleship is like the salt which has lost its savor; he is utterly useless and injurious besides.

In this regard we must use our natural faculties, our ears, which God has given to us for hearing, particularly for hearing what our Lord reveals to us.

News of the Week.

TWELVE RESERVE BANK CITIES NAMED

New York, Boston, Philadelphia, Cleveland, Richmond, Atlanta, Chicago, St. Louis, Minneapolis, Dallas, Kansas City, Frisco.

Washington, April 3. — The organization committee created by the federal reserve act announced last night that it had divided the country into twelve federal reserve districts.

The federal reserve banks—one for each district — will be established at Boston, New York, Philadelphia, Cleveland, Richmond, Va.; Atlanta, Chicago, St. Louis, Minneapolis, Kansas City, Dallas and San Francisco.

Indiana is divided between the Seventh and Eighth reserve district.

The Different Districts.

The detailed division of the country into districts is as follows:

District 1—The New England states, with the city of Boston as the location of the federal reserve bank. The aggregate capital stock of the 446 national banks belonging to this district is about $160,000,000, and the capital stock of the regional bank at Boston must be 6 per cent of this amount, or $9,931,740.

District 2—The state of New York, with New York City as the location of the federal reserve bank. This district contains 478 national banks. The capital stock of these banks amounts to over $300,000,000 and their regional bank in New York City must be capitalized at $20,607,000.

District 3—The states of New Jersey and Delaware and about two-thirds of Pennsylvania. This district contains 800 national banks who join the regional system, with $210,000,000 capital. Regional bank capital $13,000,000, at Philadelphia.

District 4—The state of Ohio and all that part of Pennsylvania lying west of District 3, a few northern counties of West Virginia and the eastern part of Kentucky. 724 banks, nearly $200,000,000; regional hank at Cleveland, capital $11,621,535.

District 5—The District of Columbia and the states of Maryland, Virginia, North Carolina, South Carolina, nearly all of West Virginia; 475 banks, capital, $105,000,000; regional hank at Richmond, Virginia, $6,500,000.

District 6 — The states of Alabama, Georgia and Florida; eastern part of Tennessee, southern part of Mississippi, and a small portion of Louisiana, including the city of New Orleans. 372 hanks; capital about $80,000,000; regional bank at Atlanta, Georgia, capital $4,700,000.

District 7—The state of Iowa, all but the southern portion of Indiana and Illinois; lower Michigan and southern Wisconsin. 984 banks, about $212,00,000 capital; regional bank at Chieago, with $12,664,000 capital. (Indianapolis, Terre Haute and Richmond belong to this district, but Evansville to St. Louis.)

District 8—Southern portion of Indiana and Illinois, western part of Kentucky and Tennessee, northern part of Mississippi, the state of Arkansas, all but western edge of Missouri. 434 banks, about $103,000,000 capital; regional hank at St. Louis, $6,219,000.

District 9—The states of Montana, North and South Dakota, Minnesota, north part of Wisconsin and Michigan. 687 hanks, about $80,000,000 capital; regional bank at Minneapolis, with $4,702,864 capital.

District 10 — The states of Kansas, Nebraska, Colorado and Wyoming; western edge of Missouri, northern part of Oklahoma and New Mexico. 835 banks. Capital about $95,000,000; regional bank at Kansas City with $5,594,916 capital.

District 11 — Texas, Louisiana except New Orleans) southern part of Oklahoma and New Mexico, and southeastern part of Arizona. 726 banks, about $96,000,000 capital, regional hank at Dallas, Texas, with $5,624,091 capital.

District 12 — The states of California, Washington, Oregon, Idaho, Nevada and Utah, and most of Arizona. 514 banks, capital about $135,000,000. Regional bank at San Francisco, with $8,115,524 capital.

VILLA IS VICTOR IN SIX-DAY FIGHT

Washington, April 3. — The capture of Torreon from the Federals by General Francisco Villa and his Constitutionalist forces was officially reported to the state department late today by George C. Carothers, special consular agent, who accompanied Villa to Torreon. Carothers also reported that the Federals abandoned all their dead and wounded and fled from Torreon last night, presumably southward.

Torreon, Mexico, April 3. — (Via Gomez Palacio.) — Torreon, strewn with the dead and wounded of a six-day battle, was occupied by the rebels last night on the heels of a fleeing Federal army. In all the fighting, no foreigner was killed or injured. The taking of Torreon marks the climax of the first campaign of the revolution to oust General Huerta from Mexico City. It gives the Constitutionalists virtual control over the whole northern tier of Mexican states.

VILLA ON HEELS OF FLEEING FEDERALS

Chihuahua, Mexico, April 4.—General Francisco Villa has left Torreon at the head of a large body of troops, for San Pedro de Las Colonias, to join General Rosalio Hernandez in an attack on the fleeing forces of General Refugio Velasco, intrenched in the hills, according to a message received today at the cuartel general. Velasco is completely surrounded, says the dispatch, and Hernandez reported that he could capture him, but Villa evidently wants to make the capture a certainty.

Burning Bodies at Torreon.

Torreon, Mexico, April 4.—(Via El Paso, Tex., April 4). — This city, from which General Refugio Velasco and most of the uninjured of his command fled yesterday, was occupied by the rebels in force today and the work of burning the bodies of the dead, clearing away the wreckage of shell-tattered abode walls, street barricades and barbed wire entanglements was begun. General Villa is following the defeated Federals.

LETS UP ON RETRENCHMENT.

San Bernardino, Cal., April 3.—The Santa Fe Railroad Company put into effect an order today ending retrenchment measures in the shops and increasing the working time of one thousand mechanics 25 per cent. over the schedule maintained since the first of the year.

MRS. LILLIAN STEVENS, HEAD OF W. C. T. U., DEAD

Portland, Me., April 6. — Mrs. Lillian M. N. Stevens, president of the National Woman's Christian Temperance Union, died here early today. She had been ill for several weeks with kidney trouble.

Mrs. Stevens, who was born in Dover, Me., seventy years ago, continued to the last the temperance work to which she had devoted most of her life. Her mind remained clear and late last week she was able to dictate correspondence in connection with the duties of her office, which she had held since 1898. With her when the end came were her husband, Michael Stevens, her daughter, Mrs. Gertrude S. Leavitt, of this city, and Miss Rnna Gordon, of Evanston, Ill., vice-president of the national W. C. T. U.

Mrs. Stevens seemed to gain strength and was greatly cheered last night by the news that Secretary Daniels had issued a sweeping order for prohibition in the navy. "It is splendid; another step toward nationwide prohibition for which we are so earnestly working," she said when news of the order was brought to her bedside by her nurse.

NINE MEN KILLED IN EXPLOSION AT MEMPHIS

Memphis, April 6. — Nine men were killed here today when they were caught in a gas explosion in caisson No. 5 of the new Harahan bridge, under construction across the Mississippi river. The men, all of whom were white, had just gone to work, relieving a shift composed of ten negroes.

The caisson is near the Arkansas shore and is ninety feet deep. Up to late this afternoon only two bodies had been recovered. It would be necessary, it was said, to get divers' suits before men could he sent into the tube for the other bodies.

THIRTY-EIGHT AVIATORS KILLED IN THREE MONTHS

Washington, April 6. — Death levied a heavy toll on the aviators of the world for the first three months of this year, according to records kept here. Between January 1 April 1, thirty-eight men in all parts of the world lost their lives through the uncertainty of air currents or the failure of their flying machines. The United States, with five filled, stands fourth on the list, which France heads with ten dead. Germany lost eight in the same period. Great Britain seven, Turkey three and Chile, Spain, Argentina, Switzerland and Italy one each.

WEALTHY LUMBERMAN DEAD

Pasadena, Cal., April 4.—Frederick Weyerhaeuser, the multi-millionaire lumberman of St. Paul, Minn., died here today. Mr. Weyerhaeuscr was eighty years old.

Frederick Weyerhaeuser belonged to the class of capable and thrifty Germans who, coming to the United States with native equipment for success in business, sometimes achieve it in great degree. Born in an obscure little town in Germany, in 1834, he came to this country at the age of eighteen, without a friend or acquaintance, and with no capital but his head and hands, yet he became a captain of industry and a multi-millionaire.

After spending four years working as a farm hand in Pennsylvania, he went to Illinois in 1856 and found employment with a firm engaged in the logging and lumber business of which he understood the details and where he became an employer and operator. His early life had been passed in a country where the forests were protected instead of slaughtered and he discovered, that under American methods forest lands and lumber must greatly increase in value before many years. Impressed with this idea, in 1891 he went to St. Paul, Minn., where he organized the Weyerhaeuser Timber Company, and laid the foundations of a business which was to make him known as the lumber king of the northwest.

DEMONTRATION IN LONDON.

London, April 4. — The widely heralded "rally" of Unionists to protest against any coercion ofUlster brought an enormous concourse of people to Hyde park from all points of the compass today. Twenty-two processions with bands playing and banners flying converged on the central open space of London from as many different localities and mobilized around fourteen platforms.

The authorities had issued orders that suffragettes should not be permitted to take advantage of the Ulster demonstration to gather in Hyde park, but despite the precautions taken, the women vied with the Unionists in pleading for their cause. Three of them were arrested.

All the Unionist meetings were addressed hy peers and members of parliament, who never before had competed with the orators of various creeds and theories, who customarily occupy the open air platforms.

PRINCE WILLIAM TO TAKE FIELD AGAINST GREEKS

Durazzo, Albania, April 4.—Prince William, the new ruler of Albania, today announced his intention of taking the field and leading the Albania troops against Greek insurgents who have taken the town of Koritza. Dispatches last night reported that the town had been captured and partly destroyed. A general mobilization of the Albanian forces was ordered today.

The "insurgents" are Greeks, who have risen in opposition to the decision of the European powers that Koritza must belong to Albania. Reports are current that the insurgents are in the pay of the Greek authorities.

SOUTHERN CROSS, WITH 170 MEN, MAY BE LOST

St. Johns, Newfoundland, April 3.—There was growing apprehension today that the sealing steamer Southern Cross went down with all on board during the blizzard off Cape Race Tuesday. She carried a crew of 170 men, and was heavily loaded with 17,000 sealskins, trophies of a hunt recently concluded in the Gulf of St. Lawrence.

Hope for the safety of the vessel, based on a dispatch from Sydney, Nova Scotia, which stated that a wireless message had been received there reporting the arrival of the Southern Cross, was dissipated before noon, when the government, after several hours' inquiry, declared the Sydney report untrue.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, APRIL 16, 1914. No. 16.

THE SPLENDOR OF LILIES.

By Margaret E. Sangster.

Oh, rare as the splendor of lilies,
And sweet as the violets' breath,
Comes the jubilant morning of Easter,
The triumph of life over death;
And fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin-soft petals
To carpet a path for our King.

In the countless green blades of the meadow,
The sheen of the daffodils' gold,
In the tremulous blue on the mountains,
The opaline mist on the wold,
In the tinkle of brooks through the pasture,
The river's strong sweep to the sea,
Are signs of the day that is hasting
In gladness to you and to me.

Oh, dawn in thy splendor of lilies,
Thy fluttering violet breath,
Oh, jubilant morning of Easter,
Thou triumph of life over death!
Then fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin-soft petals
To carpet a path for our King.

CHANGE OF ADDRESS.

Having accepted the call of Menno and Ruff-Warden churches for one year, our address will be Odessa, Wash., instead of Monroe, Wash., as heretofore. D. D. King.

NEWS AND COMMENTS

Thinks it Degrading to Allow Execution of Slayers.

Oklahoma City, April 6.—With the commutation of the death sentence of Newton Henry, the negro who was sentenced to die today for killing Charles Lucas, another negro at Oklahoma City three years ago, to imprisonment in the penitentiary for life, Governor Lee Cruce has issued a statement defending his refusal to permit the death penalty to be invoked during his term of office. He says:

"Whereas, it is against the ethics and Christian teachings of higher civilization to inflict the death penalty; whereas, such punishment tends to degrade and debase the citizenship which practices it; whereas, its infliction is but a yielding to all the baser passions and prejudices of the savage instinct of man; and, whereas, the Teacher of all teachers and Judge of all judges has given His command, 'Thou shalt not kill,' and enjoins it upon His people whether individually or collectively now therefore, in the interest of higher civilization I did commute the sentence of Newton Henry from death to life imprisonment."

Preaching services were held every night except Saturday during Passion week, followed with communion services on Easter Sunday. Rev. W. S. Gottshall, pastor of the church at Bluffton, Ohio, preaches Tuesday and Wednesday evenings.

—Trenton Church Messenger.

Rev. N. B. Grubb of Philadelphia, Pa., has been appointed a member of the Peace and Arbitration Commission made possible by the money of Andrew Carnegie.

Matthias Pennypacker, who was a minister of the Mennonite congregation in Phoenixville, Pa., was the great-grandfather of ex-Governor Pennypacker of Pennsylvania. The governor has written a history of the settlement of Germantown of 1683 and claims to have more Mennonite books than any other individual in this country.

Fifty years ago the Mennonites in America knew little of missionary work among the heathen, and did practically nothing to bring the gospel into the dark countries of the world. Today the missionary cause is earnestly carried on by the different branches of the church. At this time there is a Mennonite missionary in the foreign field for every thousand members in the home church.

Rev. Menno Niswander, of Nampa, Idaho, has accepted the call to the Pulaski, Iowa, church, to succeed Rev. W. W. Miller, whose seventeen years successful pastorate was severed, to accept the call to the superintendency of the Mennonite Mission lately established in Chicago, by theHome Mission Board of the General Conference.

Passion week, April 5 to 12, was observed by holding a series of special gospel services. On the evening of the 8th the story of Calvary was rendered by the choir. Good Friday evening the pastor administered baptism and received new members into the congregation. Easter Sunday the communion of the Lord's Supper was observed, both morning and evening.—Phila. Weekly Bulletin.

Mr. Andrew S. Bechtel, on Mar. 29, in the evening supplied the pulpit in the Zion Mennonite church at Souderton in the absence of the pastor, Rev. Schantz.

CHICAGO MISSION

Some time ago I mentioned concerning a Mr. James Hicks, a recent convert in the "Lucky Baldwin" Mission on North Wells street, a rescue mission of somewhat the same type as ours. He comes regularly to our mission every Saturday night, and gives us the message of the evening which is always very helpful to believer and unbeliever. Looking into his smiling face, always beaming with the very light of heaven, we are forcibly reminded of the fact that the days of miracles are not over. He never had the advantage of one day's schooling in his life, which puts him to a very great disadvantage in the presentation to the world of the Christ who saved him and whom he dearly loves. His home, like many others, was that of a drunkard's home, with all the misery and woe that naturally goes with it. He was often induced by his father to drink when but a child, just to see his funny capers when under the influence of strong drink. While his father was serving a term of years in a state prison, for an offense against his country and countrymen, the son left home, young and tender in years to walk in the footsteps of his father. He entered into a life of sin of the deepest dye. He had a great desire for money, and was determined to get it at any cost. He refrained largely from the use of liquor in order that he might always have full control of his money-getting faculties. In this he was wiser than many of the children of light. He went on in his downward, hellward career, from bad to worse, until he became an expert booze-maker, lock-picker, safe-cracker, gambler, thief, robber and murderer, almost without a parallel in the history of one so young; but to use an old adage, "There is never a lane so long but that it has a turn." And so there was a turn in the life of this young man. To use his own words, he said, "I put a nickel into the telephone slot once too often"; which led him into the arms of two as large policemen as walk the streets of Chicago. He served his sentence a bitter pill, "that many should serve who never will." He praises God for it all now. Immediately after his release from prison he found his way to this mission on Wells street, as much of an outlaw in spirit as ever; he was only looking for a change of clothing that he might appear better; but while in the mission something, he knew not what, held him there; he started to go out several times but as often would return, and finally taking off his coat he decided to remain. While listening to the evening message and to the testimonies of saved men who had once been down like he, he cried out from the depth of his soul, "O Lord, have mercy on me, a sinner, and save me for Jesus' sake." From that very moment he was a changed man; and ever since is determined to know nothing but Jesus Christ and Him crucified. He is no longer an expert gambler, but is an expert testifier to the cleansing power of the blood, that makes whiter than snow; he was reunited with his wife and child. His wife, together with him, often stands up in the mission and testifies for her Savior that gave back her husband to her, enabling them to thus set up a home, one of the happiest in all Chicago.

Bro. Hicks is being greatly used of God in the winning of precious souls to Him. This is a fair sample of the kind of work that is being done by the various rescue missions throughout the city. I deem it a very great privilege to have ever had a hand in the or-

ganization and the superintendency of such a beacon light; if only for a short time. May we not be too desirous for numerical results. I think any life will have been worth while, and any mission worth all that it may have cost, if willing to spend and be spent for one immortal soul. May God help us individually and congregationally to lay our all upon the altar, and go on with passions born from above, sowing the gospel seed, and sowing our own lives made usable through the cleansing, whitening, purging power of the New Testament blood, leaving the results absolutely with Him who alone can give the increase. "What's that to thee, follow thou Me," are the words which should ever ring in our lives until we can say in spirit and in truth." It is God's hand that leadeth me."

Yours for service,

W. W. Miller.

727 West 63rd St., Chicago.

THE INTERNATIONAL PROPHETIC CONFERENCE.

This conference was held in the Moody Church in Chicago, Ill., Feb. 24-27, 1914. The purpose of the conference as given by those who arranged for it was, "To give another testimony to the world to the doctrine of the premillennial coming of Christ." It was not for fanatics to ventilate their speculations, to fix dates, or to mark out a detailed program for the future; but to study neglected Bible truths; to warn against present day apostasy; to awaken slumbering Christians; to present the most majestic motive for world-wide evangelism; to call attention to the doctrine of the last things as a bulwark against the skepticism of modern theology and to bring into closer fellowship all those who love His appearing."

This conference was largely attended. There were 568 delegates and more than 2,000 people attended many of the day sessions, and at the evening services overflow meetings were held to accommodate those who came. Among the speakers were the following: R. W. Russel, D.D., C. I. Scofield, D.D., R. A. Torrey, D.D., F. W. Sneed, D.D., Chas. G. Trumbull, Editor of Sunday School Times, F. E. Howitt, M.A., F. C. Ottman, D.D., L. W. Munhall, D.D., A. C. Gaebelein, Editor of "Our Hope" magazine, W. B. Riley, D.D., Prof. Grant Stroh.

God was there blessing His Word and His people, a blessed spirit of unity and fellowship prevailed. The singing was uplifting. The speakers inspired us with their messages and an unusual spirit of prayer was manifest throughout the day. If the post-millennialists have held such conferences we have not heard of it. If they have anything more inspiring when they do have one we should like to be there. We believe it would profit us as preachers if we would study the subject of the coming of Christ more. Dr. Munhall said, "To preach the second coming of Christ and hold that truth before the people that He may come at any time will cure worldly, theatre-going, dancing, card-playing church members quicker than anything else."

Dr. Torrey preached in the evening on "The Lord's Coming a Motive for personal holiness." This was a great sermon. He gave two simple rules of conduct which constitutes readiness on the part of the believer for the coming of Christ. (1) Don't do anything you would be ashamed to have Jesus find you doing. (2) Never go where you don't want to be found when Jesus comes.

The session closed by a spirited talk by Dean Gray, of Moody Institute, on the subject of Consecration, based on Rom. 12:1-2.

A book containing a full report of all addreses, etc., of this conference will be published soon and can be had for sixty cents in paper binding and one dollar in cloth binding, by addressing the Moody Bible Institute, Chicago, Ill.

—H. E. Williamson, in "Evang. Messenger".

Naperville, Ill.

IN WHAT WAY CAN THE SUNDAY SCHOOL BEST PROMOTE THE TEMPERANCE CAUSE?

(Position Officers, Teachers and Workers Should Take in Regard This Matter.)

(Published at the request of the M. D. S. S. Convention.)

Take the Anti-Saloon League Year Book of 1913 to hand, glance over the maps printed in black and white, and you will find that the saloons are abolished in the greater area and this was done by the persistent work of the Anti-Saloon League, where preachers, teachers and Sunday school workers always should have a helping hand in it.

If every teacher and Sunday school worker would quit using alcoholic drinks as a beverage and would vote and work against those evils, speak against it every time they have a temperance lesson we would soon get rid of the saloon.

I believe the old saying is right, where it says, that the saloon would abolish the church if it could and the church could abolish the saloon if it would.

There are too many wet preachers and teachers in our country. Everytime when they have a temperance lesson, they have some things mighty hard to swallow and they commence to sulk and they think it is a dry lesson, hard to understand.

They will say, "Is it right to abolish all the saloons because there are a few bad ones? This question reminds us of the bald-headed man in the restaurant; his polished head was literally covered with flies. An onlooker wondered how he stood it. Finally a horse-fly lighted on top of his head and got busy. The patient man looked serious, laid down his fork and swept the carnal deck with the remark, for that you can all go. The difference between a good and a bad saloon is about the same as there is between a horse-fly and a house-fly, they are both a nuisance, breeders of disease and filth. The bad saloon is the evolution of the so-called good saloon just as the sot is the evolution of the moderate drinker.

Let the saloon have its own way and you will soon find the saloon open 24 hours a day, 7 days a week and 365 days in a year; they will soon have a house of ill fame on top and a gambling den in the rear.

And I tell you, if we stand still in regard to this matter the other party won't stand still.

At a meeting of the State Liquor Dealers at Wirthwein Hall, Columbus, Ohio, one of the delegates in the course of a speech, on "How to build up the saloon business," gave the following. He said, "The success of their business depends largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty.

"The open field for the creation of appetite is among the boys. After men are grown and their habits are formed they rarely ever change in this regard;" and he made the suggestion that nickels expended in treats to the boys now will return in dollars to you after the appetite is formed.

The same thing is true in regard to the cigarette evil. In our large cities you will find groups of young boys and girls from 11 to 16 years smoking cigarettes simply because somebody is throwing them out by the wholesale as samples. They will become fit subjects for the drink evil or any other evil. The hosts of hell are always busy for the dollars there are in it.

What position should officers and teachers take in regard to this matter?

If you want to be a worker for God and against the evil forces, it is necessary to abstain from those evils yourself.

How can a preacher or Sunday school worker, with a cigar in his mouth go to those young boys and girls and talk to them about the evil effects of cigarettes? They will tell him to shut up or, to sweep in front of his own door. The same is true in regard to the drink evil.

Not long ago a Sunday school teacher made the remark that we shall be temperate in all things, also in tobacco and in drinking liquor. If you read I Cor. 9:25, where it says, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." does not mean that we should be temperate in bad habits.

The German translation says: "Ein jeglicher aber der da kämpfet, enthält sich allesdings", and the German Froschauer Bible says, "der enthält sich aufs strengste".

Not long ago, as I walked along the street, I found a paper of Fitz Simmons, the prize-fighter; he gave instructions to his scholars and he commenced about in the following way: Use no tobacco in any form, abstain from all alcoholic drinks, be very moderate about what you eat. Now this is right, meaning they do it for a corruptible crown while we do it for the incorruptible.

I just tell you right here that a man can never accomplish anything in this life if he is part-way in it himself.

I believe the Mennonite Conference ought to take the stand as the M. E. General conference did in 1906, believing the liquor traffic is one of the most prolific sources of crime and misery, have and do constantly affirm its opposition to its sale or use as a beverage in any form.

If you don't want the saloon to stay, then the church must be in action against it. The question is not whether this or that proposition is the very best way or the way certain men wanted them done. The train is on the right track, its destination is clearly known, it is moving forward, accidents, misunderstandings, ties on the track, washouts, snow-drifts, and the treachery of men have delayed it until behind the schedule, but it is headed in the right direction and is certain to pull into the terminal station.

If the church people were just courageous, had the courage to

come out and say where they stand, not be afraid they will lose a little business or their taxes will be increased a few cents, if they will come out and say that they are for sobriety and good citizenship, there will be no trouble in sweeping the saloons out.

This nation needs men who are willing to stand in the open all alone if need be, when the storm rages. Let us do our duty, the issue is with God, but God is good.

A good way to promote the temperance cause is to observe Temperance Sunday; let the teachers give a few talks on temperance, have some temperance songs; sometimes they are very effective and let the minister give a temperance sermon. And this may have a wide range like dancing, card-playing, gambling, the lusts of the flesh or the saloon, which is a breeding place of them all.

Not every church or Sunday school will do that. Not long ago I read in the paper that a church "kicked" out their minister and some Sunday school workers because they took a firm stand against the saloon and the evil forces. What will the harvest be? It is high time to awake out of sleep. For the most part men only awake when the saloon has kidnapped some members of their families. They are not aroused when others go over the rapids of drink; they do not care to cover up the well until the child is drowned.

If I could take away the desire for drink what a change would come! The jails would soon be nearly empty, we would have beter homes, better fathers and mothers, better supplied households in many families; but above all the best way to promote the temperance cause would be if a regular revival would come to church and Sunday school where every soul would be revived and changed. What a change would come along, the old and sinful life would fall to the ground like the old leaves in springtime.

Jer. 29:7 says: "And seek the peace of the city and pray unto the Lord for it, for in the peace thereof shall ye have peace."

Two things are necessary and that is, "work and pray".

Peter Bixel.

Home Circle.

CARL'S EASTER MORNING.

By Hope Daring.

(Concluded)

In the fish house they had found a can of kerosene oil and a battered old lantern. By the dim light thus provided the two boys proceeded to take from the building such material as they could get for a raft. They removed the door, tore off the roof, and took up the flooring. The walls defied all efforts to demolish them. Every nail that they could remove was carefully saved.

All the time that they were at work in the pelting rain, they kept a lookout for lights. There was no wind, and in a short time they could not tell in what direction the shore lay. They knew that, as soon as Tim discovered the loss of his fish house, searching parties would be organized. However, little could be done until daylight came.

The making of the raft took a long time. They did not have nails enough, and they used their fish lines to bind the boards together.

"It's not what you would call a work of art," Carl admitted. "Still it will float and that is the main thing."

When the craft was completed, the boys found that they were very tired. The lunch baskets had been kept dry, and, from the abundant supplies therein, they made another meal. Then, side by side, they crouched down on the raft. There they were out of the water which had begun to accumulate on the ice. Their clothing was wet through, they were cold and wretched, but no word of complaint escaped their lips.

"It would not be wise for us to go to sleep, even if we could do it. This cake of ice may be knocked to pieces by a bigger piece any minute," Carl said, linking his arm in that of his friend.

Nothwithstanding that verdict, the lads were both asleep inside of ten minutes. They slept as soundly as if in their own beds at home. Carl was roused from a dream of his old home in the East by a sound that seemed to be a part of the dream.

"'He is risen!' That is what the Easter bells always say," he murmured.

The bell chimed on, its clear, liquid notes sounding so distinctly that Carl opened his eyes and sat up. A cry of astonishment broke from his lips.

"I—Why—I say, Clarence, old boy! Wake up, quick! This is our chance."

The storm had passed with the night; over the waste of water and ice and over the evergreen-clothed shores the sunlight lay, warm and golden. The wind had sprung up; the cake of ice was approaching the shore. Directly opposite them was the mouth of the river. From that the ice was gone, the river's smooth and strong current passing directly into the lake. That was the only spot where the shore was free from ice. A little way back from the shore stood the modest church, and its bell repeated over and over the glad Easter message.

"It is almost as if He called us," Carl said in a shy and reverent voice. "If we had drifted past the river, there is no telling what would have happened."

It took them but a few minutes to launch the clumsy raft. To reach the shore on it was a difficult task; the stream was rapid, and for paddles they had only pieces of board. Both boys were accustomed to the water, and they were nerved to exertion by their danger. At last Carl leaped into the water, and five minutes more of hard work brought them to the shore, not far from the church.

Exhausted and panting for breath, they threw themselves on the wet ground. A moment later there came a ringing cheer. The boys lifted up their heads, to see coming over the hill Mr. Gordon and three other men. Carl sat up.

"O Clarence! We are all right now. I wish we had brought our fish ashore. We will be home in time for breakfast, and I am nearly starved."—Sunday School Advocate.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

Marriages.

Althaus-Welty. — On April 12, in Bluffton, Ohio, by Rev. W. S. Gottshall, Willis G. Althaus of Ashland, O. and Bertha D. Welty of Bluffton.

Luginbuhl-Schumacher. — On April 12, at the home of the bride in Bluffton, O., by Rev. W. S. Gottshall, Homer G. Luginbuhl and Verna Schumacher, both of Bluffton.

Deaths.

Amstutz.—On March 18, near Bluffton, Ohio, of old age and general debility John S. Amstutz, aged 83 years, 3 months and 10 days. The deceased was known as a man of excellent Christian character. He was very intelligent and for many years taught school. His interest in the cause of Christ prompted him frequently to contribute inspiring articles to the Bundesbote, until prevented by age and failing health. He was a loyal member of the church as long as he lived. His remains were laid to rest in the Ebenezer cemetery. Funeral services were in charge of Rev. W. S. Gottshall. He leaves his widow and ten children.

Sprunger.—Friedrich Sprunger was born April 21, 1849, on the Jura mountains, Switzerland. At the age of 5 he came with his parents and family to America. After a short sojourn in Ohio they settled in Adams Co., Ind., near Berne, where he died April 10, 1914, at the age of 64 years, 11 months and 19 days. In his youth he was baptized and joined the Mennonite church of Berne, Indiana, where he was a very active member until his death. Since 1881 (more than 32 years) he served the congregation as deacon and as Sunday school teacher since the Sunday school was founded. On December 5, 1872, he married Katharine Sprunger. Their union was blessed with 13 children, 5 sons and 8 daughters. Two sons died in infancy. He leaves to mourn his death his invalid wife, 3 sons, 8 daughters, 7 grandchildren and 2 sisters, as well as many relatives and friends, 3 brothers and 2 sisters preceded him in death. At the funeral in the Berne Mennonite church Bro. S. F. Sprunger and P. R. Schroeder spoke words of comfort.

Stucky.—On April 7 at the hospital at Fort Wayne, Ind., after a severe operation, Mrs. H. H. Stucky, of Grabill, Ind., at the age of 50 years and 7 days. Mrs. Lea Riesen Stucky was born near Bluffton in Allen Co., O., on March 31, 1864. When she was only a half year old her parents, Samuel and Barbara Riesen, with the family, moved to Adams Co., Ind. She was baptized on August 26, 1885, by Rev. S. F. Sprunger. On October 17, 1891, she was united in marriage with Henry Stucky. She leaves, to mourn her departure, her husband, her son Leo, her daughter Hulda, Lillian her adopted child, her mother, 5 sisters, 3 brothers, besides a number of other relatives. Funeral services were held on the 9th at the Mennonite church at Berne, conducted by Rev. P. R. Schroeder in German and Rev. Jacob Sumney of Grabill in English.

Contributions.

HOME MISSION.

General Treasury.

Upland Building & Loan Association, interest, $6.30; church at Summerfield, Ill., $31.20; S. S. ditto $25; Bethel church, Fortuna, Mo., $24.65; church, Geary, Okla., $10.

City Mission.

Anonymous, Langham, Sask., $10; Peter M. Krehbiel, Moundridge, Kan., $10; East Swamp church, Pa., $15; sewing society, Rosthern, Sask., $49.-38; tenth from friend of mission, Berne, Ind., $5.40; mission box, ditto, $26.75; church, Summerfield, Ill., for Chicago, $50; S. S., ditto, $50; J. A. Baer, ditto, $10; Susan Loewen, Altona, Man., $5; Salem Zion church, Marion, S. D., $23.80; sewing society, Hague, Sask., $50; S. S. children, Halstead, Kan., for a church $5.53; C. F. Claassen, Newton, Kan., $15; Johann H. Schmidt, Hillsboro, Kan., $3.

Church Erection Treasury.

Partial payment of a loan of the church in Herbert, Sask., $100.

Gratefully acknowledged.

M. Horsch, Treas.

For Chicago Mission.

From Junior C. E., Wayland, Ia., $10.

Gratefully acknowledged.

W. W. Miller, Supt.

The Mennonite.

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Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Editorial.

"I AM THE RESURRECTION AND THE LIFE."

One of Jesus' most sublime testimonies of Himself we find in the story of the raising of Lazarus in John 11:25-26. Jesus says: "I am the resurrection and the life: he that believeth on Me though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. Believest thou this?"

This word has been a comfort to many who have stood at the grave of their friends who had died in the Lord. Jesus speaks here of the spiritual resurrection. We must die to sin and live to the Lord and through the Lord.". "If wie died with Christ, we believe that we shall also live with Him." Good Friday and Easter, death and life, the cross and the resurrection belong together. We must lose our life, our selfish will, to gain true life, a life in communion with God, a life in accordance with and governed by God's will.

But Jesus speaks not only of the spiritual resurrection. He speaks also of the resurrection of the body. Here of the body of Lazarus and of our own bodies. Not this flesh and blood which "cannot inherit the kingdom of God; neither does corruption inherit incorruption; but we shall all be changed. For this corruptible must put on incorruption, the dead shall be raised incorruptible. It is sown a natural body; it is raised a spiritual body."

Christ does not say, I will give resurrection, but He is resurrection, whosoever has Him has resurrection. Entering into our lives He brings the new spiritual life into our hearts, transforming, renewing us in spirit and to a certain extent in body, for a body consecrated to the Lord, governed by God's Spirit through our sanctified spirit, is changed, though "it is not yet made manifest what we shall be."

He can bring this new life and the glorious resurrection only to those who believe. Through faith we are in living communion with Christ, are like branches of the vine which partake of its life, living in Christ and Christ in us, as Paul says, Gal. 2:20, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

Christ says: "He that believeth on Me, though he die, yet shall he live." We all must die the physical death, except we see Christ's coming, but Christ living in us and we in Him, we live through Him in communion with God. He will clothe us with a spiritual body.

Christ says: "He that liveth and believeth in Christ shall never die." He may die the natural death, but that will be only the entrance in a new, fuller life. Believest thou this? So many in our time deny the resurrection of Christ and consequently that He is the resurrection and the life. Can we blame them? We ought to pity them. They never experienced the life of Christ in their hearts and lives. For them Christ is dead: "And if Christ hath not been raised, then is our preaching vain, your faith also is vain."

Believest thou this? We would like to ask every reader. Has Easter come to your heart?

Correspondence.

Flatland Cong., Lower Richland, Pa., April 5, 1914. Today we celebrated communion services in our church, 27 partaking. Three members were received by letter into our church, Asa Knechel, from an Allentown Reformed church and Mr. and Mrs. Martin Fry from the Philadelphia First Mennonite church.

Our Sunday school will hold special services for Easter on Easter Sunday afternoon.

Many of the members of our late beloved pastor, Rev. Andrew B. Shelly ,attended the public sale of his personal effects and real estate, on Saturday afternoon.

After a long winter we are now enjoying spring, though some snow can still be seen, whereby we can remember the blizzard.

Rev. Elwood Shelly of Pennsburg is expected to preach in our church on Sunday morning, April 19, in the German language.

John L. Rosenberger, a lifelong member of our church, died on March 6, at the home of his brother, Alvin, in Milford township, of apoplexy, after being stricken about a week. The funeral was held on March 12 at our church, where interment was made in the adjoining cemetery, besides the remains of his beloved wife and four daughters, who all preceded him to eternity. His nearest survivors are, a sister and two brothers. By his will he bequeathed $500 to our church, and the remainder of his estate into 12 shares, the sisters and brothers of himself and his beloved wife, or their heirs.

So one by one we are called home. Let us try to look forward with happiness to meet our Savior, our best friend. "He careth for us." F. L. F.

NATURE HELPS.

Mountain scenes and solitary places seem to be allies of the soul, ministering to the spiritual nature of man in a very helpful way. To those who desire a closer walk with God, the companionship of nature opens the way. The din of the world, especially in its departments of commerce and pleasure, is confusing to the soul, and therefore full of peril. On this subject Doctor Jowett has this to say: "Why did our Lord go 'every night' into the mountain? And why was it His custom to walk so frequently in the garden? It was because He felt the boon companionship of Nature, the friendly helpfulness of the vast and the beautiful. Mountain and garden were allies of the spirit, silent great-hearts who ministered to Him in the pilgrim way. He sought the mountain when He was pondering over great decisions; he was found in a garden 'in the night in which He was betrayed.' He heard wondrous messages in her voices in her silences, too; He listened to mysterious speech. He read the evangel of the lilies. He understood the language of the birds. He read the face of the sky. He shared the secrets of the soil and the seed. He walked through the corn fields on the Sabbath day, and the ears of corn ministered to a richer Sabbatic peace. He stooped to hold intercourse with the grass of the field. The wind brought Him tidings of other worlds. The vineyards gave Him more than grapes and wine; they refreshed and strengthened His soul. Everywhere and always our Savior was in communion with His willing and immediate friends in the natural world. Nature was to Jesus a blessed colleague in the soul's commerce and fellowship with the Highest."—Rel. Telescope.

Editorial.

Several months ago it was our privilege to spend a few pleasant and profitable days in the fellowship of a Mennonite church in the center of Pennsylvania which for many years has had no conference relation whatever. This separation was not because of a feeling of exclusiveness so much as it was the lack of acquaintanceship with conferences. This church is but one of many to be found here and there throughout the country without conference connection. Perhaps the impression has somehow possessed these independent churches that a conference relationship involves a surrender of independence. We would say to such churches that it does not, at least in the case of our General Conference churches. The Conference is a voluntary association of the churches who compose it. Nothing in conference is higher than the congregation itself and the acts of conference are of the nature of recommendations to the churches. The advantages of such a conference are to be seen in its steady growth from the beginning. Individual churches realize more and more that there is a value in the fellowship of brethren of the same faith and an inspiration in meeting with them at stated periods which nothing else can supply. Those who believe thoroughly in the things that Mennonites stand for should join with those with whom they agree in giving expression to them. Besides all this, Christianity is a cause with large interests, the heathens, the sinners and the unbelievers are to be brought to a saving knowledge in Christ Jesus while the miserable and the distressed of the world are to be made the recipients of those kind ministrations which the Master so beautifully illustrated in His life and in the parable of the Good Samaritan. To meet the needs of this vast field of Christlessness and need, it is not enough that Christians stand together in the same faith, they must work together for the same faith, presenting a united front and exercising a united effort for Christ and His righteousness. We, in our conferences, stand together as brethren, not over one another as Masters. As brethren we want to help bear each other's burdens.

While the materialistic notions of today are discouraging to Christians at times and we feel that spiritual things are kept in the background because men prize material things so much higher, we must not lose sight of the fact that every age of the world has been materialistic and that only the faithful few have been seekers after God and prized the eternal things of the Spirit above the perishing things of matter. Ours, as Christians, is always the task of arousing an appreciation of the higher and spiritual things which God has made possible. If we do not always see the full realization of our hopes, and few of us do that in this life in anything, we still have the blessed satisfaction of knowing that treasures are laid up in heaven where the corroding influences of time and the spoiling powers of evil can never touch them.

One of the encouraging things in regard to the Master's kingdom today is the public attention given to things relating to it. This is particularly true with the secular press which today is keenly alive to the public's interest in religious matters. Of course, papers always did notice the activities of the churches in sort of a slip-shod way. They printed reports of church buildings dedicated, corner stone layings, the calls of new preachers to other pulpits and other common-place events. Items such as these were interesting to the parties concerned, but that was about all they were worth to either the paper or the public. Generally the editorial sections took no notice of religious matters, except to register a sneer now and then or to talk wisely on an occasional item of religion in a way that was evident to the few who read the first paragraph that the writers were not at home with their subjects and filled up space rather than expressed opinions worth the time it took to read them.

Today a new era has dawned. The press has seen a light. They find that even a secular press may have some information on religious matters that general reader appreciates. The most wonderful enterprise of the age is the missionary enterprise. Conducted with the use of less cash than is required for the operation of a single large business in any of our larger cities this enterprise is revolutionizing the nations of the heathen world and, while not converting the masses in a night, its mighty leaven has been at work so that tremendous changes are taking place. Surely a press must be dead not to notice this. Evangelistic movements are following one another in rapid succession resulting in multitudes of changed lives and regenerated souls everywhere. The temperance movement is the child of the church. Its advances indicate that the terrible demon rum must die, indeed, he is already in the beginning of his death-throes. And so on we might mention item after item of the great things that are moving the world religiously. An up-to-date press must be in touch with these efforts, the public demands it. But the marvel is that there is a decided sympathetic tone in the present attitude of the press in some quarters. Editorial writers are being employed who can write intelligently on matters of religion. Reforms are often defended and the value of a spiritual regeneration of the world is emphasized. Papers like the "Brooklyn Eagle" are giving the best sermons preached on Sunday to their Monday readers. Others, like the Philadelphia "North American" are championing temperance, or, like the "Public Ledger" of the same city are intelligently discussing church problems in their columns. When Mr. Sunday was conducting his great revival in Pittsburg a few weeks ago his sermons were printed in full as they were in other places where he conducted services. We recently heard a writer on one of the papers of national reputation seriously declare that what the world needs today is more old-fashioned preaching that speaks of hell-fire and less that has to do with negative criticism. All of which is encouraging and all of this would have been unheard of twenty years ago.

To be sure the world will only be saved by the preaching of the gospel by the Christian church. The newspaper is not, and does not pretend to be a great factor in saving the souls of men, but its friendly attitude toward the work of winning them for Jesus is one of the signs by which we may observe the growth of the kingdom and its approaching consummation.

Many years ago, when the matter of supporting a minister, was unthought of in the Mennonite church and our ministers cheerfully applied themselves to the work which a ministry imposes, and worked as hard as their neighbors on their farms six days of the week, Rev. Moses Gottschall attended market in Philadelphia. This business sometimes necessitated his remaining in the city over night. There were no Mennonite churches in Philadelphia then except in Germantown, which was at least an hour's ride in the horse-cars out of town and could hardly be counted on as a handy gathering place for those of our people who were living in town. Not to be idle during his stay in town over night and anxious to do the Lord's work, whenever opportunity presented itself, Bro. Gottschall called a number of his brethren together and preached the gospel to them. From this simple effort the First church of Philadelphia sprung and regular services were instituted, first in a public hall and later in a building purchased by the congregation. The scene of another one of Bro. Gottschall's activities lay in the upper end of Lancaster county, not far from the city of Reading, in the village of Bowmansville. At that time the only way of reaching this place was by team and it required the greater part of a day to drive there. He commenced work there by preaching in a barn and this effort soon resulted in the organization of a congregation and the building of a church. Until the end of his life Bro. Gottschall conducted services in this place at regular periods and even today more than two decades after his death one often hears this or that one in Bowmansville recall some striking saying from one of his sermons, for he was an eloquent preacher and not only possessed the knack of saying things impressively but could so say them that they would be remembered ever after. Some of the earliest recollections of the writer have to do with things he heard while sitting as a child under the ministry of Brother Gottschall.

The next meeting of the Eastern District Conference will be in the Schwenksville church, the home church of Bro. Gottschall. It appears to us that there is room for more ministers of the type of Bro. Gottschall in our church today. Our membership is largely rural, our churches seldom number more than 150 in membership, and the notion, common with both the people and the ministry, that in our activities we should do as the churches of other denominations are doing, imposes the necessity of having a salaried ministry almost everywhere. Now we do not believe that a minister, even if he is a man of mighty faith, can devote all his time and efforts to the ministry and live on air and clothe himself with humility alone. The means for food and clothing must come from somewhere and wherever a church is in a position to do so, it is its duty to provide for the necessities of its ministry. But we do need ministers most where the matter of their support is out of the question and we have men of ability who are in a position, with a little sacrifice on their part, to devote their talents to the work of the Lord and the upbuilding and preserving of our church. The existence of our church depends upon the ability of the smaller congregations to maintain themselves and these congregations in turn, need a ministry that is both loyal and sacrificing.

On the first of May the Second Mennonite church of Philadelphia will be fifteen years of age. This church is a child of the First church, Philadelphia, and was established at a time when its membership was scattering to the newer portions of the town and was in danger of not only losing those so scattering from its membership but also of seeing them lost to our church altogether. For a period of years the First church, which had created the building carried a great portion of the financial burden involved in the venture. The cost of this work was, all told, more than ten thousand dollars to the First church. At present the Second church is a flourishing congregation. A large proportion of its Sunday school scholars are members of the church. Indeed few city churches number so great a percentage of their Sunday school in its church membership. While the congregation was, in the first place, organized to save the scattering membership of the First church to the church the peculiar situation has arisen in which very few of the present members were drawn from other churches and the First church lost very little in membership by the move. The case is simply one of building a church where one was needed and the growth came from the Sunday school and the churchless people in the neighborhood. It was found that, while people generally know little about the Mennonites, they were not prompted by denominational considerations in sending their children to the Sunday school and in some cases in attending themselves. Denominations stand for great historical truths and, because of that which is truth in them, it is their duty to make sure of their future existence and endeavor to keep on growing. But the truths of the gospel for which all Christians stand, are of first importance and it is because of these truths that Christians are most likely to seek the fellowship of one another. A churchless community in any so-called Christian country is a standing indictment of unfaithfulness against the whole Christian community. It is a very lamentable fact that denominations are not always zealous enough to follow up opportunities in communities where they can do the most good, but it is nothing short of a crime for Christians of any name to permit any community to be unchurched. We admit that the money problem is the most serious consideration in the way of more work of this kind. But why should money, or rather the lack

of it, hinder the development of the church? In the apostolic days poverty was the common condition of the saints but that did not hinder the growth of the church. In the days of the Reformation in our own church converts came from the humblest classes, yet we have preserved to us the record of a single preacher's activity in which he, Leendert Bouwens, baptized 10,000 persons. It is the spirit and not the pocket-book which makes possible the greatest victories for Christ and the church.

On several occasions the readers of the Mennonite have had placed before them reports of the Altoona City Mission, conducted by the brethren of the Roaring Spring congregation under the encouragement of the Home Mission Committee of the Eastern District Conference. Altoona is a city of about 60,000, located near the center of the State of Pennsylvania. The great Pennsylvania railroad has its shops located there and about everyone in Altoona is either employed in these shops or dependent upon some one so employed. Such a great industry employs all kinds of labor from the expert book-keeper and skilled workman to the unskilled foreigner who has nothing but the strength of his arms to sell. The need for work of this kind in this town becomes plain when we know that our mission is the only place of worship in that ward. He be sure, in the better wards, where the more prosperous live, there are well established churches, but the duty of the Christian is to go into the highways and by-ways and this is what the Roaring Spring brethren are endeavoring to do.

Most of our people in this church are railroad people depending upon the shops for a living. They know conditions, they know the people and the people know them. Besides following their daily vocations, the ministers in this congregation are doing more active work in the ministry than most ministers who devote their whole time to it and receive regular support. There are opportunities for them to do work among their shop-mates by example as well as by preaching and teaching that the average minister could not possibly do. The Altoona mission, therefore, is not only a necessity but is advantageously located and equipped as well. At present there is a considerable depression in Altoona because the Pennsylvania railroad claims that business is falling off and has laid off a great many of its people. In one shop it is reported that 1200 persons found themselves thrown out of work without notice in a single day. While the brethren have undertaken a great work and cheerfully give their time and efforts to it, their chief worry is the money end of it just now. Recently Bro. Jacob Snyder of Roaring Spring has sent out a circular to those interested in which it is shown that some financial assistance from friends interested in home mission work would not only be appreciated but would also be properly applied to the work of the Lord. We are pleased to place this matter before our readers because we believe that they find their greatest interest to be in the matter of saving souls.

NOTES ON THE SUNDAY SCHOOL LESSON

April 26.

The Lost Sheep and the Lost Coin. Luke 15:1-10.

Golden Text—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

The lesson shows (1) the kind of people who were anxious to hear the message of Jesus. (2) A criticism offered on the part of the spiritual leaders on the nation. (3) A reply to that criticism in the form of a three-fold parable, dealing with the lost sheep, the lost coin and the lost son. (4) A statement showing how much a single soul is valued in heaven.

In spite of all that evil accomplishes, God finds a way for making good come from it. Here were the ungracious Scribes and Pharisees criticising Jesus for doing good to those who needed it most and because of their fault-finding He is moved to give the world a parable of hope and assurance that has been of untold blessing to the ages.

Not only have we the comfort of knowing that Jesus is always ready to receive sinners, but we observe that they are ready to hear Him. The Scribes and Pharisees wanted to keep Him away and the only reason why so many are today in sin is because His professed followers do not take Him to them. Someone has observed that the Pharisees' idea of goodness consisted in withdrawing one's self from the bad while Christ's idea of goodness consisted in going among the bad and saving them. When Christians lose sight of the fact that they are commissioned to go out into the world of sin and save sinners they are dangerously neglectful. When they refuse to go to the bad with their message because they are bad their attitude is Pharisaical. In the parable Jesus shows that the Pharisees were neglectful sheperds. They had not gone after the lost represented in the publicans and sinners. Jesus is the Good Shepherd. Note how beautifully He compared Himself to the shepherd in another place. The sinner is the lost sheep. The sheep, when lost, is too stupid to find its way hom: and the sinner has no way of his own of returning to his Father's house. He, like the lost sheep, is starving, torn and ready to die. The shephard's going afte the lost involves hardship, trouble sacrifice, suffering and possibly death. But he keeps on until the lost is found. This is what was involved when Jesus, the Good Shepherd, came in search of lost man.

The value of a soul is shown in that the Shepherd goes out after the one lost one, in that He is willing to give His life for His sheep and that his being saved causes the angels of heaven to rejoice. These considerations should inspire us to greatest efforts in saving the lost.

Coins were made into a marriage necklace by the women of the East. The loss of a single one was regarded a great calamity. The greatest calamity is the loss of a single soul. Coins bore the image of the king. Everyone bears the image of the King upon him. He stands for all that the King stands for and should, therefore, be greatly valued, as God does value him. The woman searched. Souls must be sought for. She had the candle and the broom to assist her. We have the light of the gospel and its cleansing power to help us in our soul-winning. She was "diligent". The importance of the business ought to demand our best energies. Then she rejoiced when she had found the object of her search. Why shouldn't she? She had restored something precious to its proper place. The greatest occasion for joy in heaven and earth is the restoration of a lost soul.

NOTES ON THE C. E. TOPIC

April 26.

Our Tongues for Christ. Exod. 4:6-10.

The story is told of a slave whose master sent him to market to purchase the best thing on earth and he brought home a tongue. The next day he was sent again, but with instruction to bring home the worst, again he brought a tongue. The moral, of course, shows that in the tongue lie the possibilities of great good and great evil. When man was blessed with the gift of speech, God endowed him with something which no other creature possessed. It was one of the marks by which we may know that man is more than the mere creature. While everything we possess is capable of being rightly used or altogether abused, the tongue, it seems, can "go the limit" in either direction. Someone has observed that the members of the kingdom of Christ are most easily recognized because they alone can speak the language of the kingdom. So, too, as Peter's speech betrayed him to be a Galilean, those whose King and master is the evil one cannot converse with their fellow men for any length of time without betraying the fact in their speech.

A word thoughtlessly spoken may cause a wound which will never heal, or bring ruin to some one; on the other hand, a word may be the turning point of someone's career and either doom that one to eternal misery or turn him in the way of everlasting happiness. Our duty, then, is to so use our speech that it will make men happy and turn their thoughts in the direction that leads to eternal life. Ye cannot serve two masters and your conversation cannot be divided between good and evil with the expectation that the end will be good.

The Bible speaks of the tongue as an unruly member, an untamed creature, a flame of fire and a fountain. It needs control, sometimes it needs to be quenched and at all times it needs to be kept pure and sweet. This is a matter which demands the attention of the Christian at all times.

The writer of the Book of Ecclesiastes says that there is "a time to keep silence and a time to speak." Does it occur to the reader that silence may sometimes do great injury to his Master's cause? If, on the day, when the mob was howling, "Crucify Him, Crucify Him, Give us Barabbas", those disciples, who the Sunday before were shouting their Hosannahs over Christ, had let themselves be heard for Jesus, who can tell how the course of history might have been changed? Whenever the opportunity comes to confess Christ, there remains nothing to be done but confess Him if we wish to be among those whom He shall confess before His Father in heaven.

Silence is golden, they say, and we know that we must give an account for every idle word we utter, but we will also give an account for every idle silence.

The great mission of the confessor of Jesus is to preach. By the preaching of Jesus Christ, crucified and resurrected, the the world is to be saved. This does not apply to ministers alone. While it is their business to preach the Word it is the business of their hearers to carry it out and tell it over and over again to all men. The redeemed of the Lord must say so.

News of the Week.

NO VACATION UNTIL LAWS ARE ENACTED

Washington, April 11. — The congress is loafing on its job, evidently with the expectation that the president can be persuaded to cut his legislative program so that an adjournment may be had some time in June. The president, of course, knows what is going on and the time is not far off when he will let the legislators know that they are on the wrong track. The statement can be made authoritatively that the president has made up his mind that there shall be no adjournment until the legislative program, as outlined by him some time ago, is carried out.

The three things that must be done before the president will agree to an adjournment, are these:

1. The passage of the canal tolls repeal bill.
2. The enactment of all the anti-trust bills either singly or combined as one measure.
3. The enactment of farm credit legislation.

Getting Their Heads Together.

The president believes the congress could dispose of this legislation by the end of June at the latest if it would go to work in earnest. His view is that the work must be done if it takes until September to do it.

During the present week influential members of the congress, democrats, republicans, and progressives have had their heads together trying to devise arguments in favor of a curtailment of the legislative program that would appeal to the president. The situation is not unlike that which confronted the president last summer when the congress, having passed the tariff was of the mind that it would not undertake banking and currency legislation at that special session.

The president is just as determined that there shall be no adjournment this summer with the work before the congress half completed as he was that there should be adjournment last summer until a federal reserve system was provided for the country.

OLD-FASHIONED MAN FOUND

Philadelphia, April 10.—Announcement was made to anthropologists that the museum of the University of Pennsylvania had succeeded in getting a cast of all that remained from the Mousterian man, a raw flesh eater who lived an estimated fifty thousand years ago. With the man were bought more than two-thousand stone tools, weapons, domestic implements. Experts think these date from almost the beginning of time. The only thing which the ravages of the ages left to indicate the reign of the Mousterian man was his skull.

The skull was found in the Dordogne district of France, its age has been estimated from its shape and development. It shows enormous teeth, indicating the raw flesh eater. The museum authorities said that fifty thousand years ago was comparatively recent for the cave man, and that at that period he had begun to develop artistic tastes and a temperament.

With this skull were found bones of humans and animals. It is regarded as notable that all the larger animal bones are cracked, evidently, say the experts, to get at the marrow, a tidbit of those days.

HUERTA'S APOLOGY IS SENT TO WILSON

Washington, April 11. — Official report of the arrest and subsequent release of American marines at Tampico, was received today by Secretary Daniels, who forwarded it to President Wilson at White Sulphur Springs, W. Va.

Rear-Admiral Mayo reported that after the marines were released on his demand, he gave the Huerta commander twenty-four hours to salute the American colors, as an apology. The time expired at 6 o'clock last night. The report received today did not say whether the demand had been complied with, but Secretary Daniels interpreted press dispatches saying the Mexican commander had apologized as meaning he had complied with Admiral Mayo's demand.

Later Charge O'Shaughnessy officially reported General Huerta's apology for the arrest and detention of the marines and forwarded a copy of a statement issued by Huerta.

SUFFRAGETTE SO NOISY COURT HAS TO ADJOURN

London, April 11. — May Stewart, the militant suffragette, who with a cleaver tried to demolish a case of valuable porcelain in the British museum on April 9, created such a disturbance when charged today that the police magistrate was compelled to adjourn the trial.

When the public prosecutor opened the case against her, Miss Stewart shouted "I have not come here to listen to you today."

The magistrate remonstrated with the prisoner, but she declared she would not desist as long as Mrs. Emmeline Pankhurst was being "tortured under the cat and mouse act—the devilish work of Reginald McKenna, the home secretary."

Then Miss Stewart threw a ball of paper at the magistrate whereupon he and the public prosecutor gave up in despair and ordered the hearing postponed.

BREAKS BUTTER FAT RECORD.

Petersboro, N. H., April 10. — By producing 1,059.59 pounds of butter fat in a year a new world's record has been established by a Guernsey cow at the Cassatt farm at Berwin, Pa., according to an announcement by Wm. D. Caldwell, secretary of the Guernsey Cattle Association. The former record was held by a Holstein cow owned by F. P. Field, of Brockton, Mass., which produced 1,058 pounds of butter fat in a year.

The Cassat cow produced 19,639.58 pounds of milk during the year. Mr. Caldwell says that the record of the cow was certified by state and government inspectors.

WOMAN TO BE HANGED.

Tallahassee, Fla., April 11. — For the first time in Florida's history a white woman has been sentenced to be hanged for first degree murder. Sister Johnson, age thirty-five, was found guilty in Calhoun county of killing John Whitlington, age seventy, a farmer, four years ago at Altha, a small country town. The trial ended yesterday and was the second. At the first the woman was found guilty, but the jury recommended mercy, which meant life imprisonment. The case was appealed and the verdict set aside. After long delay, the case again was tried.

COLOMBIAN WARSHIPS TO GO THROUGH CANAL FREE

Washington, April 11. — Free use of the Panama Canal by Colombian men-of-war, troop ships and army and navy supply vessels is proposed in the new treaty between the United States and Columbia, signed at Bogota Tuesday, to heal the breach between the two countries over the separation of Panama. This has been announced by Secretary Bryan, with the explanation that the clause in the convention was identical with one in the Colombian treaty negotiated by Secretary Root in 1909, with the approval of Great Britain, and ratified by the United States senate, though never accepted by Colombia.

"135 GOOD PLAYS."

New York, April 10.—The Catholic Theater Movement, an organization which investigates plays to determine what is good for Catholics to see in the theaters, issued today the first "white list" of entertainments in the form of a printed folder, called the Bulletin, which will be sent to Catholics troughout the country.

The Bulletin names in its "white list" 135 plays produced during the last 25 years, the titles ranging from plays of ancient memory to some of the latest New York successes. In February last, a dozen plays were named by the "movement" as example of those which would be placed on the "white list". Of the 135 plays named in the list only five of them are now being played in New York.

LOHN LIND IS BACK FROM VERA CRUZ

Washington, April 13. — John Lind, President Wilson's personal representative in Mexico, arrived here early today on board the presidential yacht Mayflower. The yacht dropped anchor off the navy yard wharf here at 10:15, having come direct from Vera Cruz.

A government automobile waited for the president's envoy as he came ashore to set foot on American soil for the first time in many months. Mr. Lind went at once to an uptown hotel near the White House. President Wilson told inquirers that he hoped to confer with Mr. Lind later. Secretary Bryan had arranged his trip to Miami, Fla., so he could have a conference with Mr. Lind before leaving.

HOW CANAL TREATY WAS UNDERSTOOD

Washington, April 13. — Interesting and convincing evidence as to how the Panama tolls question was understood by the negotiators of the Hay-Pauncefote treaty has been brought out in the last few days. This has come in the making public of letters recently written by Henry White and Joseph H. Choate, the two Americans most actively and directly engaged in the negotiations. The first steps in the negotiations were taken by Mr. White as charge d'affairs of the London embassy several months after John Hay had left the ambassadorship to become secretary of state. Later work was done by Mr. Choate as ambassador. The letter of these two men were written in answer to inquiries made by Senator McCumber, of North Dakota. Both of them in giving an account of the negotiations say there is no question whatever that the provision in the treaty for equal terms to "all nations," was understood to include the United States and to make no exception of American vessels.

FOUR GUNMEN DIE IN ELECTRIC CHAIR

Sing Sing Prison, Ossining, N. Y., April 13. — The four gunmen convicted of the murder of Herman Rosenthal died in the electric chair at Sing Sing prison at the break of dawn today.

Of the four who died, Frank Seidenshuer (Whitey Lewis) made the only statement. Even he did not flatly assert his innocence.

Ossining, N. Y., April 13. — It was reported here this afternoon that Frank Cirofici, shortly before being put to death today, made a confession to Warden Clancy and Father Cashin, in which he admitted that justice had been done. Dago Frank is said to have stated that while he was not present at the murder of Rosental, Harry Horowitz, Louie Rosenberg and Harry Vallon did the shooting. It was further reported that Cirofici said that none of the gunmen had known, previously to the shooting, that Police Lieutenant Charles Becker was concerned in the affair. The confession is said to have been signed and sent to Governor Glynn.

GERMANY'S FARM PROBLEM

Guthrie, Okla., April 13. — In the League, whose annual convention in Berlin just closed, declared that the exodus from rural district to city has made it impossible for the landowners to find enough native farm laborers. They have to depend on the hordes of Russians, Poles and other foreigners who invade Germany each spring and return to their homes in the autumn, taking out of the country the savings of their six months' work.

The problem has recently become graver in view of the announced intention of the Russian government to forbid its subjects from coming across the border. This would mean that the German farmers would have to look elsewhere for no less than 400,000 laborers at a time when army increases are about to take a further block of 180,000 able-bodied men away from productive pursuits.

Prominent speakers of the Farmers' League asserted that laws limiting the right of domiciliary choice of persons under eighteen years of age should be enacted. This would mean that the peasants, whose right to choose their own domicile and to move about freely was established by the imperial constitution more than forty years ago, would return to serfdom. It was also proposed that even adult inhabitants of rural communities should not be permitted to move to cities without first proving that he had secured a home there. How such a law could be enforced was not explained.

The same conditions make for the drift to the cities in Germany that are observed elsewhere. These are primarily the superior educational and social advantages. Another great factor here is the low wages prevailing in rural districts. An official report shows some three hundred governmental districts, corresponding roughly to American townships, in which the prevailing wage for laborers 21 years of age and upwards is 48 cents daily or less.

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VOL. XXIX. BERNE, INDIANA, APRIL 23, 1914. No. 17.

COME WHILE HE CALLS TODAY.

By G. W. D.

List, sinner, list, and hear the Savior pleading—
Christ stands without—O, will you bid Him wait?
He comes to save you from your sins and sorrows—
Come, sinner, come, before it is too late!
List, sinner, list, the time is surely flying—
Give Him your heart just as it is today—
He will forgive your sins, though they be scarlet,
He then will bless and help you on your way.
List, Christian, list, and are you truly striving
To live the Christ — in act, in thought, in heart?
What have you done, in Christ's name, for your neighbor?
What have you given? How have you lived your part?
List, Christian, list, the sands of life are running—
Save thou one soul before the night shall end;
Take by the hand thy nearest, or thy dearest,
Saying, "The Lord will surely save thee, friend."
Come, Christian, come, and bring the unsaved with you—
Pray, Christian, pray, and God will hear your prayer;
Plead, Christian, plead, the Savior waits to bless you—
Work, Christian, work, the judgment day beware.
Sing, Christian, sing; redeemed, join the praises,
Sing and rejoice! To Jesus give your soul.
Hark, sinner saved, repeat the blessed promise—
Christ forgives all! His blood hath made me whole!
List, mothers, list, bring every child to Jesus—
Forbid them not. Father, to you He calls—
"Come, thou and all thy house, unto Mine altar!"
See thou thy loved ones safe and saved within God's walls.
List, Churches, list, there's work within thy vineyards—
Save thou thy sinners; bid thy faithful pray—
Then will the world have heard the news of Jesus—
Mighty to save! Redeem! And light the way.

—Western Christian Adv.

NEWS AND COMMENTS

Bro. P .W. Penner of Janjgir, India, writes: Now all the workers have returned from their journey through the villages. I was permitted to visit the largest part of the northern district since New Year. We visited and preached in 134 villages. It is astonishing how many villages are hidden in the forest which one can not find on the maps. The Lord has a great people. In our orphan family we have had much sickness. In March we had to bury two little ones, today my dear wife brought three little patients to the missionary hospital in Bilaspur. We hope not to lose any of them. We expect to receive some souls through baptism into our church. It seems others will follow this year. Pray for the dear souls that they may develop as pillars in the Indian church. The Spirit of God shows Himself as being at work. The hot time and the hot winds are approaching. May God preserve our physical and spiritual health.

The Enmity of Reformed Heathenism for Christianity.

The Hindu sects, Brahmosamaj and Aryosamaj, which many, in the past, thought might bridge over the abyss between Hinduism and Christianity, grow yearly more antagonistic to Christian effort in India. Instead of constituting an approach to the religion of Jesus they attempt at every point to block its forward course. The agnostic and atheist publications of the Rationalist Press Association, poured from England into India, are utilized both by Hindus and by Singhalese Buddhists to obstruct Christian mission work. These publications cut, of course, at the root of the religions of India. Yet the instinctive hatred of Christianity is stronger among the heathen than love for their own faiths, and they welcome these two-edged weapons. For paganized Christianity, however, they have not fear and little antagonism. Thus Ceylonese Buddhists go in large numbers to make offerings in the Roman Catholic Church of St. Anthony in Colombo, especially fishermen, desiring a good catch. They do not hesitate to invoke a Romanist saint to help them commit what is, in Buddhist teaching, a serious sin —viz., the taking of animal life. —Record of Christian Work.

Fiction and Theology.

Magazine writers, reaching after literary recognition, have eagerly appropriated the vaporings of the skeptical critic and worked them into his paid-by-the-inch productions. Also a class of aspirants to scientific standing have lined up and learned to articulate the shibboleth. Then we have the second- and third-rate writers of fiction, who fancy that the critics' findings work nicely into the warp and woof of their irreverent and often indecent imaginings. The real manhood and womanhood of our age will refuse to follow the lead of experimenters who want, most of all, to tell or hear some new thing. Especially will they refuse to follow those who offer nothing but the final paralysis of Christian faith and hope—Presbyterian of the South.

The Federal Council of the Churches of Christ in America, through its Commission on Peace and Arbitration, invites the churches to observe Sunday, May 17, for the question of International peace and arbitration, this being the anniversary of the first Hague Conference.

The letter sent out to pastors and churches calls attention to the atrocities of the Balkan affair and characterizes it as "a striking exhibition of the futility of war as a means of settling international disputes and securing the common weal."

On the other hand there is also the great worldwide movement for world peace. The Federal Council announces a peace campaign to be international in scope and reaching to the antipodes Rev. Sidney L. Gulick of Japan will assist in the work directed by a committee on Resolutions with Japan which will take up this question of international and race relationship from the point of view of the Christian Gospel.

With the letter is conveyed the "Appeal to the Christian Churches" from the Conference of the Evangelical Churches of Switzerland inviting a Church Congress on Peace to be held in Europe during this year. The Federal Council proposes that the American Churches respond to this appeal and send delegates to this Congress.

The Council's Commission on Peace and Arbitration is also arranging for a celebration on the part of the churches of the anniversary of the Treaty of Ghent.

Peace literature, including a notable sermon by Rev. Charles E. Jefferson and an outline to assist pastors in the observance of the day, prepared by Rev. Frederick Lynch, has also been sent to about fifty thousand pastors.

The letter to the churches is signed by Rev. Junius B. Remensnyder, chairman, and Rev. Chas S. McFarland, Secretary who may be addressed at 105 East 22nd Street, New York, for further information.

LETTER FROM CANTONMENT.

Cantonment, Okla., Apr. 14, 1914.

Dear Readers:—That we may let you, who are praying for and supporting God's work here among our Cheyenne Indians, know how things are, we may tell you first of all that we are thankful to God for His gracious manifestations of His love to us and to our Indians. Easter with its glad message of peace and joy has cheered our hearts again and stirred us to new hopes. Easter Sunday was one of those perfect days with which the Oklahoma climate seems to console its people for the many stormy days which make us conscious that this is not the home we are seeking. Many of the Indians had come to the church to praise God for the risen Savior, given to all of us. A beautiful Easter lily, presented to us by our brother, who came to celebrate the day with us, was the only, but fitting, decoration of our chapel. And one of our Christians when he saw it, remarked, Well, that is very beautiful. I wish we could have some flowers at our home. But we have no house and when we plant something before our tent it's trodden down by the dogs or horses, or it is burned by the hot sun on the sand. The three cone-shaped white flowers seemed to proclaim, as with great megaphones, the message that was in our hearts, the Lord liveth, peace be unto you!

On Good Friday we had plan-

ned to have only one service here at Cantonment with the Christians. For that purpose we invited the Christians from Fonda at the meeting on the Sunday before. We intended to make it a quiet prayer service after we had read the story of the Savior's suffering and death. The Christians at Fonda are few and therefore we like to invite them to come here when we wish to have a smaller service especially designed for our Christians. But after that service there, the chiefs, who had been in the meeting, conferred with each other and sent Alfred Brown to ask for a meeting there at Fonda also since they wanted to hear the story of the Savior's sacrifice for the world. It was hard to deny this to them, though we had planned especially to be all together for a meeting with the Christians because of one lost sheep who had promised to come back in repentance openly confessing before the congregation his sins and his desire to follow the Lord where He leads. So we finally promised them to tell them the story there in their chapel on Friday. The sisters went there for the purpose and report a blessed meeting. We here likewise had a good service with those who had come, and rejoiced especially in the confession of the one who had strayed and been brought back by the Good Shepherd's tender wooing. May he have grace now to follow truly wherever his Master leads him.

A few cases of sickness among our Christians have taken quite a good share of our attention and care during the last weeks. Two of the young men who had been baptized on February 1 were taken to the Bethel Hospital at Newton, Kan., where they were seeking help which was gladly and freely given there as far as possible. For this help given we are duely thankful to those who freely bestowed time, labor and gifts upon these. The one young man was there operated on successfully for appendicitis. The other was seeking help for his epileptic attacks which are increasing in frequency and severity. Sister Petter went with them since their parents and relatives had neither the means to go along nor to send them. We are glad for the help the one has received and hope that the other, though he may not be able to find help anywhere, may receive willingness to bear patiently what God puts upon him and his parents. While these were away a young woman living with her husband since last summer here on the mission premises, gave birth to a child which, however died shortly after. You may, from former reports, remember this young family which came to us last summer in dire need of physical and spiritual help. They found healing for both during the time of their stay with us here near the mission. Now they wanted to await this season and then go back to their home. Our sister, Miss William, took it upon herself to be the nurse and faithfully spent night and day for the whole time ministering to the mother. The year before she had been in camp and had been unable to get well. We are very thankful that this woman is well now. She has invited the Christians for next Thursday to a thanksgiving feast which she makes to show her thankfulness to God that she is well and that since they have come here to the mission her husband has also found his Savior.

These cases of sickness seem to have quite an importance for the medical work among the Indians as well as the mission work. Often they tell us that when the white man cannot do any more with the sick they come to the Indian doctor or the Mescal people and there are healed. Here it is the reverse in both cases. Some of the Indian women coming to visit the woman here remarked that the white people did not know much about taking care of the sick but only wanted everything clean. Maybe they are surprised now to find her well. Both cases are quite a blow to the power of the medicine men. May God grant that with this there may be coming freedom for many hearts from the power of the medicine men and the demons in whose service these are.

Otherwise the mission work has gone on in more commonplace experiences. But it is the steady grind which sharpens best the instruments. And we pray that by the steady work of the Spirit and the Word of God the foundation strata of Christian thought and faith may be strengthened and extended among this people to the utmost boundaries of them. Committing this station with its needs to your earnest intercession we are yours in the Master's service.

A. and K. Claassen.

PERSONAL OBSERVATIONS ON THE EFFECTS OF TOBACCO USING.

When a mere lad, working in a telegraph office in Philadelphia, I saw boys who were cigarette fiends beg from passers-by on the street the remains of cigarettes they were then smoking, and I also saw them search in the gutters for the cigarette ends that had been discarded. Every day many boys in our cities are doing this very thing. These lads are so depraved by the use of the cigarette that tobacco has to be obtained even in this questionable way to satisfy their craving.

A few years later I joined the United States army, and here also I was able to observe the evil effects of tobacco, although the soldiers used cigars and pipes more than cigarettes. Many chewed. These, I observed, were usually rowdies. The teeth of those who chewed were always unpresentable and offensive. Several days before the appearance of the paymaster, I have noticed soldiers request an associate to share with them the same cigarette he was smoking.

A soldier during drill is not allowed to have anything in his mouth, not even chewing-gum; but one of the soldiers, because he thought he could not do without tobacco long enough to complete the drill, would take a large piece in his mouth before getting into line. When he thought the captain was not looking, he would chew and expectorate. One day the captain noticed him, and halting the company immediately ordered him to step out of the ranks, face the company, and discard the tobacco, and administered a severe reprimand. This chew was hardly worth the embarrassment it occasioned.

The Fourteenth Pennsylvania Regiment broke camp at Fort Mott, New Jersey, in 1908, leaving one grave behind. This death was a direct result of cigarette smoking.

After leaving the army, I entered the nurses' school at Battle Creek, Mich. One young man who came there had been using cigarettes for years; his mind was in such a condition that when he read over the pages of the book containing his lesson, he could rarely recall a line of what he had read. Eventually, after giving up the tobacco habit and allowing time for the poisons to be eliminated from his system, he improved mentally, and made a success of his class work.

Another young man could not memorize a verse of Scripture no matter how hard he tried; but after discontinuing the use of cigarettes, he became an excellent Bible student.

I have given treatment to men who used tobacco, and after they had been kept in a sheet pack for some time, the sheets would be stained yellow from the nicotine coming from the body through the perspiration. The odor from the patient's body was exceedingly offensive. How can a person expect to have good health or strong nerves when the system is filled with such poisons? I have also taken care of mental patients who were losing their minds from the same cause, and this form of insanity always makes the patient cowardly. Some I attended were in constant fear of some portentous danger, and it was really painful to care for them.

I remember one young man under my care who was an inveterate cigarette smoker. A surgical operation was necessary in his case. He was not permitted to smoke in the surgical ward, but he used to beg me to place his bed by the window, where he could smoke just one cigarette. His nerves were in such a condition that he could not hold a pen in his hands to write.

There was a young man living next door to me who was in a pitiful condition as a result of the tobacco habit. He was so nervous that it was impossible for him to remain quiet for any length of time, and his hands shook so that he could not cary his food to his mouth with comfort or ease.

My advice, therefore, to the boy who has any ambition to be of real worth in this world is to let tobacco in all its forms entirely alone.—Edward Quinn, Jr.

WAR IS WRONG.

By Robert Cromwell Root, A. M.

War is wrong because—

1. "Peace is the normal condition of society, and war is a reversion to barbarism."—Ex-President Theodore Woolsey of Yale, in 'International Law"

2. War is an appeal to might instead of right, and sets aside reason and justice, law and order, for the "mailed fist" and bloody conflict.

3. War sets up false standards of courage, false ideals of patriotism, perverts the teaching of Christianity and destroys the bonds of human brotherhood

4. War selects and destroys the "most fit" among men, and thus weakens the whole human race.—The Human Harvest, David Starr Jordan.

5. War dooms millions to celibacy, prevents homemaking and the development of home virtues, and thus lowers the normal birthrate and robs society of "an ever-widening wedge of citizenship that might have been."

6. War's unnatural camp life encourages immorality and vice, and produces thousand upon thousands of "fallen men" tainted with foul diseases, who in turn blight the lives of thousands of innocent wives and children. — Rev. Walter Walsh, in "Moral Damage of War," pp. 151-152.

7. War's evils and debaucheries were the spawning bed from

which sprang the abominable "white slave traffic" and its inseparable evil, the licensed liquor traffic of the United States. While war remains, a strong demand for this vile slavery will remain. — President David Starr Jordan, in "The Unseen Empire."

8. War robs helpless mothers of their sons, wives of their husbands, sweethearts of their lovers, and innocent children of their fathers—their rightful, God-given protectors. War also robs the school, the church, the state, and does not und cannot give any adequate compensation for any of these losses.

9. War sets up pagan rules for the Golden Rule and substitutes narrow selfishness and ignorant jingoism for true patriotism and statesman-like internationalism.

10. War improverishes humanity by misusing the world's chief energies in causing waste and death and destruction, instead of rightly using those energies in preventing fires, floods, accidents and diseases, and in doing constructive work for the benefit of mandkind.—Arthur W. Allen, in "The Drain of Armaments."

11. War is needless, since the world has now in operation and in process of development adequate means for settling all disputes without resort to war; furthermore, war itself does not settle any question properly or justly. — Pres. Theodore Roosevelt, May 1908, speech at laying corner stone of Bureau of American Republics, "There is no question but what may be settled by arbitration."

12. War is barbarous, for it slaughters men, and inflicts cruelties and tortures on innocent women and children who did nothing to cause the war and yet suffer most from it. — Wilhelm Lazarus, in "The Human Slaughter House."

13. War is wicked, for it violates every moral principle, every righteous law of man, every instinct of civilized humanity and every command of God. — Wilhelm Lazarus, in "The Human Slaughter House."

14. War shamelessly glories in its own wickedness that ruthlessly disregards human rights, brutalizes men, incites to inhuman cruelties, and makes man not his "brother's keeper," but his brother's wolf-like destroyer.—Wilhelm Lazarus, in "The Human Slaughter House."

15. War is cruel, wicked, barbarous, needless, inhuman, and devilish; for it commits every sin in the decalogue, and yet war does not in this age serve one single useful purpose that cannot be served better in a humane way. On the contrary, "War does all that the devil would do if run stark mad," for "War is hell" and hell serves neither God nor man, but ever and only the devil.

Therefore, war must be destroyed!

Berkeley, California.

(The American Friend.)

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PROGRAM FOR THE 20th SESSION OF THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

To be Held Near Meno, Okla., beginning September 2, 1914.

I.. Conference Sermon, September 2, 9:30 a. m. by the President of the Conference, H. D. Penner, assisted by the Secretary, G. N. Harms.

II. Preliminary business.

1. Appointing of an Assistant Secretary.
2. Recording of the churches represented and their delegates.
3. Appointing of special committees:
   a) Committee for Receiving Applications for Reception into the Conference.
   b) Committee on Special Privileges.
   c) Committee on Special Provisions.
   d) Committee for Letters received.
   e) Committee for Auditing Accounts.
   f) Committee for Remembering the Members who have died.
   g) Committee for Nominations appointed by the Business Committee according to the Revised Constitution.

   A. S. Shelly, Bally, Pa.; J. B. Baer, Summerfield, Ill., John C. Goering, Moundridge, Kans.; Herman Wiebe, Beatrice, Neb.; D. J. Brand, Wisner, Neb., H. A. Bachman, Freeman, S. D.; P. R. Aeschliman, Almota, Wash.
4. Arrangement of Time.
5. Reading of the Resolutions of last Conference.
6. Receiving of Motions, Petitions and Memorials.
7. Miscellaneous Business.
8. Election of Officers.

III. Regular Business.

1. The following subjects are to be considered and decided on.
   a) Foreign Mission.
   b) Home Mission.
   c) City Mission.
   d) Publication.
   e) Education.
   f) Emergency Relief.
2. Reports from different branches of our work.
   a) Hospitals.
   b) Sanitarium.
   c) Sunday Schools.
   d) Young People's Societies, etc.

The order of business might be the following.

1. Report of the work for the past three years.
2. Reading of essays referring to the work.
3. Discussion of the work and the possible development in the future.
4. Election to fill vacancies.

Note the following: The financial reports shall, according to conference resolution be printed and given to the delegates before the conference.

Under No. 2 the following essays are given:

1. Mission—Could the Work of the Foreign and Home Mission Boards be done more in Union and for Mutual Assistance?—H. R. Voth.
2. City Mission—Is farther Extension of this Work Beneficial for our other Mission Work in Forcign and Home Mission? M. Horsch.
3. A Study of the Home Mission Work of other Denominations. What can we Learn from it?—J. H. Langenwalter.

Publication:

1. Our English Church Hymnal—Can it be made More Up-to-date and Adaptable to Our Needs; or Should we Adopt Anothcr?—W. S. Gottschall.
2. Could the Usefulness of our Denominational Papers be in any Way Enhanced—If so, How?—H. H. Ewert.
3. Would the Removal of our Publication Interests to another Place improve the same and give a Larger Field to our Literature?—H. J. Krehbiel.

Education.

1. Report of our Present Educational Possibilities in Regard to the Needs of the Future.
   The Committee on Education.
2. Resolution 25 of the last conference shall be reconsidered.
3. Theological or Biblical Training—Which of the two is More Necessary for our Young Men Preparing for the Ministry?—P. H. Richert.
4. In which way could people be stimulated to write for Publication and thereby our own Literature increased?
5. Importance of collecting Historical Material of our Denomination. Silas Grubb.
6. Is Secrecy Banished from our Churches?
7. The Mennonite Lexicon—What Is It?—H. P. Krehbiel.
8. The Question of Mennonite Settlements.—David Goertz, Bruderthal, Hillsboro, Kans.

IV. Special Work.

1. Revision of the Catechism.
   Report of Committee.
2. Union of Denomination
   Convention of all Mennonites—Which Position should we take to it?—J. J. Balzer.
3. Federal Council.
   Report of Delegates.
4. Report of Trustees.
5. Report of Statistician.—H. J. Fast.
6. Report of Emergency Relief Commission.
7. Consideration of other timely subjects not provided for in the program.
   (N. B.—Such questions must be handed in to the Business Committee.)
8. The Memorial of our Departed Brethren. Conducted by N. B. Grubb.
9. Ought we not to Aim for a More Proportionate Division of our Conference Expenses, and in Which Way? — Bernhard Regier, Newton, Kans.
10. For Reconsideration No. 8, P. 22, 1911.
11. Does a Connection with the Federal Council Prove to be a Blessing to us or any one.?—J. W. Kliewer.

V. Closing Business.

1. Report of Special Committees, appointed at the beginning of the session.
2. Election of a member for the Business Committee.
3. Other Business laid on the table.
4. Selection for place of next conference.
5. The Business Committee proposes that an evening during conference shall be put at the disposal of our Sewing Societies. May the societics make use of this.
6. Close—Adjournment.

The Committee:

A. M. Fretz, President.
J. S. Krehbiel.
J. S. Hirschler, Sec'y.

P. S.—The translation of this program was made by the editor, so he is responsible for any incorrectness which easily creeps in when the exact meaning of the committee is not known.—The Editor.

Deaths.

Lingafelter.—Mary E. Lingafelter, wife of Geo. W. Lingafelter deceased, was born July 2, 1840, died April 9, 1914, aged 73 years, 9 months and 7 days. She was united in marriage in 1858, the mother of 8 children, all living except one son who with her husband precedes her to the grave. The living are Arthur, John, Allen, Herbert and Charles, Mrs. M. D. Dodson and Mrs. Jacob Snyder at whose home she died. She leaves also to mourn her loss three brothers and two sisters, thirty-six grandchildren and eighteen great-grandchildren. Funeral services were held Sunday, April 12, in the Roaring Springs Mennonite church by Rev. E. L. Enslinger of the M. E. church of which she was a member for over 45 years. Text John 14, 1-3. He was assisted by H. G. Snyder.

Contributions.

For the Chicago Mission.

Noble, Iowa, church $15; Pulaski, Iowa, church, $41.67.

Gratefully acknowledged,

W. W. Miller, Supt.

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Editorial.

THE GOOD OLD TIME.

We hear old people sometimes speak of the good old time, while the young people think now is the best time, people never knew as much as we do now. The truth lies in the middle.

It is true that forty, fifty years ago there were a number of earnest, self-sacrificing Christians, but did Christianity stand on a higher level? Hardly! The old will say: Look at the higher critics, look at the growing rationalistic tendencies in the schools and colleges. But look at the other side. Hundred years ago rationalism was so prevailing that the whole university of Princeton could boast of having one earnest, Christian student, while now in spite of all rationalism and higher criticism or so-called new theology there are hundreds, probably thousands of earnest Christian young people in that university.

How many Sunday schools were in existence 50 or 75 years ago? Very few. We acknowledge that in some Sunday schools very little of the Bible is taught and that sometimes the teachers are not as efficient as might be desired, but on the other hand there are thousands, perhaps hundreds of thousands of earnest devoted Christians studying and teaching the Word of God and leading millions to the Savior. Christianity, though it finds very determined opposition and hatred, is yet a mighty force for the saving of souls and the improvement of human character and conditions of life.

The despised cross is preached yet and thousands are saved by the blood of our Savior in spite of all the teaching that we need no Savior but only a teacher.

The enmity and hatred against Christ and Christianity is growing in some places, but we will not be blind to the many encouraging phenomena. The Bible is bought and read and studied more than ever before. Though many study the Bible only as a literary product many more study it as the Word of God and try to live by the grace of God according to its precepts.

In many respects our time must be called a good time, but those who have not the enthusiastic eyes of youth see many dangers ahead and threatening now.

If we look upon our congregations, are they better than they were 50 years ago? I believe a good many are. Especially have our Sunday schools and schools developed, our people take more interest in mission, home mission, deaconess work, etc. The Sunday schools employ the best people in our churches as teachers or in Bible classes, the training classes help to prepare the teachers, the C. E. societies give occasion for spiritual work. As long as Rome and the antichrist have not the power to persecute the faithful, the Word of God can exert its power and when the time of persecution comes our churches will be prepared and will be winnowed, the true wheat being garnered into the heavenly garners. May we all try to do our duty as true Christians who are bought by the blood of the Lamb of God, trying to bless others to whom we can bring the glad tidings of salvation in word and deed. **v. d. S.**

Correspondence.

Ore Hill, Pa., April 19, 1914. Dear Editor and Readers:—To-day we had our first services in our church for some time, the storm having damaged our building to such an extent that we had no services for ten weeks. Bro. Jacob Snyder of Roaring Springs was with us and preached for us. His theme being "The Resurrection." The attendance and interest is good. We expect to begin a series of revival meetings, Sunday, April 26. Bro. E. H. Miller is expected to assist the ministers from Roaring Springs. After the preaching service Rev. Snyder organized the Sunday school. The following officers were chosen: Superintendent, Bowman Morrison; Ass. Supt., Mrs. Jacob Appleman; Secretary, Miss Mame O'Neal; Treasurer, Jacob Appleman. Pray for us. **S. S.**

Fandora, O., April 20, 1914. Dear Editor and Readers of the Mennonite:—The days of April 9-12 are days that should long be remembered by those who were present. During those days Rev. Munz of Warrenton, Mo., was with us and preacher soul-inspiring sermons, on the following topics:

1. "Jesus as Example of Serving Love."
2. "The Struggle in Gethsemane."
3. Address to the persons who were baptized.
4. "It Is Finished."
5. "The Power of Music."
6. "Jesus in the Grave."
7. "The Lord Is Risen."

Friday the dedication of the pipe organ took place on which occasion Rev. Munz gave his address on "The Power of Music." The organ was built by A. J. Schantz, Sons & Co., Orville, O. It is a two-manual organ. Manuals–Compass CC to C4, 61 notes. Pedals–Compass CCC to F, 30 notes and registers 15, pipes 774. Friday evening, April 10, J. B. Francis McDowell, of Columbus, Ohio, gave the dedicatory organ recital to an appreciative audience that filled the church. Mr. Mc Dowell showed himself a master at the organ, as he brought out the different combinations and tones of the organ in such a way as to show what the organ can do. Sunday evening, April 12, the Choral Society, under the direction of Eldon Geiger, rendered "The Seven Last Words". The Choral Society was assisted by Mrs. Albert Schumacher, soprano; Herbert Harroun, tenor, Oberlin, Ohio; G. A. Lehman, baritone, Bluffton College, and Mrs. Harry MacDonald, organist, Lima, Ohio. I can not give a complete description of rendition, but taking it all in all, soloists and chorus, it was the best production yet given by the Choral Society, and it was appreciated by an audience that filled the church to its utmost capacity. Friday forenoon 12 young persons were received into the church by baptism and one by letter. Sunday forenoon communion services were held. May the events of these days draw us closer to Christ, and make us able to live not smaller, nor greater, but better lives. May this Easter have been a real Easter for us all. **P. D. A.**

IS THIS MAKING PROGRESS?

The indications show that the people who are pushing "up-to-date" methods in Sunday school instruction are moving at a very rapid gait. The announcement of new lines of study for schools of the church, always supposed to be Bible schools, arouses interest. If one turns to them looking for somgething that is distinctly religious, he is likely to meet with both surprise and disappointment if not to have his indignation kindled.

The American Institute of Social Service, which is understood to be acting for the "Federation of Churches", offers a series of "Studies in Social Christianity" for use in our Sunday schools by adult classes. One Sunday is to be devoted to "Initiative and Referendum," another to "Direct Primaries", and others to the "Short Ballot," "Lessening of Delays in Justice," "The Parcels Post," "The Postoffice and the Telegraph," other Sundays are to be devoted to such subjects, as "Proportional Representation," "Political Bosses," and kindred subjects for the rest of the year. Had these subjects been proposed for a sociological association or a political club, they might be deemed both timely and appropriate. But the fact that they are proposed for study in Sunday schools, gives a feeling of about as much surprise as would the announcement that the next national convention of the Republicans and Democrats, would spend the first half of each day's session in the study of such characters as Melchizedek, John the Son of Nirushi, or Tiglath Pileser!

The attempt to introduce such subjects into the list of subjects for Sunday school study shows to what length the liberal propaganda in religious education will go in supplanting the Bible as the Word of God. This is supplanting the Word of God with politics, and to turn the mind of the church from Christianity. Such subjects would be proper enough for a lyceum or political society and debating club. But it is a piece of bald impertinence to suggest such themes for study in the church at the hour when people have been supposed to be studying the Word of God.

Considering what sometimes results when such subjects are under discussion in a political campaign, it is not likely that they would be conducive to mental and spiritual tranquility if studied in a Sunday school class. On such subjects good and wise men differ widely. They are matters of human judgment and opinion, and on them equally good men take directly opposite views.

Another list of subjects proposed for study in ourSunday schools includes "Agriculture", "Commerce", "Nursing", "Cooking", "Dressmaking"! Queer subjects these for study in the Lord's house, on the Lord's Day and the Lord's children, who are supposed to be learning out of God's book the words of eternal life and salvation! Besides all this we have the modern multiplication of days in connection with church work. There has been appointed "Children's Day", "Fathers' Day", "Mothers' Day", "Peace Day", "Prison Day", "Purity Day", "Tuberculosis Day," and a score of others.

In all good conscience it may be asked, when are the people going to be taught religion?—Lutheran Church Work.

Editorial.

Rev. Mr. Sunday is conducting Evangelistic services in the city of Scranton, Pa., just now. Scranton lies close enough to the two great cities New York and Philadelphia to have its religious revival attract the attention of both towns. Last week a delegation of two hundred clergymen from Philadelphia attended several days' services as the guests of a Philadelphia paper and observed the work of this wonderful revivalist. Most of them returned, having been greatly impressed with the work and anxious that Mr. Sunday should come to Philadelphia. We see great good in movements and are not blind to some of the evils of such spectacular efforts at winning souls. When weighed, we believe that the good outweighs the evil by a great deal. The evil principally lies in the impression produced that successful soul-winning and satisfactory Christianity must result from great hustling and sometimes rather coarse methods. People are apt to lose sight of the fact that results in the kingdom come not by might or by power, but by the quiet working of the Spirit. On the other hand the good produced is shown in the converted souls, the number of men and women led to lead decent lives and the souls won to consistent and faithful church-membership. Much as we do not approve of methods by which the gospel is preached in the language of the gambling house and the slums, it appears that even those, not habitually given to such kind of talking, are impressed and reached and when that is done, what more is there for us to say? People hear the gospel and are won by it.

The Mennonite church was never one which numbered its membership by the many thousands, as some other Protestant denominations have done and are doing, and perhaps it never will be a numerous body, but it has always stood for certain definite ideas and its membership has generally been zealous in maintaining them. When the first little company arrived in Pennsylvania they only wanted to be left alone until they could find themselves. In the old country they stood for separation of church and state and protested against a church which was not composed of regenerated Christians. In America they generally avoided concerning themselves with what was going on outside of the pale of their own body and devoted their energies to keeping their congregational life what they thought it should be and keeping their children from wandering from them. Incidentally they were Germans and preserved the German language and German institutions in their homes and churches as long as it was possible for them to do so. But the time came when they could no longer flock by themselves; they were compelled to take note of things as they were around them. One of the hardest struggles was involved in the matter of language. German had been the tongue of their church and they made great efforts to retain it, but as time went on they were hardly consistent, they gave their children an English education but continued German preaching. The result was that the children could not finally follow the worship of the church in which they were bred, intelligently and it became only a matter of a little while when the other denominations reaped a rich harvest from the homes of Mennonite people.

It seems to us that, in making it possible for the larger denominations to look upon Mennonite territory as a fruitful field for their efforts, the fathers of our church made two mistakes, first they over-emphasized the matter of language, as though it made any difference in what language men prayed and the gospel was preached, and, secondly they were not aggressive enough in asserting the doctrines and in endeavoring to establish them in localities in which they were not known or accepted. Fortunately for us and for our church we today are beginning to realize that we have a message to the world and ought to bring it to the notice of men, we, too, are now awake to our responsibility in relation to saving the Christless and have already made a record for ourselves in both home and foreign missionary efforts. If it is a source of greatest satisfaction to the scientist to be able to produce a plant bearing two leaves where hitherto there had only been one leaf, it certainly should be a greater satisfaction to know that there are now two Mennonite churches for every one in past years. We do not want to establish our growth by drawing on the membership of other churches. Proselyting has caused so many bitter disappointments and many sad hearts in our churches in past times that we would not for the world want to impose such distress upon others but we are now ready, or at least we should now be ready to do our just share of the work in gathering in the Christless and churchless to Christ and into church activity where such a work is most needed.

As for asserting our doctrines, we know that a growing number of fellow Christians are beginning to see things as we have seen them for hundreds of years. Believer's baptism is no more the peculiarity of a single denomination, it has become the opinion of many in many denominations. A literal acceptance of the commands of Jesus, particularly those in the Sermon on the Mount, is more and more being accepted as a practical Christian duty. Where once men explained them as merely ideals they are now accepted them as duties which ought to be performed. The matter of peace has indeed become a fad just now with some and a little breeze that may fan up a war spirit may lead them to forget all about it and cry for war and applaud feats of arms but there are enough seriously-minded sincere people in christendom today to make the making of war more difficult today than it ever was. What our church should be doing today is to so educate our people in what we really have been and are that they will all be experts in stating and defending our historic principles. There are opportunities remaining for the creation of a Mennonite literature which should appeal to every person of education in our churches and our church papers should be in a position to present the latest and most convincing arguments in favor of our viewpoints. Here indeed is a task worthy of every able thinker and every skilful pen among us.

At this time when our country is excited because of the war situation in Mexico and there is real danger of blood-shed over a matter of bad-manners on the part of Mexico and an excess of dignity on the part of the United States the resolutions passed by the "Church Peace Union", made possible by Andrew Carnegie's money, may appropriately be read and studied by every thinking man and woman, particularly if that one is a Christian and professes to obey the Prince of Peace, Christ Jesus.

Resolved, that we, the members of The Church Peace Union, and of one or other of the following religious bodies: Episcopal, Roman Catholic, Methodist, Baptist, Lutheran, Congregrational, Presbyterian, Disciples of Christ, Unitarian, Jewish, Universalist, and Friends, as our first duty appeal to the Rulers, Statesmen and people of all civilized lands to give their immediate, earnest and prayerful attention to the lamentable facts here presented, hoping they will realize it is their first duty to provide the remedy which seems open before them through a union of several powers pledged to co-operate in abolishing savage war and establishing the reign of peace through arbitration of international disputes; that as citizens must appeal to the tribunals of the law to redress their wrongs, so shall nations.

Here, as it appears to us, lie the two outstanding evils of our day, entailing grave responsibilities upon all religious men from Emperor to workman, that the crime of men killing each other may soon be banished from the face of the earth.

First: The combined debt of the world, mostly borrowed and used for war purposes, amounts to nearly $37,000,000,000. The interest charge of the world on its national bonded debt amounts to $1,500,000,000. The amount expended yearly on standing armies and battleships is $3,500,000,000. If the entire property of the United States were to be sold, and the returns capitalized and put at interest at four per cent., it would just about keep up the military and naval forces of the world in time of peace. Our own country, the United States, spends on army and navy $800,000 per day.

The so-called civilized world maintains, chiefly in idle parade, usually all their lives, no less than 6,244,600 men, armed and pledged to go forth and kill their fellowmen as ordered should war arise. Most of these, however, never fire a hostile shot, war being the exception, long years of idleness the rule. Even in war, with men firing at battleships twelve miles distant, with troops under cover firing at troops a mile distant—war is no longer conducive to the heroic.

Second: The second sad and distressful crime of our day is that in war we are still capturing private property upon the high seas, although it is exempt from confiscation in war upon the land. This is the greater sin, for the seas are the highways of peaceful and necessary exchange of products; no nation has been created to live by its own products alone, but by peaceful, neighborly exchange with other nations, thus creating a brotherhood of man, each benefitting the other. Little do the masses know the extent of this amazing friendly exchange. Last year Britain imported food products to the value of $1,403,000,000, her total imports being $3,723,203,000. Germany import-

ed food products to the value of $375,000,000, the total value of her imports being $2,530,000,000. France imported food products to the valne of $340,000,000, her total imports being $1,960,000,000. Even our country, the United States, imported food products to the extent of $35,000,000, total imports $1,650,000,000. The world's annual exchange of its products amounts to the almost incredible sum of thirty-three billions, five hundred millions of dollars.

We pause to ask this question of the governors of these armed naval powers: Why should this beneficent exchange of products between nations, so vast as to require eleven figures to express, and drawing men towards a holy brotherhood, be interrupted by them against the seemingly obvious plans of an all-wise Creator. Appalling, indeed, the responsibility of rulers, who have the power to remove this embargo upon peaceful, holy exchange amongst men who should be as brothers, promoting each other's good.

There is another aspect worthy of attention: the three Teutonic nations, Germany, the Fatherland; Britain, the Motherland; and the United States, peopled largely with their sons and daughters, all as we have seen, deeply involved in international exchange of products, naturally possess for its protection the greatest part of the naval power of the world; why, therefore, should they not meet and agree to inform the world in friendly manner that they could not look with favor upon war on the high seas, the sacred pathway of peaceful exchange, promoting the brotherhood of man.

Resolved: That a copy of the foregoing resolutions be sent to each Sovereign, President, Prime Minister, Minister of Foreign Relations, President of Legislature, and other high official of the world powers, and to the clergy of Germany, Great Britain and the United States.

NOTES ON THE SUNDAY SCHOOL LESSON.

May 3.

The Prodigal Son. Luke 15:11-32. Golden Text—Luke 15:18.

This parable shows the loving forgiveness of God and the inclination of men to wander from Him. When the younger son came to the father and demanded his share of the estate, he did not at all regard the father's feelings or his love for him. He simply announced that he wanted to cut off from home and all fatherly restraint. The case is not an unusual one. Many boys, and girls, too, tire of the restraint of home influence and want to break away from them. They do not realize that it is love which prompts these restraining influences and then, that these restraints are for their own good. Discipline is seldom enjoyed but it is necessary for the making of character. The son thought he had come to a time when he should have his own way. In a little while he was to realize that having one's own way may lead to conditions which are many times harder to break away from than discipline and much more severe. Sinful man breaks away from God because he wants to do as he pleases, forgetting that doing as one pleases forges a chain that holds its victim in hopeless slavery.

For once the son had his own way. The father divided his living and left him go. His heart was in the far country already and he had no love for home. He must now learn what home really was to him when he has left it. The boy or girl who is dissatisfied with home conditions and always complains that things are better or more agreeable elsewhere, is, to say the least, an unlovely and ungrateful child. Sometime the day will come when that one wishes for conditions as they were at home. Many Christians look with longing eyes to the things of the world. They feel that the restrictions imposed upon them are designed only to make life disagreeable for them. When they begin to feel so they are already on the way to the far country. The proper attitude is to trust the father and accept the rule He imposes as coming from one who is all-wise and all-loving.

The son spent what he had in going after a good time. The devil knows how to lure his victims with the pleasures he has to offer but these pleasures are always the worst thing for those who indulge in them; their end is destruction. When once the youth begins to sow his wild oats he is getting ready for a harvest of miseries. The best cure for wild oats that many boys want to sow is a good thrashing. Parents ought not permit the children to run away with them in the beginning and then there will be less occasion for regret later.

Soon the prodigal was at the end of his resources. One's strength, health, talent, wealth are easily spent in the gay lives that are so attractive to many and only when lost is there a full realization of their waste. Not being a citizen, the prodigal was brought into servitude to a citizen. He was no more his own master, although that is why he left home. He wanted to do as he pleased, now he had to do that which must have been the most disagreeable to a Jew, feed swine. He had to share the companionship with foul creatures whose food he could not even share. Then, when all was lost, when he was the most miserable, he thought of his father. He was singularly like the sinner who only, after he has spent himself in sin, thinks of the Father. In the case of the prodigal, a welcome and forgiveness awaited him as it always does the sinner who humbly returns to his Father and confesses his sin. The ring, the robe and the fatted calf were not a reward for his wickedness, but a mark of the Father's great love. In the case of the prodigal, the father did nothing but wait; in the case of the sinner the Father follows and pleads always. This parable, says Torrey, might be styled the Drama of Life in three acts. Act I, The nature of sin or wandering. II. The fruits of sin or desolation. III. The remedy for sin or the wanderer's return to the Father.

NOTES ON THE C. E. TOPIC

May 3.

Twelve Great Verses. V. The Faith Verse. Heb. 11:1.

"Now faith is the substance of things hoped for, the evidence of things not seen."

This is one of the very few definitions given in the Bible. Faith is the all important thing with us and so its nature must be clearly stated. Faith is the most illustrated doctrine in the Bible. Read the remainder of the 11th chapter of Hebrews and see some of the most conspicuous examples from the Old Testament. Every good character named in the New Testament in some way sheds some new light upon faith or gives some new inspiration to its exercise.

A little child was once asked what he thought faith was. His answer was this: "Believing without seeing." That is a crude answer and may be applied to many types of faith. One accepts a check of another because he believes that that one has enough money in the bank, although he does not see that money. Every time we accept a paper note we do it, believing that the government has that much money stored up in its vaults, although few of us ever see that money. When the physician tells us about the troubles in our internal organs we believe him although no one has ever seen his own brains or his own heart. We believe these things because it is the most reasonable thing to do. So, too, we believe the facts concerning Christ, His nature, His life, His death, His atonement and His resurrection, because it would be absurd not to believe them, since we are confronted with the most convincing kind of evidence. The faith that saves involves more than merely accepting the fact of Christ because that is the most reasonable thing to do.

Saving faith has Christ for its object. He is the Son of God, promised from the beginning, the Shiloh who was to come, the one whom the sacrifices of the temple portrayed, the one who was to redeem His people, the one of whom the prophets spoke and for whom Israel hoped, He became the sacrifice who paid our debt to the law which said that the soul that sinneth shall die. He lived for us to show us how to live. He died for us that we need not die eternally. He rose from the dead to be our living Savior. He ascended to heaven to be our advocate there; He gave us His Spirit so that He might ever be with us. Unless we accept all this as having been done for us He avails us nothing. Saving faith, then, means appropriating the work of Christ to ourselves as the means of our salvation.

Faith has been illustrated in the story of the lad who was to be lowered over a dangerous cliff with a rope. The lad had expressed his willingness to go in the words, "I'll go if father holds the rope." There was absolute confidence there. With the same confidence in Christ we need not fear any of the hard tasks before us. We know His power, we are confident that all things will be right in His hands.

To exercise faith means to obey. When we disobey our Lord, it is a sign that we do not believe in Him. Jesus commands us to forsake all and follow Him, He requires our lives as well as our property, He expects us to give our lives willingly to Him and confess Him before men. He sends us forth into the whole world with a message of salvation. But the condition is not a hard one when we recall all that He has done for us.

"Faith is the victory that overcomes the world." Those who have accomplished anything at all have only done so because they have had faith. Those who hope to accomplish anything for righteousness and salvation can only hope for success as they are men and women of mighty faith. The world can resist anything in us but faith. That is the one thing that has advanced the cause of Christ and it is the only thing which will make the kingdoms of this world the kingdom of our Lord and Savior Jesus Christ.

News of the Week.

HUERTA REFUSED TO MIND.

United States Will Take Tampico and Vera Cruz and Blockade Coast.

Washington, April 19. — General Victoriano Huerta, provisional president of Mexico flatly refused tonight to accede to the unconditional demands of the United States that he salute the American flag, and congress will be asked by President Wilson tomorrow for authority to use armed forces to uphold the honor and dignity of the nation.

Negotiations with Huerta over the demand for a salute in reparation for the arrest of American bluejackets at Tampico on April 10 came to a close tonight at 6 o'clock, the last hour given by President Wilson for a favorable response from the Mexican dictator. The final word of Charge O'Shaughnessy was a refusal to comply unless the United States will guarantee in writing that his salute be returned.

WAR NOT IN QUESTION

American People Do Not Desire to Control Affairs of Sister Republic.

Washington, April 20.—In accordance with instruction of the president all of the American merchant vessels now in the harbor of Vera Cruz were ordered by the state and navy department to leave today. All counsular offices have also been ordered to warn all American citizens to leave Mexico for their own safety.

President before Congress.

Washington, April 20.—President Wilson went before a joint session of congress this afternoon and asked its advice and co-operation. He described recent dealings with Huerta that have brought on the present crisis in detail. He said that on April 9 a paymaster of the United States steamer Dolphin, was arrested and held several hours and that in the paymaster's boat, at bow and stern, was the American flag. The men were later released, he said.

"The release was followed by an apology from the commander and later by an expression of regret by Gen. Huerta himself. Gen. Huerta held that martial law reigned at the time at Tampico; that orders had been issued that no one should be allowed to land on the Iturbide bridge; and that our sailors had no right to land there. Our naval commanders at the port had not been notified of any such prohibition.

"Admiral Mayo regarded the arrest as so serious an afront that he was not satisfied with the apology offered by Huerta but demanded that the flag of the United States be saluted with special ceremony by the military commander of the port.

"The incident cannot be regarded as a trivial one, especially as two of the men arrested were taken from the boat itself—that is to say, from the territory of the United States, but had it stood by itself it might have been attributed to the ignorance or arrogance of a single officer. Unfortunately it was not an isolated case. A series of incidents have recently occurred which cannot but create the impression that the representatives of Gen. Huerta were willing to go out of their way to show disregard for the dignity and rights of this government."

Wilson then described the arrest of the orderly carrying the mail.

"So far as I can learn such wrongs and annoyances have been suffered to occur only against representative of the Uunited States. Subsequent explanation and formal apology did not and could not alter the popular impression.

"The manifest danger of such a situation was that it might grow from bad to worse until something happened of so gross and intolerable a sort as to lead directly and inevitably to armed conflict. It was necesary that the apology of Gen. Huerta and his representatives could go much further; that they should be such as to attract the attention of the whole population to their significance.

"I, therefore, felt it my duty to sustain Admiral Mayo in the whole of his demands and to insist that the flag of the United States should be saluted in such a way as to indicate a new spirit and attitude on the part of the Huertistas.

"Such a salute Gen. Huerta has refused and I am come to ask your approval and support in the course I now propose to pursue.

"This government, I earnestly hope, in no circumstance will be forced into war with the people of Mexico.

"I earnestly hope that war is not now in question. I believe that I speak for the American people when I say we do not desire to control in any degree the affairs of our sister republic.

"There can, in what we do, be no thought of aggression or of selfish aggrandizement. We seek to maintain the dignity and authority of the United States only because we wish always to keep our great influence unimpaired for the uses of liberty both in the United States and wherever else it may be employed for the benefit of mankind."

To Curb Huerta Forever.

Washington, April 20. — President Wilson today protested against the belief that this country must necessarily be plunged into war because of the Huerta incident.

He insisted that he believed actual warfare may not be necessary. He said he did not believe the rebels would side with Huerta and says that the U. S. has no intention of fighting the representative people of the Mexican republic. But with his jaws firmly set the chief executive declared that Huerta would be curbed forever by the armed forces of the United States. The army and navy however, will be held in check to await developments.

The president explained that the present situation would necessitate a hard and fast blockade of Mexican ports. This possibly will be immediate. The army will back up the navy in case Huerta resists. The president insisted that he neither had lost patience nor hope, but that Huerta, "who calls himself a president" should realize once for all that the dignity of the United States could not be trifled with.

The question of recalling O'Shaughnessy he said had not yet been taken up.

Major General Leonard Wood will command the army of invasion if such a force is ordered. Secretary Garrison accompanied this announcement by the statement that if need arose Wood would take hold at Texas City. Wood's term as chief of staff of the army expires tomorrow.

Huerta Guarantees Safety to Foreigners.

Mexico City, April 20. — General Huerta offers guarantees to foreigners, Americans included, who may remain in Mexico, and he will improve this opportunity to show the world that his government and Mexico are moral and civilized.

This statement President Huerta dictated to The Associated Press today.

He continued:

"I desire to make it plain to the American people that according to the official report from the commander at Port Tampico received by the Mexican government there was no flag in the boat which landed and whose crew was detained. I fear that President Wilson has been misinformed on this point and that he will inform the American Congress that the boat carried the flag.

"In fact the American flag has nothing to do with the case, and I desire the American people fully to understand this."

Special guard for U. S.

Mexican City, April 20. — As a precautionary measure a special guard of twelve police was installed in the American embassy tonight.

CONGRESS "JUSTIFIES" PRESIDENT TO ACT

Washington, April 20. — After a spirited debate of more than two hours the House tonight passed the administration resolution approving President Wilson's purpose to use the armed forces of the nation to obtain from General Huerta the fullest recognition of the honor and dignity of the United States.

The vote was 337 to 37. The resolution was passed at 9:25 and went to the Senate.

The rule providing for immediate consideration of the resolution was adopted on a viva voce vote, the negative votes being so few that the Democrats laughed in derision.

The discussion in the committee hinged about the use of the word "justified." Some members contcnted that the President should be "authorized" to use the armed forces of the nation, but it was held that this would be a virtual declaration of war.

Senate Balks a Little.

Washington, April 21. — Action by the army and navy of the United States to force Huerta to salute the flag was held up early today through opposition in the Senate to the form of the joint resolution approving President Wilson's purposes, as it passed the House Monday night. A recess of the Senate was taken at 12:28 a. m. until noon today.

In a spectacular midnight session, the Senate discussed the House resolution briefly. Senators objected to individualizing Huerta and a substitute resolution was agreed upon by the foreign relations committee,giving the president broad authority to deal with indignities offered the United States in Mexico, "in view of the situation as presented by the President in his message."

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

ORDERS TO SEIZE PORT AT VERA CRUZ

Washington, April 21. — While the congress was debating the Mexican situation today President Wilson had ordered Rear-Admiral Fletcher to seize the Vera Cruz custom house and prevent Huerta from getting several million rounds of ammunition and two hundred field guns on a German steamer bound for that port. The orders went out from Washington early today when it became apparent that the delay in the congress was accruing to the advantage of Huerta. The cabinet meeting at the White House lasted until after noon.

The orders, officials said, left to the admiral's discretion when and how to act. As there is no blockade the American forces could not interfere with the German steamer. The orders were to seize the guns and shells after they had landed or to seize the custom house to prevent their landing and thus keep them from going to Mexico.

Marines Landed.

Mexico City, April 21. — American marines have entered Mexico at Vera Cruz.

The above message in code was received at the New York office of the United Press at 3:10 this afternoon. The strictest censorship had been in effect all day.

TRIES TO SHOOT MAYOR MITCHEL

New York, April 17. — An assassin's bullet aimed at Mayor Mitchel, as he was leaving the city hall in an automobile today for luncheon, missed its mark but badly wounded Frank Polk, corporation counsel. The man who fired the shot was instantly overpowered. His name is David Rose, his age nearly seventy, and he gave evidences of being mentally unbalanced.

The bullet crashed through Mr. Polk's jaw, knocking out nearly all his front teeth and inflicting a serious, though not necessarily fatal, wound. He was assisted into the city hall, then removed to a hospital.

"Mr. Polk was hit by the bullet, but the bullet was undoubtedly intended for me," was the mayor's comment.

Attaches at the city hall said that Rose had called to see the mayor several times lately, but because of his queer actions had not been permitted to see him.

While an ambulance surgeon was dressing Mr. Polk's wound Rose was questioned by the mayor and a score of detectives. He refused to answer any questions about himself. Two letetrs addressed to Mayor Mitchel were found in his clothing.

23 WINONA COTTAGES BURNED

Winona Lake, Ind., April 18. — Twenty-three cottages at Winona Lake were destroyed by fire, causing a loss estimated at from $75,000 to $100,000 between 11 o'clock this morning and 3 o'clock this afternoon. The cottages were on the upper terrace northeast side of the park and were among the most beautiful at the popular resort.

ELEVEN TRAPPED AND DIE IN NEW YORK FIRE

New York, April 17. — A fire that swept through a five-story apartment house at 741 Eighth avenue, early today resulted in the death of ten persons and the serious injury of four others.

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BY

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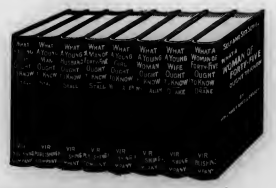

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, APRIL 30, 1914. No. 18.

SPEAK GENTLY.

Speak gently: it es better far
To rule by love than fear;
Speak gently: let no harsh words mar
The good we might do here.

Speak gently: love doth whisper low
The vows that true hearts bind;
And gently Friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child:
Its love be sure to gain;
Teach it in accents soft and mild--
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through life as best they may,
'Tis full of anxious care.

Speak gently to the aged one:
Grieve not the careworn heart;
The sands of life are nearly run--
Let such in peace depart.

Speak gently, kindly, to the poor:
Let no harsh tone be heard;
They have enough they must endure
Without an unkind word.

Speak gently to the erring: know,
They must have toil'd in vain;
Perchance unkindness made them so;
Oh, win them back again!

Speak gently: He who gave His life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, "Peace! be still!"

Gentleness is a little thing
Dropped in the hearts deep well:
The good, the joy which it may bring
Eternity shall tell.

—David Bates, in The Herald and Presbyter.

NEWS AND COMMENTS

Bro. P. J. Boehr of the McCormick Seminary is going to serve the congregation in Summerfield, Ill., during the absence of Bro. J. B. Baer for four months. His address after May 1 will be Summerfield, Ill.

On April 30, at the close of the German Conference (Vereinigung der Mennoniten Gemeinden im Deutschen Reich") the cornerstone for the new church for the "Hamburg-Altona" congregation was laid in Altona.

Professor Edouard Neville, the famous Egyptologist of the University of Geneva, has published a work on "The Archæology of the Old Testament," which is described as another body blow to Wellhausenian theories. Neville believes that the Pentateuch was written originally in Babylonian cuneiform by Moses, then translated later by Ezra into Aramaic, and finally retranslated into Hebrew by the Jewish rabbis. He insists that Old Testament criticism has struck into a wholly wrong path and must now abandon it.—Rec. of Chr. Work.

Following the plan of the American Gideons, the Scottish Commercial Travelers Christian Union is planning to put a well bound Bible in every hotel sleeping-room throughout Scotland. The estimated cost is $2,500. Seventeen thousand copies have been placed in English hotels, and two hundred thousand in the hotels of the United States and Canada. —The Chr. Workers Magazine.

The Utah Gospel Mission reports that of 585 different settlements visited in the Mormon region of Utah, Nevada and Arizona, 471 are destitute of all local Christian work — no Christian church, no Sunday school, not even an occasional preaching service.

Mormonism sends out over a thousand emissaries a year to spread its evil, while Christendom has often not sent back a dozen. Mormonism consequently has tripled its numbers in twenty-five years, while the truth has made slow progress among them.—Chr. Workers Magazine.

A Bible conference for village mayors, held recently in India, was attended by 200. They studied the life and teachings of Christ and discussed the problems of the village, and in this way prepared to help the people over whom they presided.

The Ameer of Aghanistan is developing his country by establishing a university at Kabul, his capital, and the introduction of telegraph, telephone, postal system, newspaper, motor cars and various factories. May he soon admit the free preaching of the gospel.—Chr. Workers Magazine.

Denominational Co-operation.

Serampore College, founded by William Carey, is now interdenominational in character, having on its staff of teachers, Congregationalists, Methodists, Episcopalians, Presbyterians and Syrian Christians, as well as Baptists . . . The High Anglicans of St. Stephen's College, Delhi, have handed over the students' hostel of their college to the Rev. C. B. Young, M.A., of the Baptists Society, and have invited him to take a part in college work and to give Scripture teaching. . . . The Training College for Indian Christian Women in Calcutta is operated jointly by Congregationalist, Presbyterian, Anglican and Baptist Missions. . . . In Ch'ing Chu Fu English Baptists and American Presbyterians are partners in a theological and normal college, and in the Medical College of Weihsien and Chinanfu they have the further co-operation of the Anglican Mission . . . . In Kingston, Jamaica, Wesleyans and Baptists work together in the Calabar College . . . . The Protestant Missions of Japan have united in contributing a fund of $2000 to employ a missionary who gives his whole time to translating and editing books that bear on the subject of Christianity. The native Christian churches of all denominations unite in paying the salary of his assistant. A common hymn-book is now in use in all the Protestant churches, also a common Sunday school literature. Plans are under way for the establishment of an interdenominational school in Japan for the children of foreigners and the advice is now given to church members, when moving to a new place, to put their membership in whatever Christian church there may be in the community.—Record of Chr. Work.

Commission on Peace and Arbitration.

We, representatives of the federated forces of seventeen million Christians in the United States, desire to put on record our steadfast friendship for the Mexican people, and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest and constant hope. We wish them prosperity and peace.

We wish further to express our conviction that the thought of war between Mexico and the United States is abhorrent to the vast majority of our people. The citizens of our republic want no war with our southern neighbor, nor do they desire to dominate it, or to interfere with its internal affairs, but on the other hand they desire cordial relations and friendly intercourse.

We rejoice that in our president and our secretary of state we have men who are lovers of peace, and whose purpose it is to maintain peace, if at all possible, not only with Mexico but with all the nations of the earth. That the purpose of our president and his councillors shall be carried out is not only our hope, but our confident expectation.

We wish to assure our representatives and senators at Washington that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our republic, and we would remind them that the few newspapers which would hurry the government to extreme measures are voicing the wishes, not of patriotic and disinterested citizens, but of mischief-makers and of certain vested interests whose aggrandizement is furthered by war.

"Blessed are the peacemakers" —so we believe—and we are confident that the glory of the present administration will be enhanced and its fame augmented, not by the slaughter of tens of thousands of the young men of the two republics, but by the peaceful solution of a difficult and vexing problem, by the forbearance and long-suffering and calm wisdom of a Christian statesmanship.

Rev. J. B. Remensnyder, Chairm.
Rev. Chas. S. MacFarland, Sec'y.

LETTER FROM JANJGIR.

Janjgir, C. P. India, March 22.

She was a bright young woman. Just in the latter part of her teens, when she fell in love with a young man and married, against the

wishes of friends and counsels of her parents and relatives. Her happy days were not many, and before a year had passed at the birth of a little girl she and the child were put out of the home just because she happened not to be a boy. She came to Champa where her parents live and they are not well-to-do. Being a large family they decided to get work for her as soon as possible. She had a fair education and I being in need of a teacher employed her. Her baby was about 4 months old when she began to work for me. She had been with me over a year and at times everything fared well, then again everything went wrong. After this letters began coming from her husband and last August he came to claim her again, but she refused to go with him. He went home and came the second time for her but she again refused. This time he came very penitent and went to her and promised never to ill-treat her again, and again and again he begged us to persuade her to go. We all believed he was sincere and so we talked and prayed with her till she said she would go, although rather reluctantly. She went. But by Christmas time she was back at her parents again and asked to come and work in the girls' school again. We all thought trouble had arisen and it no doubt would be best to accept her again. Just at this time her little daughter got sick with pneumonia and for a few weeks we sat up day and night trying our best to do all we could for her. When she got better the mother could finally start her work, too.

For some time I was not able to find out at all whether or what really had happened, then she at last said, "I don't know where he is or whether he will ever come here." Having had her in my service over a year I found out some of her bad traits and I felt that this time she certainly was to be blamed for the separation, and so tried my best to get her husband to come to Janjgir, too. He finally came toward the last of January and I sent him into camp to the place where Br. Penner was. He stayed two weeks, then came back. The next night he told his wife he had come home to kill her, and Sunday evening he hit her on the head with a club, saying, "Today I will see you in your blood." Just then her uncle appeared upon the scene and rescued her. We thought something must be wrong with his mind, so took him to a doctor, but he was declared quite sane and then we went to court and lodged a complaint against him. But of no avail. Because he had not yet killed her they set him free and said, "You have no proof that he had any intention of killing her." Then, we missionaries still fearing for her life, made him promise to leave this place that night and if he would ever turn up here he would be prosecuted. Before he left he asked his wife to go with him and to forgive all. She said, "I'll forgive you but never again will I live with you." Both, I'm sorry to say, are tempers pretty high strung and both, I fear, have not yet learned, "to love their neighbor as themselves." as a great many of us, too, are often failing to do.

Her uncle was with me in court and after a three days' wait in Bilaspur and all the "red tape" that was connected with it and after the departure of the man he called his niece and said, "Now, niece, look here, and see how much your Miss Sahib has done for you and how she has protected you. Now if you do not live for her and obey and honor her, then you will be the most ungrateful person living. I was much surprised to hear those words, for it seemed to me the most natural thing to help a brother or sister in trouble. But it was only a few weeks later when I learned to appreciate more what the uncle said at that time. And I saw, too, that he understood his own people very well. She somehow began to feel her importance and thought she was indispensable so she cared little for anything I said or had a right to ask of her, till one day I called her in for a quiet talk. She seemed very indifferent to everything I said and when I asked her and said, "Now when you knew your brother had smallpox, why then did you accept any thing out of your parents' home especially at this time? For you know how much you come in touch with our little orphan girls in school and how sad it would be if they would all take the disease, right after having had such a siege of measles. She put up her head and said, "Well, if you don't want me for your teacher, put me out, I don't care, I'll go and work somewhere else then." I was dumb struck with her answer, and thought to myself, Well, what is the use anyway?

Ah, my dear readers, this experience is no exception. All missionaries meet with such things again and again. And if any of you have no definite things to pray for pray for the missionaries and the work that the Lord has given them. It is well for you to say:

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit, too.

But it's quite another thing

To live for those who know not love
Whose lives are filled with sin and gloom,
The ruler of whose heart is Satan
Who know not of the truth.

Sincerely,
A. P. Braun.

CATECHETICAL INSTRUCTION.

Catechetical instruction is of paramount importance. It is the best way of indoctrinating the children in the fundamentals of the Christian religion. If this opportunity of indoctrinating the children is not improved by pastors, we fear it will be neglected throughout the period of childhood. The Sabbath school teacher may in instances do it, but in most cases it is not done, and probably it should not be expected, for the time of the study of the lesson is too limited, and the practical part of the lesson is expected to be emphasized rather than the systematic impartation of doctrinal instruction. We wish all our pastors would do more of this kind of work, there is no more hopeful field in which good results are attained in all the work of the church among the children. And we cannot depend on the parents nor on the Young People's Society to attend to it.

We desire to collate some of the benefits accruing to children from systematic religious instruction.

1. It is a splendid preparation for laying a good foundation on which to rear a well-developed Christian character and life.

2. It fortifies children against many menacing evils and errors with which they are surrounded.

3. It furnishes them with wholesome knowledge and biblical treasures.

4. It awakens and maintains in them a reverence and appreciation of God's Word.

5. It becomes a potential dynamic in the every day toil, temptations and experiences of life.

6. It constitutes a mighty weapon with which to meet all the onslaughts of Satan.

7. It will constitute a fund of truth that enriches mind and soul, and equips youth for the vocations of life.

8. It will be a wonderful incentive and an indescribable inspiration to a godly and a fruitful life. Pastors, ponder over these things, then take the matter to the Lord in prayer, and then proceed at once to avail yourselves of a rare opportunity of doing incalculable good.—Ev. Messenger.

ECONOMIC ASPECTS OF THE LIQUOR PROBLEM

By Charles Stelzle.

(Conclusion.)

It is at once apparent that if the $1,800,000,000 now spent for liquor were to be spent for bread and clothing, it would give employment to nearly eight times as many workers, who would collectively receive five and a half times as much wages, or nearly $200,000,000 more. But this is not all the cost of raw material necessary to produce $1,800,000,000 worth of bread and clothing (retail price) instead of liquor, would be over $600,000,000 more than the liquor industry now uses. This means the employment of a tremendously large number of workers in addition to those considered in our calculation.

The advocate of the liquor business will insist that we must include the army of saloon keepers, bartenders and salesmen and all others engaged in the manufacture of the articles used in the preparation and sale of liquor, but this factor has been eliminated from the entire process, because whatever may be said with reference to the liquor business upon this point, may also be claimed for the bread and clothing business, only in a larger measure. It requires many more people to sell $1,800,000,000 worth of bread and clothing than it does to sell liquor of the same value. This is one of the principal reasons why the item of wages is so much larger in the bread and clothing business than it is in the liquor business. It could easily be demonstrated that if the money now spent for liquor should be spent for bread and clothing, not only would all the salesmen, saloonkeepers and bartenders find work in legitimate business enterprises, but the men who make glass bottles, furniture, harness, delivery wagons, and every other thing used in connection with the liquor business, would be more steadily employed, for there would be a still greater demand for their products.

Practically then, we have come to the consideration of the sixty odd thousands who are engaged in the manufacture of liquor; but this includes large numbers of engineers, machinists, carpenters, drivers, bottlers and other craftsmen who are employed in breweries and distilleries. The Census figures state that in 1900 there were only 20,962 brewers and maltsters, and 3,144 distillers and rectifiers in the United States. The number had increased very slightly since 1890, and it is not likely that the Census of 1910 will show a material change in this number. If their trade should be destroyed what would become of them? It is of interest in this connection that the Statistics of Manufactures 1910, Table 1, shows a group of industries which from 1904 to 1909 lost just about sixty thousand workers. There was no labor panic during these years. Those who lost their employment no doubt suffered some inconvenience on account of the transition from one trade to another, but the the adjustment was made without a shock to the labor market, even though it involved more than twice as many as would be seriously affected through the abolition of the brewery and the distillery. A similar instance occurred when the typesetting machine was introduced in the printing business. Many thousands of highly skilled workmen were practically compelled to learn a new trade, but these printers are better off today than they ever were. There is no doubt that these employed in breweries and distilleries would soon adjust themselves to the new situation were these industries abolished.

In view of these statements one can see the fallacy of the argument that the saloon as an institution is a necessity in order to give employment to those who are at present engaged in the liquor business, either directly or indirectly. Whether it is desirable to close the saloon either on Sunday or at any other time is an entirely different proposition, with which this article has nothing to do.—Ev. Messenger.

Home Circle.

AN UNEXPECTED PROMOTION

Jim Carson drove the water-wagon for the Palmer thresher. There were three men besides himself with the machine—Dacie, the engineer, and Bill and Sam Scott, the two feeders. It was Jim's duty to keep the engine supplied with water, and when they happened to be near a river or a spring, his work was light; but if they were threshing at a considerable distance from water —as was often the case — he was taxed to his utmost to keep up the supply.

During the working season — that is, from the time when they began to thresh out the grain in July, to October or November— they were very busy. Days commenced with the light, and only ended when it was too dark to see. Often they worked as many as seventeen or eighteen hours in a day, and it seemed to Jim that he had only touched his bed at night when is was time to rise.

There were several threshing machines in the neighborhood, and competition was keen; and this very competition made its employer accept jobs that he would otherwise have refused. A farmer would want his rye one week, and his oats the next, and perhaps his wheat a week later, and often he would not have more than two or three hundred bushels of either. As the machine was capable of threshing from ten to twelve hundred bushels a day, this necessitated a constant moving from one farm to another. Some days they would thresh at as many as three or four places, and more than half the time would be consumed in moving.

Naturally this made a sharp competition for large jobs. The farmer who had three or four thousand bushels of wheat to thresh was an object of interest to the owners of machines, and they approached him from every vulnerable point.

Jim was not yet fifteen, but he was strong and well-grown, and had already been over a year with the machine. He was thoroughly interested in his work; and as he was a boy to be trusted, the owner, Mr. Palmer, was already beginning to hint of the time when he might be given charge of the thresher. The other men were fair workers, but they were stolid and ignorant, and had little interest beyond their wages it brought them. They had been with Mr. Palmer for years, but they were not the kind of men to have charge of a machine, so he said. He wanted a hustler, a person who would be ambitious to pick up jobs. The only trouble with Jim was his age; but if he kept on as he had been doing he would certainly be competent to look after the entire outfit before long

(To be concluded.)

EASTERN DISTRICT CONFERENCE.

PROGRAM FOR 1914.

The Annual Eastern District Conference will convene Sunday, May 3, 1914, in Eden Mennonite Church, Schwenksville, Montgomery Co. Pa.

The local pastor announces communion for his congregation and conference delegates on Sunday morning. Rev. Victor B. Boyer of Allentown preaching the sermon. A hearty invitation is extended to all friends, to conference. Entertainment will be amply provided.

Sunday evening the conference sermon will be preached by the retiring president, Rev. S. M. Grubb of Philadelphia, Second Church.

The conference officers and program committee join in impressing the need of a good attendance from beginning to end, arrange to be present for the last report as well as the first.

BUSINESS PROGRAM.

Monday, May 4.

1. 9:15 O'clock—Opening. — Devotional exercises.
2. Report of Program Committee.
3. Roll Call.
4. Applications for admission by congregations.
5. Reports of ordinations, elders, ministers or deacons.
6. Minutes of last conference.
7. Treasurer's report.
8. Election of conference officers.
   President.
   Secretary.
   Treasurer.
   One member on program committee.
9. Appointment of special committees.
   Auditing.
   Appropriation.
   Resolution.
10. Parochial reports by deacons.
11. Applications for appropriations.
12. Report from "All-Mennonite Conference", held last year by Rev. N. B. Grubb.

Noon Intermission.
2:00 P. M.

13. Report of "Mennonite Home" at Frederick, Pa.
    Recording Sec., Rev. A. S. Shelly.
    Financial Sec., John L. Bauer.
    Treasurer, John D. Moyer.
    Discussion of report.
    Election of three members on board.
14. Report of Home Mission and Church Extension committee.
    Discussion.
    Election of one member.
15. Recommendations for evangelists.
16. Report of Building Fund committee.
    Discussion.
    Election.
17. Report of orphanage work, by Secretary Miss Emma Landis.
18. Report by Conference Historian Rev. N. B. Grubb.

Evening Intermission.
7:30 P. M.

Praise and song service.
A Paper—The Passing of Old Landmarks, by Conference historian.
A Paper—The Educational Needs of the Mennonites, M. H. Kratz, Esq.

Tuesday, May 5.
9:15 A. M.

19. Devotional exercises.
20. Report of Educational Committee.
    Discussion.
    Election of two members.
21. Report of Publication Committee.
    Discussion.
    Election of one member.
22. Report of Appointive Committees,
    Auditing.
    Appropriation.
    Resolution.
23. Selection of next meeting place.

Rev. H. W. Shelly,
Wm. M. Gehman,
Jos. B. Bechtel,
Program Comittee.

Deaths.

Davis. — John Milton Davis, of Napier township, Bedford county, —— who died at Nason hospital at the age of 68 years, was buried on Saturday. The funeral was conducted in the Napier church by his pastor, Rev. H. G. Snyder, and his body laid to rest in the Reformed cemetery at New Paris. He was a veteran of the Civil war, and a faithful member of the Mennonite church. He is survived by his wife and the following children: Mrs. Ida Hazlett and Mrs. Elsie Cook, and Luther Davis, of Napier township, and Mrs. Belle Hofacker, and Mrs. Eva Davis, of Windber. He was a kind and devoted husband and father; an obliging neighbor, and a useful citizen. The large concourse of relatives and friends that attended his funeral showed the esteem in which he was held by those who best knew him.

Fox. — In Plumsteadville, Pa., on March 9, 1914, Herman Edinger Fox, infant child of Arthur E. Fox and his wife Sevilla Kile Fox, aged 1 month and 26 days. Interment on the 13th at Deep Run. Services by Pastor A. M. Fretz.

Eberhard. — On April 14, 1914, at Clarence Center N. Y. Jacob Eberhard at the advanced age of 82 years, 1 month and 11 days. Br. Eberhard was born in Kinderheim, Germany and came to this country in 1850 with the family and has been a resident of Clarence since then. He united with the Mennonite church in his younger days and has been a devoted member of the same until his departure to be present with the Lord. He has been a deacon of the church for more than a quarter of a century and for many years a correspondent of the Bundesbote. The funeral services were held on the 18th, conducted by Jacob Krehbiel, assisted by D. B. Heire. Text, I Thess. 4:13-18.

Contributions.

For Bro. and Sister E. F. Grubb, Los Angeles, Cal.

J. E. Sprunger, Los Angeles, Cal., $25; church Bruderthal, Kan., $15; Upland church, $54.50; C. A. Lehman, Flanagan, Ill., $10; C. F. Claassen, Newton, Kan., $10; Anonymous, $5; Johann H. Schmidt, Hillsboro, Kan., $2; Summerfield church, $10; Chr. Wirkler, Newton, Kan., $2; a friend, Berne, Ind., $1; Peter M. Krehbiel, Moundridge, Kan., $10; Mrs. Barbara Hirschler, Donnellson, Iowa, $5; Halstead church, Kan., $25; Jacob Hege's church, near Aberdeen, Idaho, $8; B. F. and R. C. Welty, Tacoma, Wash., $5; anonymous $15; church near Dallas, Ore., $7.34; Hoffnungsfeld church, Kan., $20.35; Hoffnungsfeld-Eden church, $32.26; Abr. Reimer, Hoag, Neb., $10; Cornelius Jantz, Ruff, Wash., $5.

Gratefully acknowledged,
M. Horsch, Treas.

P. S.—Gifts which have been directly sent to Bro. and Sister Grubb will be acknowledged by them.

For the Chicago Mission.

Wayland, Iowa church, $9.15.

Gratefully acknowledged,
W. W. Miller, Supt.

For Janjgir, India.

Sister W. Woelk for poor widows, $1; Winkler Y. P. S., for an orphan, $25; ditto, for school, $4; Bluffton Y. P. S., for orphans, $20; ditto for general purposes, $30; Sister L. Braun, for repairs, $16.

Gratefully acknowledged,
P. W. Penner.

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Editorial.

THE IMPORTANCE OF OUR CONFERENCES.

It is not well for a congregation to stand alone, as little as it is well for a person to be independent. We all depend on others in many things and God wisely made it so.

In a congregation a number of persons are united for worship and mutual upbuilding. The more in a congregation all work for the Lord and for each other the more the congregation will prosper and promote the kingdom of God.

In the conferences the different congregations are united for mutual help and united work. The session of these conferences show the work done during the year and the needs which demand the efforts of the congregations individually and collectively. There are generally for each conference local demands to be attended to, but our branch of the denomination has, as General Conference, its special duties which concern all congregations even if they belong to different district conferences.

The session of the General Conference being this fall in a new locality, many will be able to attend the same for the first time. A number of older members may not be able to attend and Conference may appear somewhat different.

The District conferences will have an opportunity to discuss topics which will come up in the General Conference either officially or privately. This will help to make the position clearer.

The congregations, when electing their delegates, would do well to instruct the delegates in regard to the different questions which will be discussed.

The General Convention of Mennonites where we met with other branches of our denomination, the Mennonite Seminary, where different branches work together, give hopes that there may be other points on which we might agree, for instance an English hymn book if our present hymn book should not seem suitable, as it appears from a question to be discussed at the General Conference.

By and by the publishing interests of some of the branches might be merged or united, which all would tend to bring us nearer together. The common work, the common interests must bring our hearts nearer to each other feeling that we have the one Master and in many respects the same interests.

On a whole we Mennonites are conservative, are rather cautious and slow, but when once we take hold of a thing by the grace of God we generally carry it through and failures only teach us to be more cautious. To do the will of God in all things ought to be our supreme aim as individuals and as Conferences. If we are determined that God's will, not ours, shall be done we will be able, prayerfully, to take our stand.

v. d. S.

Correspondence.

ORGAN DEDICATION.

A large audience participated in the dedication of the new organ of the Deep Run, Pa., church on Sunday, April 19. God granted for the occasion the first real warm pleasant spring day. Prof. Freed of Lansdale representing the manufacturers of the instrument, presided at the organ, in place of the local organist, Mrs. Erwin F. Keller, who, however, played for the special selections of the Deep Run church, and Miss Frankenfield for the special music rendered by the Springfield singers. Rev. F. F. Gabel of Springfield led in the opening prayer. Rev. Harvey K. Moyer of Philadelphia spoke on the "Voices of the Organ." The pastor, A. M. Fretz, spoke briefly and made practical applications from the texts. Psa. 81:1-5 and Col. 3:16, and spoke the words and offered the prayer of consecration with the audience standing and joining in the "Amens". Clara Swartz, representing the Sunday school, sang as a solo "Jesus Loves the Little Children." The new organ is a Miller, manufactured at Lebanon, Pa.

Deep Run congregation will have communion May 17. Springfield, May 10.

General sentiment regarding our church work here may be expressed in the words of a stranger here for the first time: "You people are certainly up-to-date here."

Lovingly,
A. M. Fretz.

Philadelphia, Pa., First Church. Easter services with the services leading up to them are blessed memories to all of us. Sunday evening we had a spiritual treat by our pastor. Monday evening Rev. Reed Landis, one of our boys now of Mt. Hermon Theol. Seminary, preached an interesting sermon to an interested audience. Tuesday evening Rev. Wagner of the Presbyterian church gave a profitable sermon on the Suffering Savior. Wednesday evening our Prof. Assman and his corps of home talent rendered a very difficult as well as pretty Easter cantata in their usual creditable style. Thursday evening Reb. Hubner of the Schwenkfeldian church addressed a large audience on The Dying Words of Christ.

Friday evening we had preparatory and baptismal services. The weather was fair, the attendance was good. Seventeen members were added by holy baptism and six by certificate. Sunday was a goodly day; weather fair, gatherings large, spiritual atmosphere healthy. Three times on Sunday was the church filled to the aisles. The attendance during the week was considerably larger than in former years. Quite a few of our families have been under severe sickness but are now improving.

F.

THE INFALLIBLE BOOK

Any reasonable and consistent and thorough view of inspiration drives us to the position that the original writings must have been free from error. If the authors of the books of the Bible were simply unique spiritual teachers, with a natural gift for seeing and stating religious truth, it is conceivable that they may have exercised this gift in connection with the frailties of the human mind.

If, on the other hand, they were God's spokesmen, the intelligent organs of divine revelation to man, were inspired or guided by God in such a way as to utter His Word, then their utterances are authoritative and constitute a divine law, an infallible rule of faith and practice. And it is not fairly credible, it will not commonly be accepted by men at large, that God, who filled their minds and their mouths, permitted them to make misleading and ignorant assertions on matters contained in their message and put forward by them as a part of their communication from God. Their reliability would inevitably be made a part of their credentials. At that point they would be vigorously tested. And the God who sent them and spoke through them would not see them with their message discredited and its value discounted at the outset. The common sense of mankind will never accept a fallible teacher as a divine guide, a fallible book as an authoritative revelation of the divine will.—Christian Observer.

A TORN TESTAMENT.

A young man, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise, found that the lecture was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say." answered the young man, in a loud, clear voice, that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four Gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seived the fragment, and tore out three leaves, which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer to this appeal. After waiting a moment, the young man sat down. The lecturer made a feeble attempt to proceed, but it was in vain. His power over his audience was broken. —The Armory.

A LITTLE COMFORTER.

By Alice L. Eymann.

"It never rains but it pours," and Ruth,
Who had planned to go for a ride,
Looked gloomily out at the dripping trees
Through the tears she was trying to hide.

"Now, don't you cry," and Sunny Dan
Threw down his marbles and tops,
"Cause grandpa says, and I'm sure he knows,
That it never rains but it stops!"

—Herald & Presbyter.

Editorial.

When the whole family attends church service regularly one has pretty good reason for believing that there is family worship in that home and an atmosphere of true Christian piety permeates everything in the home. A portion of the family going to church only a portion of the time is an advertisement to the world that a superficial kind of religion is practiced in there. It is important to take the children regularly. When the mother remains home because the children are too small she is in danger either of losing her zeal for church-going by the time they are old enough to be taken, or the children will continue to be left at home and therefore never make a proper beginning of the church-going habit. The custom of some churches in providing a suitable room where fretting children may receive the necessary attention, without disturbing the congregation is a good one and every church not so provided should, for its own good and for the good of the infants themselves, provide such a place. We have sometimes heard of ministers who were annoyed by the little ones in the congregation and gave public expression to their dislike of their being there, but personally we have never met such a one and would have a very poor opinion of the one who expressed such a sentiment to us. On the other hand we know that most ministers are more than pleased, when little ones are regularly brought to the services. It is an indication of the loyalty of that little one's family to the church and its service and it gives promise of that child's habit of church-going being formed early in life. A habit thus formed is just as hard to break as any other habit and is sure to be a thousand times more beneficial than some of the other habits formed in childhood which are seldom or never broken.

Dr. Haupt of the Johns Hopkin's University is one of the latest of those who comes forward to question the miracles of the Bible. The other day in an address before the American Philosophical Society he asserted that miracles were merely Bible imagery applied to natural phenomena and that an understanding of the oriental mind and speech makes commonplace events of miracles, for example, he takes the changing of water into wine and says: "The miracle of changing water into wine at the marriage supper in Cana is simply a wonderful oriental allegory, full of the beautiful imagery of the East. The water represents the old dispensation and the wine into which it was transmitted by Christ, represents the new and the atonement." This method of explaining away the facts of the Bible is not new by any means. Every one is familiar with the theory of Renan that the resurrection was simply the result of Mary's hallucination and what that excited and troubled woman imagined she saw at the tomb of Jesus came to be accepted as a fact by the disciples who fanatically preached it and died for it. But, in the light of the plain gospel statements, it requires more of a miracle to believe explanations of this kind than the miracles they would try to explain away. If Dr. Haupt finds it hard to accept a miracle as anything more than a figure of speech, how can he accept the old and the new dispensations and particularly the atonement? What else is the atonement itself but a miracle of grace? These men who are so much afraid that there may be more of the Bible accepted than their intellects have been able to penetrate, had better learn some of the lessons of faith without which not only the Bible, but all religion would be a meaningless jumble. Explain away as you will the wonders that the Bible records and Jesus performed, there still remains the greatest of all miracles, the personality of Jesus Christ. If He were but an ordinary person whose acts needed to be concealed in the flowery speech of the Orient neither Prof. Haupt nor any other man would think it worth while to pay any attention to Him now, but the more they labor to explain away and gloss over His wonderful works the more of a miracle they acknowledge Him to be.

Dr. Haupt thinks he has uncovered the reason why there is a falling off in church attendance. He says: "In the early ages the alleged miracles of the New Testament helped to spread the gospel, but today miracles have lost caste as credentials. It is a fact that cannot be disputed that church attendance is falling off all over the world and many reasons are advanced on account of it. Actually the chief basic reason is that most pastors are immovable and unconvinceable stand-patters." We admit that the world has ceased to attend church service as regularly as they once did because the atmosphere of the church does not appeal to the worldly man and other attractions are now possible for him that did not exist in bygone years, but the Christianity that shows itself in practical daily life, in benevolences, in missionary activity and in civic and moral reform, never was mightier than today. It is not quantity but quality that now distinguishes the regular church attendants.

As for the preachers being "stand-paters" we believe Dr. Haupt intends to convey the impression that the preachers stand for the things that historic Christianity stands for. This includes a belief in the inspiration of the Bible, a faith in Jesus as the Savior of sinners and a future life of blessedness for the faithful and misery for the unfaithful. Would this learned professor have the teachers of these truths disbelieve them? Could he, as a professor, expect success or confidence if, within his heart, he despised and disbelieved the things he taught to be true? If he thinks that the world will again flock to the church when its ministers become pretending hypocrites he very much misunderstands the world. There is nothing so repugnant to men as insincerity and instead of driving people from the churches by their loyalty we believe that one of the greatest attractions to the church and one of the mightiest factors for power in it is the large body of consecrated pastors who believe exactly what they preach, because we know, as certainly as we know anything, that nothing is so hard to conceal and so easy to discover as insincerity. On the other hand ministers who hold to a type of belief of the kind that Dr. Haupt illustrates are the real enemies of the church. They are the Bible teachers who teach the Bible to be a humbug, the gospel preachers who would make out the New Testament a fraud and the Christ an imposer, they create a feeling that prayer is useless and that besides the grave humanity is hopless. Would any of our readers be attracted by the preaching of such "stuff"? Would they care to regularly attend and support a church which tolerated such teaching?

It appears that, inspite of everything that has been said and done, we are upon the eve of a bloody, and perhaps prolonged war with our neighbor, Mexico. Developments during the past week have followed one another in such rapid succession and there has been such a hasty zeal on the part of the Americans to make sure of their advantages that nothing short of a miracle can now prevent the clash of arms that will mean death, not only to the participants, but to many harmless women, children and aged people as well, who have done nothing whatever to contribute to the cause of war. Mexico is not getting its first hard blow from the neighbor to its north. If there is no more reason for this conflict than there was for the first, our present position as a nation is altogether wrong. What real excuse is there for a war anyway? If we hold a whole nation responsible for the blunder some ignorant official makes and interpret his act as an insult to the dignity of our nation how often are we and have we been guilty of the same offense? Of the thousands of our immigrants who pass through our ports every year very few of them escape without some indignity heaped upon them. They are herded like sheep, they are branded and chalked over like cattle, they are guarded like criminals and sometimes driven back like a pest. And all this because they are foreigners, yet, no nation ever resented such daily humiliation heaped upon its citizens to the extent of making war upon us. The gist of the matter is, we are the stronger nation and Mexico the weaker. Instead of letting the weaker neighbor solve his own problems we have meddled until we find ourselves in the position of either going to war or making ourselves ridiculous in the eyes of the world. Nations, like men, are sensitive about being laughed at, they would rather thrash a weaker fellow unjustly than be justly laughed at by the rest.

Our statesmen have been very loud and very wise in their advocacy of peace and arbitration, but, like the capitalists and labor unions, when it comes to a matter in which they see an advantage to be won from the other side, they decide that "There is nothing to arbitrate." In such a simple bit of mummery as the shooting of so many guns in honor of a flag, we, for the life of us, cannot see why it is necessary to kill people by

the thousands who had no more to do with the arrest of a few sailors or the saluting of the flag than most of us had to do with finding the north pole, and in the end, no matter how the war goes, both sides will be submitting the matter to commissioners (we might just as well call them arbitrators) who will finally settle the matter. Why not go right in to the final settlement now without the war that leads up to it?

The apologetic tone of the press is particularly noticeable. The papers generally support the government in its position; it would hardly be profitable for them if they did not do so, but they are almost a unit in deploring the necessity of war and pointing out how it unnecessarily and unjustly compels the innocent and helpless to suffer and bear its burdens. The Spanish-American war was forced by the sensational newspaper press more than anything else. The present crisis in Mexico developed without giving the yellow newspaper an opportunity to influence the mind of the nation, it is rather the consequence of a super-abundance of dignity than of passion or injury. When even the newspaper press is not over-enthusiastic in the matter of war, we may feel that the reasons for war must be pretty far-fetched.

As a church we again have before us something, a terrible and damnable evil, which we should not hesitate to condemn. The Prince of Peace, whom all Christian nations profess to accept as Lord, certainly cannot bless war of any kind and when a war, such as this one, rests upon so slight a provocation those who enter it are utterly out of sympathy with Him. To be sure there will be the strong motive of patriotism to appeal to. Men, and particularly young men, will be led to feel that they owe it to their country to join the army or navy and take part in filling the enemy full of lead and his country full of graves and widows and orphans and ruins, but the noblest and truest manhood inspires fearlessness to do right and be right, no matter whether the whole world is against one and our task today is to testify for that peace, the peace that makes violence impossible, which God's Son came to earth to teach us.

NOTES ON THE C. E. TOPIC.

May 10.

Health Hints and Better Living.

1 Cor. 6:19-20.

(Meeting to be led by a Christian Physician.)

There is a relation between health and religion which those who accept the facts of the Bible cannot deny. Much of the law which Moses taught to the children of Israel had to do with sanitation and was given with the purpose of insuring the health of the nation. The law to which the leper had to conform, for example, was imposed, not to add to the tortures of the unfortunate victim, but to protect the community from the terrible plague. Today every civilized country makes regulations, not only for the control of this one disease, but for many not nearly so dangerous. Both God and society have and do insist that measures shall be taken to protect society from disease. Jesus came as the Great Physician. A great portion of his ministry was devoted to healing the sick. The apostles having received the gift of healing from Him also devoted much of their time to healing. With the establishment of Christianity came the development of the medical science, the establishment of hospitals, etc., and today one of the most powerful factors in the spread of the gospel among the heathens is the medical part of missionary work. We see from this that the promoting of health is one of the tasks of religion. Right here it is well to observe the power of prayer in healing. If there is one thing clearly established in the Word of God it is the relation of prayer to healing. To be sure, this does not mean that we should ignore all that God has revealed to us of the healing art through science, but the acceptance of the conclusions of science and the use of the means it has placed at our disposal by no means involves our repudiating the power of prayer.

One's health is often the result of how our parents lived. One of the most pitiful sights on earth is a child who must through life pay the penalty of the iniquities of his parents or other ancestors. It is the duty of the present generation to be healthy for the sake of posterity. A drunkard or a rake commits a crime by his life against unborn generations as well as against himself.

Many things affect one's health and those which tend to good health should be sought while those which destroy it should be avoided. It is one's business to be healthy because health affects one's usefulness along every line and the lack of health imposes burdens upon others which in many instances might be avoided. We should pay attention to the condition of our mind. A happy satisfied existence is one of the best contributions to a healthy life, while a disordered mind frequently results in shattered nerves and a disordered stomach. It was no mere notion that prompted Moses to pay attention to certain food regulations. God commanded him to make such laws for the protection of health. Improper food, food eaten at irregular hours and the abuse of food are the commonest sources of poor health. We owe it to God to serve Him with strong healthy bodies. In deliberately ruining our digestion we sin against our Creator.

Because there is such a vital connection between health and ones surroundings, sanitation becomes a religious duty. Society cannot permit the murderer to go on without restraint, neither can it permit the destroyers of life to flourish without check in filth without being guilty of criminal negligence or self-destruction. We cannot think of a truly religious community that is not also a clean community.

Personal impurities, the moral impurity of the community and the so-called social evil are sins against God. They are the undermining evils of society. They destroy the home, the state and the soul as well as doom the body to the most horrid form of suffering and leave their blight upon the generations that follow. Not only is it the right of a Christian community to insist upon the personal purity of every individual but it must, for its on protection, and to insure its existence, demand, by every law and power it can command, that every individual making up that community live up to the highest standards of personal purity. The highest standard is that which the law of God sets.

NOTES ON THE SUNDAY SCHOOL LESSON.

May 10.

The Unjust Steward.

Luke 16:1-13.

Golden Text—Luke 16:10.

This parable has been the source of much perplexity to many Christians. How could Jesus commend a dishonest man and how could his dishonesty be a matter to be imitated by those who would do right? But a close study of the parable reveals that Jesus called the steward an "unjust" one and that the misuse of his trust brought him a deserved loss of his position. No parable ever is applicable in all its details. It generally illustrates but one point. The purpose of this parable is against covetousness and as the steward used the means at hand to insure his future good so Jesus will have His hearers use the means at their command to insure their future good. This does not imply that they are to resort to dishonest ends. Jesus disapproves of the steward's dishonesty by calling him an unjust steward. Jesus did not take a bad man in the act of doingwickedness as an example for His disciples to follow, but, just as bad men are energetic, shrewd and prompt in successfully attaining their ends, so they may very well be an example to people better than themselves. When we read that the "lord commended" the unjust steward, we must bear in mind that this was his master and not Jesus. He had given rebates to those who owed his master money and so was preparing the way to use them as his friends when he would be most in need of friends. He had looked ahead. Certainly, if it is a wise thing for a godless person to concern himself about his earthly future, it is a wiser thing for a godly person to insure his eternal future, while he has the chance and, if the steward's improper use of his lord's money could give him such a splendid earthly advantage, the proper use of the Lord's money by His faithful stewards will bring about a much more advantageous future.

The use of "mammon" (money) in the Lord's service may be proper. But we are to remember that all we possess is the Lord's, and we only hold it as stewards, and that we are to be called to give an account of how we used the Lord's money. The unjust steward, when he saw that he could no more handle his lord's money, hastened to give some of it away, trusting that he would be honored on account of his act. He reminds us of very many people of today into whose hands God has given the care of wealth. So long as they can use it upon themselves they selfishly forget the needs of others, but, when they can no longer use it (after they are dead) they make provisions for its use in some worthy cause in order that they may be well thought of. The one who is only generous with his money after he is dead and can no longer use it anyway, is not generous at all. The steward was called to account and he lost his position of trust. Every unfaithful steward of the Lord's will be called to account and his unfaithfulness will be punished.

There is a proper use of money in the Lord's cause. We may give it to the poor and in doing so we do our Lord's will. The more generous we are with that which the Lord has given us to those who really need it, the more useful are we making ourselves to our Lord and we are at the same time laying up for ourselves treasures in heaven.

News of the Week.

HUERTA ACCEPTS OFFER OF MEDIATION.

Washington, April 27. — Formal acceptance by the Huerta government of the offer of Argentina, Brazil and Chile to use their good offices to bring about an amicable settlement of the difficulty between the United States and Mexico, was cabled to Spanish Ambassador Riano here tonight by Portillio y Rojas, foreign minister in the Huerta cabinet.

Senor Rojas' note was transmitted at once to the three South American diplomats, who began a conference which lasted far into the night, discussing the next move in their peace plan. Secretary Bryan, on the part of the United States, having accepted the offer of good offices which were tendered Saturday, the first step now is completed and the way paved for actual negotiations looking to a peaceful clearing up of the situation.

Neither Ambassador Riano nor the peace envoys would make public the text of the Huerta acceptance. It was said, however, that Senor Rojas replied briefly accepting the offer and thanking the South American plenipotentiaries and the Spanish ambassador for their good offices, with a reference to "the real spirit of solidarity between peoples of a same race."

No conditions are imposed in an offer of good offices, consequently the reply from Mexico City was not expected to deal with conditions. That stage will be reached when the peacemakers formulate their plans and make known how they propose to use the good offices which have been accepted.

Just how far these conditions will go—as to an insistance by the United States that Huerta be eliminated, or a claim on the other side that he be recognized, as well as the Tampico situation—remains to be developed as the negotiations advance to a more definite stage.

CARRANZA AND VILLA ON EVE OF BREAK

El Paso, Texas, April 27. — The relations between General Carranza and General Villa suddenly became the one topic of conversation here today on dissemination of information brought in by refugees and the sudden departure of Villa for Carranza's headquarters in Chihuahua.

The two leaders were to meet tonight, it was expected, to compose their differences over the attitude which the constitutionalists shall hold toward the United States, and over grave problems of military command.

Refugees brought word that affairs between them had reached a stage where one or the other must accept a distinctly second position in the revolution.

Significance was attached to the departure of Rafael Zubaran, Carranza's minister of the interior, for Washington. He left this morning, and every effort was made to conceal the fact. With Pesqueira here and Zubaran in Washington, there will be a complete chain for communication with the latter city through agents thoroughly familiar with sentiment in northern Mexico with military politics and the exchange of views over the occupation of Vera Cruz.

Carranza is still awaiting a reply from President Wilson or Secretary Bryan to his disturbing note of last Wednesday.

This note, Carranza's aides have repeatedly explained, was intended as the basis for further diplomatic exchanges, but among them the impression is growing that there will be no reply. Carranza asked that the American forces be withdrawn from Vera Cruz and the president has since made it clear that he has no such intention at present.

Rebel commanders everywhere received warnings to treat foreigners and their property with every respect, and not to pay heed to exaggerated reports of strained relations with the United States.

ASKS ROCKEFELLER TO END COAL STRIKE

Washington, April 27. — President Wilson has made a personal appeal to John D. Rockefeller to bring about a settlement of the Colorado coal strike and end the violence which has cost a score of lives and large property loss.

The great financier, who owns a large part of the mines affected by the strike, in response to a telegram from the president, declared he had turned over his intersets in Colorado to his son, John D. Rockefeller, Jr., whom he would ask to co-operate with Representative Foster, chairman of the house committee on mines and mining. The president sent Mr. Foster to New York today to talk with the younger Rockefeller.

Recently the younger Rockefeller, at a hearing of the mines committee of the house, said the mine owners would fight to the end, even though they lost all they had invested in Colorado. Since then the conflict has raged with all the horrors of actual warfare.

The president, cabinet officers, senators and congressmen have been flooded with telegrams describing the most grewsome happenings and terrible scenes.

Worse Than in Mexico.

"Nothing that has happened in Mexico," said a cabinet official today, "compares with the awful things that have occurred in Colorado. The public mind has for the moment been centered on Mexico, and have not observed the great domestic struggle between the strike breakers and the miners and the militia in Colorado."

Hundreds of telegrams demanding that federal troops be rushed to the Trinidad coal fields to restore order deluged the president. On his desk was the formal request of Governor Ammons, asking that the nation assume police powers in the troubled zone and confessing the impotence of the local authorities.

VERA CRUZ FORMALLY OCCUPIED BY U. S.

Vera Cruz, April 27. — With all ceremony, the firing of a salute and dress parade, the American flag was raised today over the division headquarters of Rear Admiral Frank F. Fletcher. Over the customs house the flag has been flying since the landing of the American forces, but until now there had been no ceremony indicating at formal occupation of Vera Cruz.

The transports with Brigadier Gen. Funston's command aboard were off the port this afternoon, but there has been no indication that the military forces will be sent ashore at this time. If the army lands, the blue jackets now on duty here will go aboard their ships, but the marines will be left for land service.

MONTEREY CAPTURED BY REBELS

U. S. Consul, Arrested by Federals, Released by Rebels.

Washington, April 26. — United States Consul General Philip C. Hanna, at Monterey, reported to Secretary Bryan tonight that he had been humiliated and placed in jail by Mexican federal officials on April 22, and left behind the bars until released two days later by the constitutionalists when they captured the city.

Mr. Hanna's mesage to Secretary Bryan was dispatched today from Monterey. The secretary took it to the white house at once and it was the subject of a long conference between him and President Wilson. Mr. Hanna reported that he had been courteously treated by the constitutionalists.

VERA CRUZ UNDER MARTIAL LAW

Vera Cruz, April 26. — Vera Cruz is tonight under martial law. Rear Admiral Frank F. Fletcher, commanding the American naval forces here on shore, today issued a proclamation to this effect and the last opportunity the Mexicans had for handling their own affairs in Vera Cruz under their own laws disappeared.

Admiral Fletcher and his staff determined that there should be no more quibbling with the Mexican officials regarding forms of government and until further notice the residents of this port will live and be judged by military law. The word has gone forth that disorder and unruliness in any form shall result in swift and severe punishment.

50 AMERICANS TAKEN FROM TRAIN AND HELD

Vera Cruz, April 26. — More than fifty Americans attempting to leave the country in response to the warning isued by the American state department, were taken from a train at Aguascalientes, according to reports received here today, and imprisoned in the smelter of that city.

Among those imprisoned was Gaston Schmutz, United States consul at Aguascalientes. Nothing is known here as to the fate of he refugees.

Vera Cruz, Mex., April 26.—There is a mob around he emhassy, but they have got to kill me before they get in."

These words, spoken over the telephone by Louis d'Antin, legal adviser of the American embassy at Mexico City, comprise the latest news received here. D'Antin was speaking to W. K. Burns, who called him on the telephone from the railroad station to tell him that the last refugee train was about to leave and implored him to go.

"They are threatening to burn the building," said D'Antin over the telephone to Burns, "but we have eighty rifles and two machine guns, which we hid from the Huerta's agents, and we will fight the devils to the last. I am going to stay right here."

Charge O'Shaughnessy left D'Antin in charge of the building and the archives of the embassy.

BILL DRAFTED.

Providing War Tax, Showing How Funds Will be Raised if Necessary.

It looks like war and war costs money and where this nation would secure the big amount of cash that would he necessary is a matter of interest to all. As in other times of trouble it would be necessary to have a war tax law, in fact the bill preparing for this is even now drafted and ready for passage. It would place a tax on medicines, tobaccos, liquors, etc., and the following will give you some idea of how each individual would pay a share toward the expense:

If the war tax goes on again, the tax on fermented liquors will be doubled, as it was in 1898. Special taxes will be levied as follows: Bankers employing a capital not exceeding $25,000, $50 when using a capital exceeding $25,000, $2 for every $1,000 exceeding $25,000; brokers, $50; pawnbrokers, $20; commercial brokers, $20; custom house brokers, $10; proprietors of theaters, museums, moving picture shows and concert halls in cities having more than 25,000 population, $100; proprietors of circuses, $100; proprietors or agents of all other public exhibitions or shows for money, $10; proprietors of bowling alleys and billiard rooms, $5 for each alley or table. Bonds, debentures, or certificates of indebtedness will have to pay 5 cents on each $100 of the face value; sales or agreements to sell products at exchanges or boards of trade, 1 cent for each $100; bank checks, drafts or certificates of deposit, 2 cts.; bills of exchange, drafts, certificates of deposit drawing interest, 2 cents for each $100, bills of lading 10 cents.

For every telephone message, for which a charge of fifteen cents is made, one cent; for every bond, 50 cents; each certificate of profit, two cents; certificates of any description, not otherwise specific, 10 cents each; brokers' notes or memorandum of sale of any goods or merchandise, stock, bonds, etc., 10 cents each; deeds, instruments, or writings, whereby lands, tenements or other realty sold shall be granted, assigned, transferred, or otherwise conveyed, where the value exceeds $100 and does not exceed $500, 50 cents, and for each additional $500, 50 cents.

Every telegraph dispatch will have to carry a 1-cent stamp. Every insurance policy issued will call for the payment of 8 cents for each $100 of insurance; a passage ticket by any vessel from the port of the United States to foreign port, $1 if the cost does not exceed $30, $3, if the cost is more than $30 and under $60, and $5 if the cost is more than $60.

QUEEN MAY NOT COME.

Sofia, April 27. — Queen Eleanora of Bulgaria has decided to cancel her proposed visit to the United States in case of war between the United States and Mexico. Her majesty had contemplated sailing for America at the end of May.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, MAY 7, 1914. No. 19.

THE CROSS.

The cross, it takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.

It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes the terror from the grave,
And gilds the bed of death with light.

The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angel's theme in heaven above."

—Herald and Presbyter.

NEWS AND COMMENTS

From Arizona comes the sad news of the death of missionary C. J. Frey. He died on April 20 of typhoid fever and leaves a vacancy not easy to be filled and a bereaved family.

Bro. J. B. Baer writes from Summerfield:— On account of an asthma affliction the doctor advised me to make a change of climate, at least for several months this summer. — Mrs. Baer and and myself expect to leave here forepart of May for Asheville and Lake Junaluska, N. C. Bro. P. J. Boehr who is preparing for mission work at McCormick Seminary, Chicago, will take charge of the work in our church until we return.

The fourth International Biennial Conference on Prohibition is being planned for the U. S. A. in the summer of 1915. As usual, the Prohibition Conference will meet in connection with the International Congress against Alcoholism, for which it is expected that official invitation will be issued by the American government in the near future. The authorities in charge of both the Congress and Conference are working in close cooperation, as has happily been the case heretofore.

On May 10, 1914 Professor J. F. Balzer of Bethel College will be ordained for the ministry, Professor J. W. Kliewer officiating.

Philadelphia Yearly Meeting of the Society of Friends sends to the press the following communication:

Philadelphia, Pa., Apr. 27, 1914.

Urged by an abiding conviction of the unrighteousness of all war and especially impressed by a belief that the existing and impending armed conflict is as unnecessary as it is wicked, the Philadelphia Yearly Meeting of Friends has authorized the sending of this communication, to which we earnestly invite attention.

The United States now finds itself in the position of inflicting death and destruction upon inhabtants of Mexico, with whom we have been and still profess to be at peace. We have thereby exposed not only our soldiers but our citizens sojourning in that country — men, women and children — to great danger from which they already suffer.

This destruction of human life is sought to be "justified" not by any great national peril; not on account of some moral issue; not because of the suffering and danger of innocent people who must be protected; not even because some policy of the nation is thought to be endangered; but because those temporarily in charge of our government were unable to arrange the details of a salute.

The dreadful consequenses of this war, already suffered and likely to ensue, cannot be justified by any such ground before God or before the enlightened public opinion of the world or before our sister nations in the western hemisphere, to whom we have always professed warm feelings of friendship and regard.

Whether a nation shall prosecute a war is determined finally not by those holding authority but by the power of the opinion of her people. That opinion is formed in a large degree by the Public Press.

We believe the intelligent citizenship of this country is almost a unit against this war.

Whether this same opposition shall continue depends largely upon the action of you who control the policy of the great newspapers. We urge you to **stand firm** for the patriotic policy of reconciliation.

We are aware of the strong pressure which will be brought to bear on you to uphold the course marked out by the officers of our government on the plea that patriotism requires it; but true patriotism does not require a blind following after a mistaken leadership.

We remind you that many of the greatest men in history opposed unrighteous wars in which their own countries were engaged —that, during the American Revolution, William Pitt was the friend of America; that John Bright opposed the course of England in the Crimean War; that, in 1846, Abraham Lincoln ridiculed in Congress the causes assigned as an excuse for our own country's having commenced hostilities against Mexico.

Now, if ever, is such leadership required. The news may be published in such a manner as to arouse unduly the military ardor of the nation and obscure the true aspect of this question. We ask your earnest attention to this important matter and that in your Editorial Comment you will keep constantly before the people, not only the awful consequences of further hostilities but the trifling character of the reason asigned.

If, after the expenditure of blood and treasure, and after losing the trust and confidence of the smaller nations who believe us to be as just to them as to the great nations, we win our point, what will be our gain?

Ours is a great Christian democracy which has stood preeminently for justice and for peace. It is unworthy of our Christian citizenship that because of a personal resentment against one whom we do not recognize as representing that people we should attack a distressed and suffering people wholly unable to stand against us.

There are already many public men who have taken the position that no justification for armed conflict has been exhibited. We urge you to support this view and to use your great opportunity to assist in crystallizing public opinion so that the officers of our government may be led to undo the wrong already done so far as that may be possible.

If we exercise patience and forbearance and show a willingness to do what the present State Department has repeatedly urged other nations to do—investigate the facts and wait a year before considering the use of force — either the present cause of friction will be shown not to exist, or by the lapse of time and the change of conditions its importance will have so diminished that it will be forgotten.

Meanwhile, the United States should cease its menacing attitude and should strife to reassure the Mexican people and all other nations that it has not suddenly entered upon a career of conquest or forsaken utterly the principles it has so often professed: namely, that reasonable and peaceful means of settling international disputes be exhausted before there is any thought of force, and that the same consideration be given to a weak nation as to a strong one.

Signed by authority and on behalf of the Yearly Meeting of the Religious Society of Friends in session in Philadelphia, Fourth Month 20 to 26, 1914.

Committee appointed for this Service.

GROWTH OF CHRISTIANITY IN INDIA.

(The following is an editorial which lately appeared in the Civil and Military Gazette, a semi-official paper published at Lahore, North India.)

One of the most interesting chapters of Mr. Gait's report on the census of India deals with religion and with rapid increase in the number of Christians. The total number of Christians in India at the time of the census was 3 876,203 or 12 per mille of the population. During the decade since the previous census the increase was 32.6 per cent., and the number of Christians has more than doubled since 1881. The proportional increase, by the way, is by far the greatest in Punjab, where there are now three times as many Christians as in 1901; in the Central Provinces and Berar the increase is 169 percent., and in Hyderabad, Assam and the United Provinces the increases are 136, 89 and 75 per cent. respectively. The Anglican Communion

had added only 9 per cent., but these figures are vitiated by the fact that in 1901 all who described themselves as Protestants were accredited to the Anglican Communion. The real increase is probably at least 14 per cent. Baptists have grown much more rapidly and now approximate to the Anglicans in their number of Indian Christians. Lutherans, chiefly found in Madras and in Behar and Orissa, have increased by 41 per cent., and Methodist adherents are 2½ times as numerous as a decade ago. Presbyterians have achieved even more remarkable results. With 181,000 adherents they are more than three times as numerous as in 1901. The Punjab has shown a phenomenal increase from 5,000 to 95,000 in the ten years. In Sialkot and Gujranwala alone there are now 52,000 Presbyterians as against 500 in 1901. Most of the converts belong to the Chubra. Chamar and depressed classes. The Salvationists, too, have shown remarkable activity in the Punjab, their numbers having grown from a few hundred to 18,000; they are found chiefly in Gurdaspur, Lyallpur, and Amritsar. Roman Catholics have more than doubled their numbers in the Punjab, and gained 18 per cent. in Behar and Orisse and 62 per cent. in Burma.

Mr. Gaits notes that the greatest success of Christian missions is attained amongst aboriginal tribes, and among Hindus. The main obstacle to the success of the missionary propaganda is the fear of social ostracism. The low caste convert has much less to lose than the high caste, and he gains in facilities for education, assistance in getting employment, and the like; and he can drop his despised caste designation. The great majority of the converts from Hinduism belong to the lowest castes, to whom conversion means an accession of respectability as well as a cleaner and purer life. The social difficulty grows less as the number of converts increase, for if the convert is turned out of one community he obtains the entry of another. (This complaint is now largely under the control among Prostestant missions owing to inter-mission comity. The Roman Catholics and Salvation Army, however, give a great deal of trouble along this line and it makes discipline double difficult.) A well known Roman Catholic missionary in Chota Nagpur writes regarding inducements to conversion: "As a general rule religious motives are out of question. They want protection against zamindari and police extortions, and assistance in the endless litigation forced upon them by zamindars. . . . . Personally I know of some cases where individuals came over from religious motives. But these cases are rare." (This conclusion of the R. C. missionary is by no means universally true among Protestant missions. Some there doubtless are who profess conversion from unworthy or worldly motives, but the majority have at least a desire for a better life.) Most missions are careful to baptize no one who does not give proof of being at heart a Christian, but a few accept all who are willing to enter the fold, and occasionally take in whole villages in a body. In such cases it is not surprising that the converts are apt to apostatize.

As to the effect of Christianity on the converts, Mr. Blunt, the United Presbyterian census superintendent, draws attention to the greater cleanliness of dress and habits among converts as compared with the classes from whom they are drawn. The missionaries are now, he says, being rewarded by the appearance of the "mens sana". "The new convert, may be, is no better than his predecessors; but a new generation, the children of the first generation of converts, is now growing up. The children of the converts, born in Christianity, are very different to their parents; their grandchildren will be better still.

"The Hindu fellows of these converts have now to acknowledge, not only that they are in many material ways better off than themselves, but that they are also better men." Similarly a Bengali gentleman says: "The most careless observer can tell the house of a Christian convert of some years' standing from that of his non-Christian fellow-tribesman by the greater cleanliness of the Christian's house, and the general neatness and orderliness of everything about it." The Mysore Superintendent, himself a Hindu, says, that missionaries work mainly among the backward classes, and "that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined, and busy lives." The educational work of the missions among the backward classes demands separate treatment. — United Presbyterian.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

HOW CAN BIBLE TEACHING BE MADE MORE VITAL?

The writer gleaned the thoughts of this article from an address, delivered by Dr. Martin G. Brumbaugh, Supt. of Public Schools in Philadelphia, at the Third congress of the Men's Organized Adult Bible Classes of the Philadelphia Sunday schools. We wish to pass these along believing that they will be interesting and helpful to the teachers of our Sunday schools, not only teachers of men's classes, but teachers of all classes.

Three things the teacher must bear in mind always, in teaching: (1) Believe your message; (2) Believe that the class needs the message; (3) Convince them that they need the message. You cannot teach that which you do not believe with all your soul. The Sunday school teacher has a message, a real message, a message from heaven itself, a message of salvation, and it is doubly important that he believe it from the very depth of his soul and make the class feel that he so believes it.

Accept the Word as the guide to heaven. The Book, our Bible, is different from all other books. It is the only book which gives evidence of having come from heaven to man. Do not present the message in a slipshod or haphazard way. Use a well studied, carefully considered method in presenting it so that the whole presentation may have a definite point in view, the bringing out of a particular truth or truths. In this way the message can be presented with power and force, a necessary quality of successful teaching. Know how to present the message. Beware of using too much relative material and neglecting the real truths of the lesson. The historical connection and geography of the lessons deserve to be emphasized, but these with the manners and customs of the times are relative only, the important, the vital thing is the presenting to the men and women, the boys and girls, the real truths of the lesson and their application to the life of the present day so that we may have better lives because of the lesson study. Do not throw any suspicion even of doubt upon the message you present. Let the class feel that you believe it without any question as to its truth and authority.

Study the last chapter of the gospel of John where Jesus examined Peter as to the depth of his love for Christ, and learn from this that "the measure of the power to teach is the measure of your love for the Master." The **fundamental prerequisite** for teaching is the power of love for Christ in the soul. It is not possible to teach the lesson, in very truth and with emphasis and power, if there is not in the heart the real love for Christ. The teacher needs in his heart a love for the well-being, material, moral and spiritual of his class. This love should lead him to pray for the individual members of the class.

Christopher Dock, the renowned teacher of the pioneer days of the Skippack in Montgomery Co., Pa., was accustomed, at the close of his school day, to kneel quietly by himself in his school room and open the roll of his pupils before him and then lift up each one individually to God in prayer and asking that he be so directed that he should give his best to each scholar. One evening he did not come to his home at his accustomed time and when search was made for him, his body was found in his school room, kneeling, with his roll before him, but the spirit had gone to join the Father in heaven with whom it had been communing in its last moments here in the body, in behalf of the pupils. How many of our teachers pray regularly for their pupils? **A. S. Bechtel.**

WHAT AN HONEST ACT DID

A few years ago a gentleman was riding down town one morning in one of the electric cars in Philadelphia. Wishing to buy a morning paper, he called a newsboy. The car was standing still at the time, and as the boys were not allowed on the cars of that line, the boy stood on the pavement while making change for the quarter the gentleman had given him. Suddenly the car started, and was off before the lad could return the change or gain a footing on the running board.

For an instant there was a race between the car and the boy, but the boy was left behind. The gentleman was ruefully considering the fact that his paper had been a dear one, when he was surprised a minute later, to see the newsboy board the car and hand him his change. In another second he was off again, but not before the gentleman had caught sight of his number, and remembered it.

Now it happened that this gentleman was at the head of one of the largest department stores in Philadelphia. Some weeks after the incident related, he had occasion to discharge a boy in his employ, and instantly the boy who had taken such pains to be honest came into his mind. He still remembered his number, and immediately set out in search of him.

After some difficulty, the boy was found, and at once engaged. Today he occupies one of the most responsible positions in his employer's establishment.—Ex.

Home Circle.

AN UNEXPECTED PROMOTION

(Concluded.)

And with this understanding Jim rose in the morning and went to bed at night; and the thought of it made his work lighter and his days shorter and his small wages more satisfactory. There were only himself and his mother, and they lived in a small cottage surrounded by two or three acres of land. The owner was anxious to sell, and Jim had already saved one hundred of the four hundred necessary for its purchase; and now he was looking eagerly forward to the time when he would be old enough to have charge of the thresher. With the good wages he would then receive, it would be only a question of time to pay for the place.

During the latter part of August the season became very dry, many of the small streams and springs dried up. At some places it was almost impossible to find water enough for the engine.

At one of these places Jim was obliged to go to a small roadside spring nearly a mile away and dip up water with a bucket. Just across the road from the spring was a negro cabin. As Jim was filling his wagon a negro woman came wrathfully across the road.

"Doan you take dat water!" she cried. "We-all 'pend on hit 'spressly for our libin'. Jes' you frow dat bucket in de cyart an' h'ist out. Nok, I tells ye."

Jim laughed.

"But I must take it, Aunty," he expostulated. "This is the only water in the neighborhood and we must keep our machine going."

"What I car' for your machine! I tells you leave dat water 'lone. Dar's the creek."

"Two miles away, Aunty. Too far for us. Plenty more water will run into the spring for you to use," and Jim reached down to take up another bucketful.

"Hello, what's the matter?" asked a gruff voice; and Jim looked up to see a portly, well-dressed man rein in his horse.

"Dis rapscallion thresher's done takin' the water," complained the colored woman. "I tells him I make my libin' by dis spring."

"Too bad—too bad," said the man. "There's too little water in the springs to be taken away by wagon loads."

Then turning to Jim, he asked: "Can't you go to the creek?"

"It is too far away," answered Jim civilly. 'I couldn't get it fast enough to keep the machine going."

"Whose machine are you with?"

"Mr. Palmer's."

"Ah, did he tell you to come here for water?"

"Yes, sir; he got permission from the man who owns the land."

"What I car' for dat?" broke in the Negro woman fiercely. "I been use dis water for twenty years, Jedge. Ain' I got to wash you-alls clothes, an' ain' Mis' Laura tell me to do hit sho' tomorrer? Mabbe dis spring run 'nough to drink, but how 'bout de washin'? I's 'bleeged to have mons'rous big lot, Jedge; and if dis thresher use hit all, whar I be? Take dis no 'count spring free days to run full ag'in, Jes' make him go 'way, honey."

The Judge shook his head. "I reckon you have to make the best of it, Aunt Lisa," he said. "This boy seems to be rather obstinate. If he has permission from the owner of the land there's nothing more to be said. But it does seem too bad to have all our spring water used up by threshing machines."

Jim watched him anxiously as he rode away. Judge Morgan owned several large farms and was supposed to have ten or fifteen thousand bushels of wheat to thresh. Mr. Palmer had been negotiating for the job, but so far had only been able to obtain an indefinite answer. Would this incident affect his decision? Jim was afraid that it might.

"Can't you leabe me jes' a few tubfuls please, suh," asked the Negro woman anxiously, as she saw the water gradually disappear from the spring. "I jes' 'bleged to wash for de Jedge tomorrer. If you take hit all dar won't be 'nough tomorrer to rense de clothes."

"Can't you find enough in the neighborhood to do your washing?" asked Jim.

"Al but dis spring done dried up."

"Well, I'm sorry, Aunt; but I'm afraid I have to take every bit of it. Mr. Palmer told me to keep the machine going at all hazards, and I can't do that and go to the creek. We are on a particular job which we must finish before night."

But it was long after dark when the job was finished, and Jim was free to seek rest. Instead of doing that, however, he went to the creek and once more filled his water wagon. And it was near midnight when he stopped at the Negro woman's cabin and called for her to bring out her tubs.

A few days later Judge Morgan rode up to the machine as it was at work.

"I've decided to let you have the job, Mr. Palmer," he said abruptly. "You may commence on it whenever you like. And, by the way, I saw that water boy of yours the other day. Quite an independent, well-spoken fellow I thought him. I particularly liked the way he treated an old colored woman who does our washing. She told my wife about it. From a business point of view, Mr. Palmer, I would advise you to keep hold of him."

As the Judge turned away, Mr. Palmer turned to Jim.

"I don't believe it will be worth while to wait until you grow up, Jim," he said smilingly. "It isn't always age and size. You're perfectly competent to run the machine now, and your trustworthy and hustling. Suppose you take charge at once. I have another work that needs my attention, and will be glad to be relieved." —Am. Messenger.

PROGRAM

FOR THE NINETEENTH ANNUAL YOUNG PEOPLE'S CONVENTION

Of the Eastern District Conference, May 30, 1914.

At Saucon Mennonite Church, Coopersburg, Pa.

MORNING SESSION.

9:30 Song Service.—Rev. A. S. Shelly
Devotional Exercises.—Rev. H. W. Shelly.
9:50 Reading of Minutes.
Report of Officers.
Appointing of Committees.
New Business.
Question Box.
Singing.
10:30 Topic—How to Create a Larger Interest in Our Societies.—Clayton Fretz.
Discussion.—Joseph Mountenay
Duet—First Church Soc., Phila.
11:00 Topic—Education an Aid to Better Work for the Master. Wm. G. Moyer, M.D.
Discussion.—A. S. Bechtel.
Report of Hospice Committee.
Singing and Offering.

AFTERNOON SESSION.

1:20 Song Service and Prayer.
Roll Call of Societies.
1:35—Church History.—Rev. N. B. Grubb.
Solo—Miss Aida Landis.
2:10 Question Box.—Clarence Shelly.
Singing.
2:25 Topic—Our Part in the Temperance Movement.—Franklin K. Moyer.
Report and Discussion.—A. M. Musselman, Chairman Good Citizenship Committee.
3:15 Address.—Rev. Jacob Snyder.
3:45 Business Session.
Report of Committees.
Unfinished Business.
Singing and Offering.
4:00 Quiet Hour.—Rev. H. G. Allebach.

All societies and those interested in Young People's work are invited to be present and participate in the discussions.

Societies are expected to respond in answering the roll call.

Contributions.

For Foreign Mission.

General Treasury:

S. S., Tabor church, Goessel, Kan., $10; First Menn. church, Geary, Okla., $22; Gerhard Regier, Whitewater, Kan., $7.80; Elizabeth Holly, Kyle, O., $5; West Swamp church, Quakertown, Pa., $17.24; mission box, Berne, Ind., $9.55; birthday gifts, ditto, 16c; S. S. in the city, Beatrice, Neb., $77.30; S. S., Bergtal church, Korn, Okla., $8; Herold church, Bessie, Okla., $21.38; S. S., Upland, Calif., $13.35; S. S., Hoffnungsfeld - Eden, Moundridge, Kan., $26; Bethesda church, Henderson, Neb., $72.60; Menn. church, Hillsboro, Kan., $21.95; Palm Sunday collection of the church, Berne, Ind., $257.40; birthday gifts, ditto, 39c; Christian church, Moundridge, Kan., $17; S. S., Hoffnungsfeld church, Moundridge, Kan., $16; S. S., First Menn. church, Bluffton, O., $6.40; First Menn. church, Upland, Calif., $74.53; friend of mission, Montana, $15; West Swamp church, Quakertown, Pa., $56.40; F. Luella Krehbiel, Lewiston, N. Y., $5; S. S., Salems, Weatherford, Okla., $2.45; Johannestal church, Hillsboro, Kan., $41.83; Tabor church, Goessel, Kan., $73.55; Garden Twp. church, Moundridge, Kan., $42.75; Mennoville church, Okarche, Okla., $12.30; Hoffnungsfeld church, Moundridge, Kan., $40.55; Alexanderwohl church, Goessel, Kan., $130.77; Menn. church, Colfax, Wash., $32.85; Hoffnungsfeld-Eden church, Moundridge, Kan., $83.88; Canton church, Canton, Kan., $22; S. S. Rocky Ford, Col., $10; Ebenezer church, Mt. View, $9; Swiss church, Whitewater, Kan., $72.30; Friedenstal church, Goteho, Okla., $10; S. S., Upper Milford, Pa., $10; T. M. Boese, Springfield, S. D., $5; Flatland church, Quakertown, Pa., $13; S. S., Johannestal church, Hillsboro, Kan., $62.52.

Treasury for Special Gifts:

Y. P. S., Versailles, Mo., for helper in Janjgir, $30; Sewing Society, ditto, for Bible woman in Janjgir, $15; J. P. Stucky, Moundridge, Kan., for J. P. Brown, China, $100; Girls mission society, Moundridge, Kan., for Joseph in Champa, India, $16.

Gratefully acknowledged,
Gustav Harder, Treasurer.
J. G. Regier, Asst. Treas.

Home Mission.

For Chicago Mision:

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Gratefully acknowledged,
W. W. Miller, Supt.

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The Mennonite.

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Editorial.

THE PERSONALITY OF JESUS.

The question which Jesus asked of His enemies, "What think ye of the Christ?" is repeated through the centuries and is as important at the present time as it was at the time of Jesus' ministry or the beginning of the Christian church.

Jesus has had His enemies from His childhood to His death and will have them until God will lay all at His feet.

Lately Prof. Drews drew the consequence of the trend of theological or rather philosophical modern thought and denied that a Jesus of Nazareth had ever existed, but such a way of treating history was condemned from all sides. When we write 1914 we thereby confess that Jesus lived, for time is counted from His birth. We say so many hundred years before or after Christ.

Jesus is the center of history, before His time all tends to Him, after His time all is influenced by Him. We do not intend to philosophize about Jesus Christ, we intend only to give the outline of His personality as we find it in the Bible, the only authority for the knowledge of Jesus which we have. In the Bible we find all that we need to know about Jesus and we find that Jesus is the central thought of the Bible, the whole history of mankind preparing for His coming, His personality permeating the whole New Testament.

Jesus Christ is, according to Col. 1:15 "the image of the invisible God, the firstborn of all creation." This seems to show that Jesus was created, but John 1:1 says, "In the beginning was the 'Word' (Jesus) and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made." And Paul says in Col. 1:16-17: "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been through Him and unto Him; and He is before all things and in Him all things consist."

In II Cor. 5:19 Paul says: "God was in Christ reconciling the world unto Himself." In Hebrews 1:2, 3 the Word of God says of the Son: "Through whom also He made the worlds; who, being the effulgence of His glory, and the very image of his substance."

Jesus died on the cross, but: "Him who knew no sin He made to be sin in our behalf, that we might become the righteousness of God in Him." "God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." But Jesus did not only die for our sins, we "believe on Him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification."

As the Lord became flesh and dwelt among us, full of grace and truth, "the Holy Spirit coming upon His mother and the power of the Most High overshadowing her, so it is said of Jesus, "It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God."

Jesus, the Word, who had glory with God before the world was, became flesh, "when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Jesus died for us, He rose on the third day, He ascended to heaven and is now at the right hand of the Father, yet He has promised, "I will not leave you desolate; I come unto you." "And lo I am with you always, even unto the end of the world." Christ in us is the hope of glory as Paul says, Gal. 2:20: "It is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith."

The men in white apparel at the ascension said: "This Jesus, who was received up from you into heaven, shall so come in like manner as ye behold Him going into heaven." II Cor. 5:10: "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."

This is what the Bible teaches of Jesus. Do we believe in Him as such? If we do we are through Him children of God. **v. d. S.**

Correspondence.

Halstead, Kan., April 29, 1914. On April 5, after an able sermon by our pastor, we had the pleasure of seeing 12 young persons taken into the church, 11 of the number through baptism; the other member having been baptized before. Easter morning dawned bright and clear, all nature seemed rejoicing and with it we rejoice that He is risen; because He lives, we shall live also."

Our church observed the Lord's Supper on Easter Sunday, a larger number than usual partaking.

In the evening of the same day a cantata, "The Holy City", by Gaul, was rendered by a chorus of 40 voices and an orchestra of 14 pieces, the participants being from the different churches. Fourteen of our number took part.

On Sunday, April 19, we had with us Prof. Balzer of Bethel College, who preached to us two helpful and uplifting sermons. In the morning he preached in German, basing his thoughts mainly on the Beatitudes; in the evening in English, when he used the story of the Prodigal Son, especially the part of the elder brother.

Our pastor, Rev. J. E. Amstutz has been engaged to teach 6 hours each week in Bethel College the coming school year.

Several families from our congregation have bought land in Texas and expect to move in the fall. We regret very much losing these members, but shall wish them well in their new home.

A. L.

POSITIVE PREACHING

By H. L. Zachman.

Much is being said in these days as to the most efficient method of preaching needed in the pulpit. In this the laity as well as the clergy are participators, and both are alike interested. Some express themselves as favoring expository preaching, some the didactic method, some the homiletic and some even the metaphysical. We are confident though, what is most efficient depends upon the constitution of the preacher himself and the class of people that compose his audience. Some men do best in hortatory efforts; others again markedly successful in the simple exposition of Scriptures; but whatever the method be, the preaching must be positive in order to be most effective. That which we need to consider most, then, is not the different species of sermons, nor specially the matter of sermons, but the positive manner in which the preacher should address his hearer.

The fact is to be deplored that much of the preaching is characterized by notes of uncertainty. There is a sad and appalling lack of the tone of authority, — "Thus saith the Lord." At the United Brethren Bible Conference held in Dayton, O., several years ago, Dr. G. Campell Morgan said, "I believe that because of the effort to restate Christian doctrine many of our young ministerial brethren are not quite certain as to what they shall preach and believe." Following this statement he asked the question, "Is there enough of certainty left to preach?" and then answered by saying, "There is much left. There is, first, the consciousness that man is a sinner; second, that Jesus, of Nazareth, the Son of God and Son of Man, is the Savior from all sin; and third; that there is a revelation from God, authoritative and binding, that man is a sinner and that Christ is a Savior." Certainly, the preacher's real business is, not to solve the problem of evil, but to preach the bursting, dazzling, convicting, eternal truth of God and that with astonishing perspicuity and vehemence. Truth poured out positively as fresh from the mint of heaven, will stun, alarm and terrify the sinner to the verge of despair and ere long he will cry piteously for mercy and rush from the wrath and condemnation of the eternal as from the closing jaws of hell itself. Having convinced man that he is a sinner, the opportunity is at hand for the preacher to present Jesus Christ as the all-sufficient remedy for sin.

All this can and must be done with certainty and positively.

The present is an age swift, stirring, positive, materialistic and practical. Hence the urgent demand for something tangible, something to which folks can really tie themselves, something permanent and abiding. And, the pulpit that is weak, hesitating, uncertain, or compromising in its utterances, naturally will be revolted and speedily loses its power as a moulding force in the world. The minister who merely studies to make his sermons original, dramatic, or eloquent, is sure to fail to have power with men. Oratorical climaxes and rhetorical finish will have no more effect with men than if they were appealed with sounding brass or a tinkling cymbal. Flowery philosophical discourses, free from Gospel life and juice, may shine and glitter and evoke some praise, but they are only poor, miserable cheats to a hungry soul. They are, as I heard Bishop Horn say, galvanized wheat stubble. The messenger of God needs to preach the good old Gospel of salvation boldly and in the fear and demonstration of the mighty Holy Spirit. He needs to have the courage to come forth with his quiver well filled with barbed arrows of divine truth and ready to sway the unsheathed sword of the Spirit in battle against sin and error and every foe of the kingdom of righteousness. Wherever the Word is preached in the power of the cross, unctuously, with a holy passion and certainty, there will be people to rise up in response to the positive appeals that come. — The Ev. Messenger.

Editorial.

Perhaps no representative of a foreign power to the United States ever attracted so much attention or gained the respect of the people as did Mr. Wu Ting Fang, late Chinese minister to this country. Surely no diplomat ever subjected us and our institutions to a keener scrutiny. Wherever he appeared he surprised his hearers with his sensible views of life and his familiarity with the affairs of the world. One of the unexplainable things about the American people always had been that they never would take a Chinaman seriously. Just mention Chinee and everybody would smile. But Mr. Wu brought the American people to understand the Chinaman to be considerable more than a joke. When he returned to his own country there was universal regret because he had made many friends, as well as compelled respect. It appears that he has not forgotten us or the impressions we have given him and that he has lately published a book about us, "America Through the Spectacles of an Oriental Diplomat" (Frederick A. Stokes Co., New York). In this work the learned disciple of Confucius has expressed himself so very decidedly on the matter of dreadnaughts and armaments that the friends of peace have thought it worth while to give a wide circulation to some of its strongest passages. It is indeed remarkable that so prominent a representative of the most numerous non-Christian nation of the world takes such an advanced view of a matter that pertains to peace, and particularly the peace which our nation has the power of keeping with the rest of the world. It has been observed of the following extracts that they read like a sermon, delivered by some prophetic Christian minister more than like an opinion expressed by a Confucianist.

"Within the last few years it has been the policy of the nations to increase the army and to build as many Dreadnaughts and super-Dreadnaughts as possible. Many statesmen have been infected by this dreadnaught fever. Their policy seems to be based on the idea that the safety of a nation depends on the number of its battleships. Even peaceful and moderate men are carried away by this hobby, and support it. It is forgotten that great changes have taken place during the last twenty or thirty years; that a nation can now be attacked by means quite beyond the use of dreadnaughts. The enormous sums spent on these frightful monsters, if applied to more worthy objects, would have a greater effect in preserving the nations' heritages than anything these monstrosities can do.

The nation which has a large army and a strong navy may be called powerful, but it cannot be considered great without other good requisites. I consider a nation as great when she is peacefully, justly, and humanely governed, and when she possesses a large number of benevolent and good men who have a voice in the administration. The greater the number of good men that a nation possesses the greater she becomes. America is known to have a large number of such men and women, men and women who devote their time and money to preaching peace among the nations. Mr. Andrew Carnegie is worth a hundred dreadnaughts. He and others like him are the chief factor in safeguarding the interests and welfare of America. The territory of the United States is separated from Europe and other countries by vast oceans; so that it would be difficult, if not impossible, for a foe to successfully attack any portion of that country. But who wishes to attack her? She has scarcely an enemy. No country is invaded by another without cause, and as the United States is in friendly relations with all the Powers, there is no reason to fear foreign invasion. Even should a foreign power successfully attack her and usurp a portion of her territories, a supposition which is most improbable, would the enemy be able to hold what he seized? History shows that no conquered country has ever been successfully and permanently kept without the people's consent, and there is not the least chance that the Americans will ever consent to the rule of a foreign government.

"It is to be hoped that the United States will not follow the example of other nations and unduly increase her armaments, but that she will take the lead in the universal peace movement and show the world that great power can exist and maintain her position without force of arms. I am aware that general disarmament is not popular among statesmen, that it has been denounced by an eminent authority as a "will-o'-the-wisp", that arbitration has been styled a "jack-o'-lantern", but this is not the first time a good and workable scheme has been branded with opprobrious names. The abolition of slavery was at one time considered to be an insane man's dream; now all people believe in it. Will the twentieth century witness the collapse of our present civilization?

"Why are the world's armaments constantly increasing? To my mind it is due to two causes, one of which is mistrust. One nation begins to build dreadnaughts, another does the same through fear and mistrust. The second cause is that it is the fashion of some nations to follow the example of others that they may preserve their position as great naval powers. But it is unnecessary for the United States to show such mistrust or to follow such fashion. She should, rather, as becomes a great and powerful nation, take an independent course of her own. If she sets the example other nations in due time will follow her. The peace of the world will be more surely guarded, and America will win the approbation, the respect, and the gratitude of all peace-loving people."

We saw recently a police patrol drive up to the front door of a comfortable home on a respectable street in one of our large cities. A feeble old man was gently helped out and led up the steps. Three times the officer rang the bell before there was a response, and when it did come, the door was not opened, but a snappy voice was heard to say from the inside, "Take him away, we don't want him here." Then the officers gently helped the poor tottering old man back to the patrol, "Too bad, dad, nobody wants you after you are old and all in," said one of the big sympathetic police as they they drove away again. Such is the way of life! We were not in a position to learn the particulars of this tragedy, for so it appeared to us to be, but the hopelessness and helplessness of the old man, the cold refusal to give him house-room on a stormy night and the big-hearted sympathy of the officers illustrated the shadow and light that fall all about us.

One of the pathetic things of life is the neglect, and even abuse, to which so many aged are forced to submit before their few remaining days are permitted to end. Gratitude, sympathy, a decent respect for age and honor for those whose life has been worn out in life's struggles, are too often thrown to the winds in this selfish grasping age. It is only where there exists a Christian atmosphere that the fathers and mothers whom age has taken out of the field of activity can hope to end their days in peace. Most of those who attain an age when active participation in the affairs of life is impossible are so situated that they can rightfully look to those of their own kin to care for them. When there are such, and these do not do their whole duty, we have a demonstration of how fiendishly mean it is possible for people to become. Fortunately there is generally law enough on the side of such neglected ones to compel a decent support to be given them by those whose duty it is to do so. But what a spectacle, when a father or mother is compelled to go into court to sue for that which should be lovingly bestowed by even the very worst!

On the other hand there are often those who, like the last leaf on the tree, remain when all the rest are gone. It is one of fate's ironies sometimes to take the healthy, the strong and the young first and leave the helpless to struggle on as best they can. A visit to almost any almshouse will show how many they are of this class. God pity anyone who is compelled to end his years in the ordinary alms-house where they are sure to be treated as though old age, poverty and misfortune were crimes! We recently visited such an institution, said to be a model of its kind, in which there were more then 3,300 inmates. The windows were barred, a high wall surrounded the place, guards in uniform stood at every door, the food, though nutritious, was served without decent regard to the feelings or conveniences of those who had to eat it and on the whole the unfortunate wards of the county were rather herded than kept. We thought of the biting sarcasm of lines we heard in school:

"What has the gray-haired prisoner done?
Has murder stained his hands with gore?
Ah, no! His crime, it was a baser one,
God made the old man poor."

The more we consider the matter, the more are we of the conviction that public alms-houses are an insult to humanity and makes a mockery of charity. A great rich nation like ours need not be driven to the extremity of making it a crime to be poor and unfortunate. We pension men who fought the country's battles in war, why not provide a similar relief for those who, by their life's efforts and labors have enriched our country by adding to the sum of the things produced. If it is so noble to kill our country's enemies that it deserves a pension,

it surely is just as noble and just as deserving of a pension to raise the wheat that feeds the nation or build the homes in which the people are sheltered. Perhaps we are not yet near the time when we will reward the virtues of peace as we do feats of arms, but when it comes to a matter of decently caring for the aged no commonwealth ought to find itself too poor or to indifferent to do so without humiliating the subject.

Fortunately the spirit of Christian brotherhood is still alive in the Christian churches. During the past quarter of a century there has been a noticeable growth of interest in efforts made to establish and maintain homes for the deserving aged who need them. Every Christian ought to contribute something of his means to these worthy causes and those whom God has blessed with means should, beside giving material support now, so prepare their wills that, when they are no more here, a portion of their means, at least, ought to be devoted to the care of those aged men and women who can no more care for themselves.

NOTES ON THE SUNDAY SCHOOL LESSON.

May 17.

The Rich Man and Lazarus.

Luke 16:14, 15, 19-31.

Golden Text—Prov. 21:13.

The two verses which introduce the parable in our lesson indicate that the covetousness of the Pharisees was the mark at which Jesus aimed. Covetousness is one of the most unlovely and common of vices. Indeed it is so common with men that they hardly regard it seriously. Frances Xavier once said that he had heard the confessions of many thousands of men in various parts of the world under various circumstances, but he did not recall a single instance in which covetousness was confessed. Concealing or ignoring the sin of covetousness does not do away with it any more than doing the same thing to any other sin would do away with it.

There is one who "knoweth your hearts" to whom this sin is always plain and who will finally pass judgment upon those who do it. Covetousness has a hardening influence upon the heart. It makes the one given to it merciless and unfits him for any service in the kingdom of God. The covetous person may, because of his success and the wealth with which he is possessed, attain a high regard in the eyes of man but the final result of such a vice is "abomination in the sight of God".

The parable is one of contrasts. "A certain rich man" whose name is not mentioned, is contrasted with the beggar, Lazarus. In the eyes of the world the rich man had all that might be desired. There is no charge against him that his life was immoral, or that he acquired his wealth dishonestly, or that he ever injured anyone. On the other hand Lazarus is presented as an unfortunate person who, besides being in dire poverty, was in great bodily affliction. If Lazarus had lived today, in many localities he would be arrested and sent to the workhouse for begging, or at least hustled off to the alms-house, because the sight of his festering sores would be too much of an annoyance to the refined people who would be compelled to behold him as they passed by. The rich man was so much better than many in our time in that he tolerated the beggar in front of his door and occasionally permitted him to feast on a crumb or two. "It is appointed unto all men once to die," says Paul, and this contrasting drama of human life presents one scene in which they are both alike. They both died. It is said that the rich man "was buried". Perhaps the minister declared that "By a grievous visitation of Providence our community has been greatly afflicted in the loss of an eminent and useful citizen." They usually say such things at the funerals of the rich. We are not even informed whether Lazarus was buried or not. Possibly he was not. Even today the death of a beggar too often only means one more subject for the dissecting table. "And after that the judgment," continues St. Paul.

We now see another contrast. Lazarus has the desirable place. Earth's situations do not always fix our eternal destiny. It was no crime for the rich man to be rich, neither was it a particular virtue for Lazarus to be poor, but the way in which the rich man selfishly lavished his possessions upon himself and ignored the just demands of God's poor brought him that condemnation which befalls all those who are unfaithful stewards with that which God has given them.

The parable pictures Lazarus at peace after death, while the rich man is conscious, in misery, with a memory of things as they were in life. In torment he is the same selfish creature. He desires to be relieved of his torture, to have Lazarus serve him and to have his brothers warned. Not one word of sorrow for his own misspent life. The character we make for ourselves in this life is carried to us into the next. Lazarus was not sent to warn the brethren. Men who will not heed the law of God will not be frightened into keeping it by a miracle. Life is the time in which one prepares for the after-life. A fortunate condition here does not insure a fortunate one there. Unfaithful use of what God gives us here may deprive us of all the good possible in the next life. Selfishness has but one end. It is bitter misery.

NOTES ON THE C. E. TOPIC

May 19.

What is a Christian Life?

James 1:19-27.

(Union Meeting with the Juniors)

The very fact that one speaks of a certain kind of life as a Christian life indicates a Christ-like life. It must portray Christ and must be full of the spirit of Christ. The world must learn over and over again that true Christianity never manifests itself in a correct acceptance of items of belief alone, but that it shows itself in a form of living that takes Christ as its model, and a type of faith that has Christ for its object.

The relation of the Christian to God is like the relation a good child should bear to his parents. In the first place, the child of God is to remember that all he has and all he is comes from Him. His attitude, with this in mind, will be one of love, of gratitude and of obedience. As the honor of an earthly parent is greatly in the keeping of the children, so the child of the heavenly Father honors or dishonors Him by the kind of a life that child leads. If his conduct gives evidence of rebellion and a dislike of the things his heavenly Father loves and demands, then one may properly call that one an undutiful child. If that one's conduct is modeled after the life of God's Son who was sent here to teach us how to live, then the life of that one is a Christian life.

The Christian life must be a pure life. As God, our Father, is holy so we are commanded to be holy. The child must learn, as soon as he is able to learn, that the nasty foul things that make one a beast in habits and thoughts unfit one for heaven and are a sure means of keeping one out of the kingdom of God on earth. The standard of purity Jesus set was the innocent little child. This standard is the test of one's becoming a part of His kingdom and a member of His family.

Besides the purity of action and thought there must be a purity of motives which we often speak of under the name of unselfishness. The character and life of Jesus was so utterly unselfish in every particular that anything in our lives inspired by selfish motives, or done with selfish purposes, makes us guilty of unchristian conduct and unworthy of Him.

To be a Christian one must be given to prayer. Jesus taught us how to pray. He prayed for His Own. We are time and again urged to pray without ceasing and informed that without prayer nothing can be done. But praying also involves being the proper persons to pray. There is one cry, the cry for mercy, that God heeds, but in order to be a fit subject for prayer, one must first surrender himself to the will of God. God never treats with a rebel in arms against Him.

To lead the Christian life means sacrifice. One must be prepared to give up even his life, for only as we are willing to lose our life, will He be in a position to save it. Having the great sacrifice of our Lord ever before us and benefitting by all the merits of that sacrifice, there is no reason in the world why we should avoid any sacrifice that He or His cause may require. Indeed, unless we willingly sacrifice everything pertaining to this world the glories of the next will be impossible for us.

Jesus called His immediate disciples to Him that they might be instructed by Him. The Christian life is one of continual learning. Each day brings its new lessons which must be mastered before we are fit to go forward. The Christian has the great advantage of learning from one who, though "meek and lowly" is perfect and all-wise. His way is the true way and the only way.

Faith and the Christian life are one. Faith is more than merely believing without seeing. It is the confidence that takes God at His word. It is the obedience that leads me to do all that He requires without question. It is the manner of life that leaves all things in God's hands, patiently submitting to His dispensations and willingly going forward just as He directs.

In the Christian life we must do as Jesus did when here among men. We remember that he concerned Himself about the miserable and distressed and devoted his energies to relieving them. The power of Christianity in the world is to be found in the confessors of Jesus doing the same thing.

The great purpose of Christ's coming was to save the world. The commission He gave to His disciples is to carry this purpose forward. The souls of fellowmen are the most precious of all things. The Christian is the salt of the earth. The Christian life then involves the Christian devoting all his efforts, all his possessions, all his time and talents to the salvation of precious souls. In so doing one follows Jesus in his chosen vocation.

News of the Week.

HUERTA PLAYS LAST CARD?

Attempts to Draw Americans to Mexico Capital to Save Him from Rebels.

Vera Cruz, May 4. — Another fruitless demand by Mexican soldiers for surrender of the water works just outside of Vera Cruz was made today. Mexican officers called on an American outpost to surrender, but made no vigorous effort to enforce their demand. The Mexicans retired and no shots were fired. General Funston asked the war department for instructions as to contemplated steps.

The refugees believed that the determination of Dictator Huerta to draw the American forces into Mexico City to save him from the rebels was responsible for the first demand, made Saturday, for the surrender of the water works outside Vera Cruz.

It was said by refugees from Mexico City that the delay of the Americans in starting toward the capital has greatly embarrassed Huerta. Having failed to reunite Mexico, he is playing his next card toward getting American protection for destruction at the hands of the rebels. It was the hope of the dictator, these refugees argued, that the demand for the surrender of the water works at El Tejera, would provoke an engagement.

Dictator Selects Peace Delegates.

Washington, May 4. — General Huerta's acceptance of the proposal of the Latin American envoys that he send delegates to confer with them in efforts to mediate the difficulties between Mexico and the United States, was announced today at the state department, with the names of two Mexicans who will represent the Huerta government in the negotiations.

Tampico Incident Only.

A general understanding after the state department conference was that the mediators had decided to limit their activities at this time to a settlement of the Tampico incident solely and that the appointment of the Huerta delegates was made on that basis. This would constitute the mediators an international court of honor to decide on whether the United States was entitled to reparation for the "insult to the flag" at Tampico and what form that reparation should take.

After that point had been settled they would be confronted by the question of indemnity which probably would be claimed by the United States for its Vera Cruz expedition and the other expenses incident to the present difficulties. In considering the indemnity the question would again be raised as to whether the Huerta government, not recognized by this country, could properly be held responsible for indemnity.

Caranza Makes Inquiry.

It was learned from an authoritative source that Carranza had sent a further telegram to the mediators, inquiring as to their request for the appointment of a Carranza delegate; the extent of his functions, and whether this would be limited to the controversy between the United States and Huerta, beyond which Carranza has shown no signs of negotiating.

Reflecting some credence on statements made by Mexico City refugees at Vera Cruz and the border that General Huerta was in desperate straits, and that some of his own supporters were considering making a demand that he resign, to be succeeded by Minister of War Blanquet, messages have been received here in diplomatic circles to the effect that Huerta's strength was rapidly waning.

Americans in Capital Safe.

The Brazilian minister in Mexico City notified the state department today that Americans there have been in no way harassed by the government and that in the few cases where arrests have been made relief had been obtained on representations by Senor Cardoso. He added that Americans in the capital were in no danger but that he had advised them to remain in close quarters and avoid public gatherings.

COLORADO GOVERNOR BREAKS DOWN

Denver, May 4. — Exhausted by the strain of events of the last two weeks in the strike zone, Governor E. M. Ammons was unable to prepare his message for the special session of the legislature, which convened today to consider legislation in connection with the strike.

Last night, while working on the message, Governor Ammons broke down and was forced to his bed.

In consequence it was announced early today the Governor would ask both branches of the legislature to meet in joint session, when he would ask them to enact a measure permitting the issuance of bonds to pay the expenses incurred by the state in maintaining the militia in the strike zone, a debt which now has reached more than one million dollars.

To Guard Arms and Liquor.

The legislators were to be asked to enact a law prescribing arbitration and means of enforcing the dictum of arbiters in future cases of labor strife. The appointment of a permanent state constabulary to be used in event of peace disturbances of magnitude, and the prohibition of the sale of munitions of war and liquor in infected regions also are a part of the proposed legislative program.

United States Troops Bring Quiet.

Heavy patrols of Federal troops scattered throughout the strike zones of Colorado gave state officials a sense of security today which they had not felt since the inception of the industrial strife. With the coming of the troops and their establishment at various centers of disorders, practically all the Colorado national guardsmen were withdrawn and peace officers gave over the task of preserving order to the federal soldiers. In every part of the state peace and quiet prevail.

RICHARD OLNEY FOR BANK BOARD HEAD

Washington, May 4. — Richard Olney, secretary of state in President Cleveland's cabinet, has been selected by President Wilson as governor of the federal reserve board. Paul Warburg, of New York, will be a member of the board.

The ambassadorship to Great Britain was offered Mr. Olney by President Wilson last year, but he expressed an unwillingness to leave the country on account of his business interests.

Long Experience in Finance.

He has been strongly urged by friends of the president to accept the place on the federal reserve board, which the president has spoken of as of equal importance to a place on the bench of the supreme court of the United States. Mr. Olney, though seventy-eight years old, is active, and has had a long experience in the business world and finance, which, the president and his advisers believe, would especially fit him for service at the head of the reserve board.

LINER AFIRE AT SEA; BOATS RUSH TO AID

Halifax, Nova Scotia, May 4. — A big ocean liner is on fire south of Sable island.

A wireless message received here this afternoon from the steamer Seydlitz stated that an unknown steamer was on fire 150 miles to the south of Sable island. The vessel was enveloped in smoke and her name could not be ascertained. The Seydlitz sent out wireless calls for assistance.

Responses to the wireless appeal were received from the steamers Sachem, Franconia, Olympic and Brandenburg. All these steamers proceeded to the rescue. Another wireless message placed the position of the steamer as 41.27 north, 51.07 west. There was no sign of life on the steamer, it was added, and no ship's boats could be seen in the vicinity.

CIVILIANS MUST SURRENDER ARMS IN COLORADO

Washington, May 2. — Under authority of the President, Secretary of War Garrison today issued a proclamation calling on the people in the strike district of Colorado to surrender all arms and ammunition to the United States army officers now in charge at the various troubled localities.

The order applies to individuals, firms and corporations alike. Receipts will be given for all arms and ammunition taken by the government.

The order was crisp with military imperativeness. It applies principally to the armed strikers and mine guards. It is not construed to apply to the state militia. Its wording is "all persons not belonging to the military forces" in the strike district. A promise to give receipts for the arms and ammunition was made, but with only the implied pledge for later return.

This drastic step was taken by the president to stop civil war and bloodshed in Colorado following a conference last night with Secretary Garrison, when it was decided to order more troops to Colorado.

MEDIATORS REQUEST FACTIONS TO GET TOGETHER

Washington, May 2. — The three South American envoys who have undertaken the task of pacifying Mexico by diplomacy today, made another decisive move in their plan, by requesting the United States government, General Huerta and General Carranza to appoint representatives to confer with them in Washington.

Ambassador Da Gama, of Brazil, and Ministers Naon and Suarez, of Argentina and Chile, respectively, called on Secretary Bryan, asking him to designate the United States representative to attend conferences of the mediators. At the same time they telegraphed the head of the government in Mexico City, as well as the constitutionalist chief, to the same effect.

96 BODIES ARE TAKEN FROM THE MINE AT ECCLES

Eccles, W. Va., May 3. — The task of recovering the bodies of the 172 miners entombed in mine No. 5 of the New River Colleries company Tuesday by an explosion went on more rapidly today and tonight 96 bodies had been removed. It was reported twenty more bodies had been found and would be brought to the surface during the night. Earl Henry, chief mine inspector of West Virginia, who is in charge of the work, stated tonight that he had everything well in hand, and expected the recovery of bodies from now on would be more rapid. Of 36 bodies recovered, all but four have been identified.

HUERTA PUTS RUIZ IN PORTILLO'S POST

Washington, May 2. — Licentiate Esteva Ruiz has been appointed minister of foreign affairs in the Huerta cabinet, to succeed Portilla y Rojas, retired. The Spanish ambassador here was officially informed of the appointment by cable today. He communicated the new appointment to the mediators and went into conference with them on the subject.

Ruiz, the new foreign minister, was under-secretary of Portillo. He has assisted in the mediation negotiations, and it was authoritatively stated that the change will not affect the continued progress of the mediation plans. Ruiz had been referred to as a probable Huerta commissioner in case the mediators proposed a commission representing all parties to the controversy.

GENERAL SICKLES DEAD.

New York, May 3. — General Daniel E. Sickles died at his home shortly after 9 o'clock tonight. His wife was at his bedside at the end.

General Daniel Edgar Sickles was the last of the great commanders who fought the battle of Gettysburg. For a decade he was a fighter by profession—all his life he was a fighter by nature.

10,000 MINERS QUIT WORK

Charlestown, W. Va., May 1.—Ten thousand miners in the Kanawha coal field quit work today in the face of an order from John P. White, president of the United Mine Workers of America, and it was expected that the three thousand who remained at work would be out before tomorrow morning. Thomas Cairnes, president of District No. 17, urged the men to remain at work until negotiations were officially broken off with the operators, but they refused to obey. Efforts to bring representatives of the miners and operators together during the day were without success.

MEXICANS ATTACK WATER WORKS

Vera Cruz, May 2. — A considerable force of Mexicans attacked the American outposts at the water plant, nine miles out at 11 o'clock this morning, according to a wireless message received here which asked for aid.

Supporting troops were at once ordered forward by train from Vera Cruz to El Teger, where the waterworks are situated. No intimation was given in the wireless message as to the size and identity of the attacking force.

Children's Day Services for the Sunday School

Price 5c each; 55c per doz.; $4.40 per 100 postpaid.

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SWEET MELODIES OUR CHILDREN'S DAY
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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, MAY 14, 1914. No. 20.

FAITHFULNESS.

By Mrs. A. R. Perham.

If you cannot do the great things
Which so many seek to do;
If your means are not sufficient
And your talents are but few;
In the place which God assigns you
Seek to do your very best,
Looking unto Him for wisdom,
Leaving with Him all the rest.

Don't neglect the little duties
That may lie about your way;
Little deeds of loving kindness,
Cheering others day by day.
E'en a smile or cordial hand-shake
Or a friendly word of love
May lead some who are discouraged
Still to hope and look above.

Some must labor long, not knowing
What the blest results may be.
But the good seed may yield fruitful
Harvest for eternity.
Then toil on, O faithful worker,
In the vineyard of the Lord.
For all loving service rendered
He will give a rich reward.

NOTICE AND INVITATION.

Providence willing, Sister Talitta Neufeld's inauguration as missionary to India is to take place at Bethel College, Newton, Kans., on Sunday, May 24, beginning at 9:30 a. m.

We look forward with joy and thanksgiving to this event, by which finally Sister Funk's vacant place in India can be filled. But since our dear workers in India would rather see two sisters come than one, we continue to pray the Lord of the harvest for another sister to go to India soon.

All dear friends of mission work are cordially invited to a prayerful participation in the said services and also in the mission service to be held in the afternoon, beginning at 2 o'clock.

P. H. Richert, Sec'y.

NEWS AND COMMENTS

The Deep Run, Pa., congregation, A. M. Fretz, pastor, will have their spring communion on May 17, preparatory services on the 16th, 2:30 p. m.

Bro. David Goerz, wellknown and highly respected in our whole denomination, died in Los Angeles, California, May 7, 1914. Funeral was in Los Angeles, May 11. Bro. David Goerz worked in many ways for the upbuilding of God's kingdom in our denomination. He collected the money to build and endow Bethel College and the Bethel Hospital and was a prominent person at our General Conference, to which he belonged for many years, working in different committees and boards.

Br. N. B. Grubb has published a pamphlet "In Memoriam" bringing the pictures of Brother A. B. Shelly and his wife. It contains the addresses and prayers spoken at the funeral and some resolutions passed in consequence of his death. The pamphlet can be bought either from the author or from our "Mennonite Book Concern", Berne, Ind., at 25 cts.

Rev. W. B. Grubb, pastor of the Mennonite church at Trenton, preached at the St. John's Mennonite church Sunday morning, April 30. Sunday afternoon he delivered a very effective address at the College Vespers on "The Slavery of Love." Special music was also a pleasant feature of the Vesper service. In the evening Rev. Grubb spoke at the First Mennonite church.

A Wandering Sikh Preacher of Christ.

Some years ago a young Philadelphia Episcopalian, a man of means, left his home and all to renew, in Hindustan, the Franciscan tradition of the penniless traveling preacher. We have heard little of his ministry, but in the North India Church Missionary Gleaner some account is given of one of his co-workers, recently passing to his reward, a Sikh by the name of Sundar Singh, who became literally "a true slave of Christ."

Sundar Singh was the son of a native magistrate near Ludhiana. Born in 1887, he was sent, at the age of sixteen, to the American Mission School in Ludhiana. The first day he revolted against obligatory Biblical instruction. "I am a Sikh; the Granth is our sacred book." The headmaster, however, pointed out, that Bible study was a part of the school curriculum, and further that the Bible was a good book which it would pay him to read and compare with the Granth. The boys did read it, and the upshot was that they became convinced Christians. Their parents in rage brought the missionaries before the local magistrate on the charge of forcibly converting the boys, but the case was, of course, dismissed. The boys were withdrawn from school and a few days after their return home were given poison in their food. One died directly. The other, Sundar Singh, was brought to death's door. For many days he was unconscious, but on coming to himself saw a missionary praying beside him, and had strength enough to say: "Your prayer will be answered. I shall live." Later he was baptized at Simla.

The ascetic life appealed to Sundar Singh. For two or three years he lived and worked with Mr. Stokes at Kotgarh and other places. They lived on whatever the people gave them, slept under trees, tended the sick and dying, nursed the lepers and plague-patients. Clothed in simple cassocks they tramped barfoot over the country, living rather than preaching their message. Two years ago Sundar Singh left Mr. Stokes to attend the C. M. S. Divinity School at Lahore. He was invited to conduct a mission among 4000 Sikhs working at lumbering in British Columbia, and had made all preparations for the enterprise when he was informed that recent emigration restrictions would prevent his going. "I think," he said, "that God means that I should preach the Gospel from one side of India to the other," and so he started off from Calcutta on a mission tour, preaching at Bhagalpur, Allahabad, Gorakhpur, Azamgarh, Jaunpur,, Benares, Katni, Jabalpur, Aurangabad, Hyderabad, Poona and Bombay. His method was to preach for as many days as he felt called, being lodged and fed by Christian friends. Then he passed on to the next stage to which his fare might be paid. He was a perfect gentleman, refined and cultivated in manner, gentle and unaffected. He did not care so much for bazaar preaching, but preferred to sit and discuss religion with small groups about him. In January Sundar Singh was taken sick and died soon after. In his life he gave an illustration of the type of men who will, in all probability, contribute very much to the ultimate conversion of India to Christ. — Record of Chr. Work.

"They of Italy."

A bureau for the religious welfare of Italian Protestant emigrants and immigrants was started in the summer of 1912 and has been is very successful operation since then. These Protestants are both Waldensian and New Protestants (converts in the United States from Romanism), whom the Bureau aims reattaching, in the country to which they travel, to organized Christianity. This enterprise has been called into existence as a consequence of the tremendous ebb and flow of population between Italy and the United States — a movement which may have fateful consequences for both countries: for Protestantism and, above all, for the papacy, if American Christianity rises to the opportunity presented.

Colporteurs stationed at Genoa, Naples and Palermo under the Bureau's direction have begun the distribution of the Scriptures:

"Our wish," affirms the Bureau's propectus, "is to give a guide to America and a copy of the Gospel (the colporteurs call this 'The Guide to Heaven') to every man' woman and child leaving Italy, who can read."

In the American guide are the addresses of all the Italian Protestant churches in the United States and Canada. Converted Italians returning to the land of their birth are also put in touch with the nearest churches. Italian churches in America, as well as mission stations, are helped to pastors and evangelists through the bureau's mediation. These are generally Waldensian by birth or Waldensian-trained. Under the same direction Italian Protestant churches in America are led to take a kindly interest in the work at home. Thus to a

Home for Aged People (Protestants) founded in Sicily, to which Sicilian Protestants have contributed 2462 franks, American Italians have contributed $327.18. The headquarters of this valuable agency are at 213 W. 76th Street, New York City, and the Rev. Prof. Alberto Clot is the director. —Record of Chr. Work.

CHICAGO MISSION.

The opening of the month of May finds the mission apparently on the increase, both as to the attendance and interest. Hands still go up for prayer on the part of those who are desirous of living the redeemed life. Not many definite decisions for Jesus Christ have been made as yet, but we feel that He who opened the work here is blessing it in many ways, and will see as to the increase in His own good time and way. A number of open-air services have been held just in front of the hall, with very good results. Just a short service of fifteen or twenty minutes after which the services are further held and concluded on the inside. Many are induced in this way to listen to the gospel as it is sung and spoken, who otherwise might never hear it. We are very much encouraged to know that the people are responding nicely to the Home Mission call for support in the home field as well as in the foreign field. Here in Chicago there is about as great a need for work among the foreigners as among the American born. So that when you are praying for and giving to city missions, either in Los Angeles or Chicago, you are contributing to the christianization and civilization of the thousands of foreigners as they come to our shores and find their way to our large cities. Really, in spirit, and in the sight of God there are no such terms as Home and Foreign Mission; the mission field is the world, and all the nationalities are our neighbors.

A young man coming from the north of Ireland to Chicago, unsaved, found Jesus Christ as his personal Savior here in a city mission, supported by those interested in soul-winning. He testified for the first time in our mission on Friday night, May 1. A splendid looking fellow standing in the back part of the hall, told in a very intelligent and telling way how the Lord had saved him from a sinner's hell. Saturday evening he came again together with his wife, whom he married in January, a worker in the slums of this city.

We have now with us a very intelligent young Scotchman, saved after having come to this city. He is a wonderful expositor of the old Book, which he carries with him wherever he goes, and is now giving to us the Friday evening message in the mission. I just want to say this closing word to the regular readers of the Mennonite and to any others into whose hands it may fall, that you are having a privilege, just at this particular time, in the opening up of these two General Conference city missions, to assist in striking such a blow for God, in breaking in upon the Belshazzar's feast of today and winning many a precious soul to Him, as should make you rejoice and thank God that He ever permitted you to live and work in a time like this. May the Captain of our salvation give us the grace and courage to say in these perilous and strenuous days, "At the front of the battle you will find me."

Yours for a larger service,
W. W. Miller.

727 W. 63rd St.

LUCKNOW—A MISSIONARY CENTER.

Janjgir, C. P. India, April 7.
Dear Mennonite:—Since it was our privilege to attend the language school for new missionaries in Lucknow for a number of months, it may be of interest to some readers, to learn something about Lucknow as a missionary center. Inasmush as it is such a center, it is an excellent location for a language school. New missionaries for out-stations, are thus not at once removed from American and European influence. Lucknow also affords an excellent opportunity to come in contact with some of the foremost missionaries in India.

The leading Protestant missions in Lucknow are the following: Methodist Episcopal church Mission, Church Missionary Society, The Wesleyan Mission and The Reformed Episcopal Church Mission.

The American Methodist Episcopal Church Mission has made Lucknow its institutional center in Upper India, and it has a number of places well worth visiting. Its native work is centered in the Hindustani church of which Rev. Chetumbar, a native Indian, but strong character, is pastor. A membership of several hundred worship in the large edifice. Many of the language students avail themselves of the opportunity. This church is self-supporting and carries on work in a number of places in the city.

The Methodist Publ. House is a fine property, and books, tracts and periodicals are issued by the press in four languages and sent out in millions of pages every year. This press is self-supporting, and is one of the largest mission presses in the world. An extensive book and stationery shop is kept in connection with the press.

The Lal Bagh M. E. church is the place where the European congregation, connected with the mission, worships. It was built over forty years ago, and has been the center of an influence felt all over Upper India through an annual series of services known as the Dasehra meetings, held each October. The congregation is self-supporting and has recently opened up a substation at Char-Bagh. Most of the language students, regardless of denomination, attend services in this church. Rev. J. W. Pickett of Kentucky has entered upon his fourth year as pastor. Bishop F. W. Warne D.D., resides in Lucknow and amidst his multitudinous amount of work preaches in this church occasionally.

The Deaconess Home is an old tomb. It is the headquarters of a large activity of all kinds of evangelistic and philanthropic work among Europeans and Indians.

The Isabelle Thoburn College and High School, founded by Miss Isabelle Thoburn, was the first college for women established in all Asia. It has a magnificent property, and is one of the best equipped schools in Upper India. In its Normal, High School and College departments it has about two hundred girls and young women in attendance, a phenomenal number for such work in India.

The Reid Christian college and Centennial high school, the educational institution of the M. E. Mission for boys and young men has an attendance of over five hundred. Plans are under way for additional buildings to accommodate the increasing attendance.

The Church Missionary Society has three English churches and a number of native organizations. Christ Church is used by most European Anglicans. Epiphany Church, better known as Zahur Bakhsh, is the headquarters of the Church Missionary Society.

A fine high school, a well organized Hindustani church, a number of lower grade schools for boys, a very extensive evangelistic work, a special missionary for work among the Mohammedans, and work in the surrounding district, are some of the agencies through which the Church Missionary Society works. It has a large number of adherents, and the mission is aggressive. Connected with the mission congregation, and yet under private management is the Church Mission Congregational Press.

The Zanana Bible Mission also works in connection with this society, and has, among the women of the city, a very extensive Zanana work.

Working in connection with the Church Mission is the splendid Lady Kinnaird Hospital. The hospital, with two foreign doctors, many nurses, assistants and evangelistic workers, does a work that has spread its fame far and wide among the people, and so great is the confidence felt in the skill and wisdom of the missionaries in charge that high caste women in large numbers seek its aid.

The Wesleyan Mission is one of the older missions of the city and its work is among Europeans and Hindustani people. It has an extensive work in various quarters. It has a Hindustani church on Banks Road and a high school situated in Sudder Bazaar.

The American Reformed Episcopal Church Mission limits its operations to a mission hospital in the heart of the city under the care of its missionary, Rev. C. R. Cook, M.D. The success of the hospital and the kindness shown all comers make it a very popular hospital for Indian male patients.

In addition to the above several smaller missions are at work in the city. The missionary spirit in Lucknow is in a splendid condition and the societies are working in unity as manifested by the good will of all on several gatherings.

In January, 1911, Lucknow entertained the Second General World Conference on Missions to Moslems.

Greetings to all readers,
E. B. and Elizabeth G. Steiner.

Home Circle.

THE SUBSTITUTE.

By Nellie F. Jolly.

"What shall we send our substitute for his birthday?"

This was the question which Mary and Martha Goodwin asked each other at least once every year. And as often as the year swung round, a small gift was carefully selected and sent away on its mission of loving remembrance and reached Gopal Rupa the day before his birthday. On Christmas days and birthdays this young man always received a package from the two dear friends whom he had never seen in far away America.

Mary Goodwin, in her younger days, had cherished a desire to go to the foreign mission field, and all her education had been directed with this end in view. But reverses came. The parents died, most of the family resources were swept away, and Mary had given her sacred promise to care for her invalid sister.

The years had come and gone, and Mary and Martha Goodwin, living alone in their suburban cottage, had striven constantly to fulfill a purpose in life. There was money for living expenses, but nothing could be spared from the slender purse to give; and give they must.

For years the sisters had held an annual bazaar of fancy articles which had come to be an interesting event in the community. With the proceeds from this sale they supported a native pastor-teacher in India, and were happy in so doing despite the fact that Uncle Tommy, their sole surviving relative, persistently declared, "the girls were throwing away good money."

* * *

It was the first day of June, and at Bahraich, India, the great yearly religious fair was being held. At this time fully one hundred thousand people came to worship at the tombs of Salyid Salar and his bride, and bring gifts to the honor of the wedded saints. Great processions streamed in from every direction, and almost everyone carried a banner. Every contrivance of sound—harps, trumpets, cymbals, drums and bells, did their best to make the air vibrant with deafening and hideous noice.

Everywhere was confusion. Worshippers had come from a great distance. Places of sacrifice were erected; and venders came bringing everything they could carry to sell to the people.

Many blind people groped their way through the crowd hoping that when they touched the shrines they might receive sight. But saddest of all was the crowd of lepers who, shut beyond the wall, waded in a pool of muddy water which was the drain from the great well in the fair grounds. Year after year these miserable creatures had come to this place hoping that some virtue from the great Musselman's tomb might bring healing to their perishing bodies.

It was upon the wall by this terrible pool that the missionary and his little band stationed themselves to teach these poor souls the power of Jesus to cleanse from the leprosy of sin. But nothing but physical relief could appeal to the minds of the lepers. Patiently and tenderly the brave man told the story of wonderful love. Gradually the shouting and wailing ceased, and they came nearer and sat upon the ground, some listening hopefully, others defiantly; but still more gazed up to the speaker with dull eyes, understanding little more than the music of loving pity which rang out through the missionary's voice.

The noon hour came, and after telling of the Bread and Water of Life, the missionary passed out a basket of small cakes that each one might have a little food. Then he went away for an hour of rest, for he was sick at heart over the disappointment of these creatures who had come many miles through the tropical heat to plead for healing.

"Mr. Lockey," asked the Hindu teacher of the missionary, "could these lepers be organized into a colony?"

"Why?"

"I was wondering if there might not be found a teacher for them," was the quiet response.

"It would be difficult to find a teacher who was a leper; and no other would go."

Mr. Lockey sighed. The work was wearing upon him.

"I think a teacher could be found. Will you preach to them again?"

"Yes. Let us go."

(To be continued.)

BOOK REVIEW

Annual Reports of the Federal Council of the Churches of Christ in America.

This book contains the Reports of the Secretary, the Minutes of the Executive Committee meeting at Baltimore, the Supplementary Action of the Administrative Committee and the Home Mission Council; also the Reports of Special Committees on Statement of Principles, on Panama Pacific Exposition, on Celebration of Treaty of Ghent. The Report of the Treasurer and of the different Commissions, Evangelism, Foreign Missions, the Church and Social Service, Religious Education, State and Local Federations, Temperance and Home Missions.

PROGRAM OF THE PACIFIC DISTRICT CONFERENCE,

To be Held at Paso Robles, California, June 21-24, 1914.

Sunday Morning, June 21.
Mission Service.
Home Missions.—J. S. Hirschler, Upland, Calif.
Foreign Missions.—J. Hege, Aberdeen, Idaho.
Afternoon.
Children's Meeting.
Evening.
Sermon by conference visitors.
Conference Session Beginning Monday, June 22.
Conference Sermon by the president.
What can be done towards awakening a greater fidelity, love and respect for our Mennonite principles?—J. Hege, Aberdeen, Idaho.
How can the spirit of mission be encouraged and intensified?—H. Toevs, Aberdeen, Idaho.
City Missions.—E. F. Grubb, Los Angeles, Calif.
What can our Conference do in the religious field in connection with the Panama Pacific Exposition in 1915?—H. J. Krehbiel, Reedley, Cal.
Church Extension.—J. C. Mehl, Upland, Cal.
How should the work proceed in new settlements where members of different denominations meet together?—A. A. Sommer, Escondido, Cal.

Sunday School Convention.

What benefit does a Sunday school derive from a teacher's training course? — H. Schmutz, Upland, Cal.
The Bible and the Sunday School.—M. J. Welty, Reedley, Cal.
How can the work of the Sunday School be made more efficient?—Abr. Rempel, Dallas, Oregon.

Christian Endeavor Convention.

How can the C. E. Society be made more attractive?—P. R. Aeschliman, Almota, Wash.
The C. E. Society, a good school for young people.—V. Krehbiel, Pratum, Oregon.
What dangers are to be avoided in the Christian Endeavor Work?—Jacob Krehbiel, Lind, Wash.
The Intermediate Society—Its aim—Its possibilities.—A. C. Eymann, Reedley, Cal.

John K. Lichti,
J. Krehbiel,
C. U. Widmer,
Committee.

Marriages.

Landis-Shaddinger. — At Souderton, Pa., on April 25, by Rev. A. M. Fretz, John M. Landis of Philadelphia and Miss Magdalene Shaddinger of Dublin, Pa.

Deaths.

Teschler. — On April 29, 1914, in Upland, Calif., Emil Teschler, at the age of 45 years, 10 months and 28 days. He was born in Pommerania, Germany. In January 1908 he and his wife were received by baptism into the Upland church. He died very suddenly and unexpectedly on Tuesday, April 29. He leaves to mourn his departure his widow and 8 children. Funeral services were held in the Upland Menn. church, Bro. M. Horsch officiating. He spoke in English on John 13:7; in German on Psalm 62:2.

Stauffer. — In Bechtelsville, Pa., died on May 2, 1914, Henry Stauffer aged 61 years, 3 months, 10 days. He was a member of the Hereford Mennonite church at Bally, and there on the adjoining cemetery his body was laid to rest on May 7 with appropriate services, conducted by the pastor, A. S. Shelly, assisted by Bro. Jacob Snyder. He leaves a wife with whom he lived in happy wedded life for almost thirty-seven years. Having no children of their own, children of other families always found in him a fond friend. A niece of the deceased, at the death of her father, was given here a home and parental love and care. Having grown to womanhood and married she now, with her husband and two little girls, of whom the deceased was particularly fond, remains with the widow, sharing her sorrow and the keeping up of the home whose vacant chair will long be the cause of many heart-aches.

Mill. — At Deep Run, Pa., on April 24, 1914, Edna H., child of Harvey M. and Ella B. Haigh Mill, aged 7 months and 24 days. Funeral and interment on the 28th at old Mennonite church, where services were conducted by the brethren, Enos Wismer, John Leatherman and A. M. Fretz.

Fretz. — On May 5, 1914, in Quakertown, Pa., at the home of her son-in-law, A. G. Moyer, Mary Fretz, nee Overholt, widow of Levi Fretz, aged 78 years, 6 months and 21 days. Funeral services and interment at Deep Run on the 8th. Services at the house by Rev. A. M. Fretz, at the church by Jacob Rush, John Leatherman and Enos Wismer.

Garber. — Lillie A. Garber, daughter of Israel and Barbara Garber, was born June 26, 1901, died April 21, 1914, age 12 years, 9 months and 25 days. She leaves to mourn their loss two brothers and five sisters. Funeral services were held Thursday, April 23, at Bethel church near Fortuna, Mo., by Rev. J. M. Regier and Rev. W. W. Holsopple.

Contributions.

A—General Treasury:

Bethel College church, $14; S. S., Bluffton, O., $6.40; church Canton, Kan., $12.35; Hereford, Pa., church, $18; Mrs. Susan Ott, Bowmansville, $2; P. A. Goerz, Colony, Okla., $2.70.

B—City Mission.

Church Upland, Calif., $37.15; Y. P. S., Gnadenberg, Kan., $6.36; ditto, Newton, Kan., $5; S. C. Steiner, Pandora, Ohio, $15; West Zion church, Moundridge, Kan., $29.54; Hoffnungsfeld church, ditto, $18.50; Halstead, Kan., church, $25 for Chicago; Mrs. Barbara Hirschler, Donnellson, Iowa, $20; Zion church, Donnellson, Iowa, $10; Tabor church, Goessel, Kansas, $43.15; Salem church, Childstown, S. D., $100; San Marcos church, Paso Robles, Cal., $19; Bethesda church, Marion, S. D., $52; E. F. Grubb, for new church, $25; Anna V. Lehman's S. S. class, Halstead, Kan., birthday gifts, $3; Hoffnungsau church, Kan., $40.40; Beatrice, Neb., church, $47.95; a friend of mission, Aberdeen, Idaho, $10; T. M. Boese, Springfield, S. D., $5; D. A. Vogt, Pratum, Ore., $25; Y. P. S. Christian church, Kan., $18.08; wedding collection, Donnellson, Iowa, $6.03; S. S. Johannesthal, Kan., for Chicago, $23.50.

Gratefully acknowledged,
M. Horsch, Treas.

For Chicago Mission.

C. E. Society, Pulaski, Iowa, $15.
Gratefully acknowledged,
W. W. Miller, Supt.

For Evangelization Treasury of the Middle District Conference.

C. E. Society, Pulaski, Iowa, $5.
Gratefully acknowledged,
W. W. Miller, Treas.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Editorial.

THE PERSONALITY OF JESUS.

II.

In our last editorial we tried to show the personality of Jesus. We saw His origin, His divine as well as human nature, His vicarious death, His ascension and His glory as well as His presence with us and in us.

Today we will try to show in a few examples from the life of Christ the influence of His powerful, unique personality.

Jesus appeared first as a personality when He was twelve years old, in the temple. The Word of God says: "And it came to pass, after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions; and all that heard Him were amazed at His understanding and His answers." His expression, "How is it that ye sought Me? knew ye not, that I must be in my Father's house?" shows His peculiar relation to God. The impression He made shows His powerful personality even when He was a boy.

When John the Baptist saw Jesus coming unto him, he said: "Behold the Lamb of God that taketh away the sin of the world." When Jesus came to the Jordan unto John, to be baptized of him, John "would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me?" John, the greatest of the Old Testament dispensation, is so impressed by the personality of Jesus that he declares himself not worthy to bear Jesus' shoes and Jesus to be the Lamb of God, that taketh away the sin of the world.

The first disciples were, after a few hours' conversation, so overpowered by His personality that they declared Him to be the Messiah. When the inhabitants of Nazareth "rose up and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. He passing through the midst of them went His way. In John 7:46 the officers, when asked, "Why did ye not bring Him?" answered: "Never man so spake." When His captors came to Gethsemane Jesus asked them: "Whom seek ye?' They answered Him: "Jesus of Nazareth." Jesus saith unto them "I am He." When, therefore, he said unto them, I am He, they went backward, and fell to the ground." What made these trained soldiers fall to the ground? The majestic personality of Jesus.

In the story of Jesus before Pilate we can see which profound impression Jesus made upon Pilate. The two disciples on the way to Emmaus said of Jesus, "Who was a prophet mighty in deed and word before God and all the people."

When Jesus appeared to the eleven and told Thomas, "Reach hither thy finger, and see My hands, reach hither thy hand and put it into My side: and be not faithless, but believing. Thomas answered and said unto Him, "My Lord and my God."

All through the centuries the personality of Jesus shows its power in the lives of His followers and enables them gladly to die for His name's sake. Jesus of Nazareth is the most powerful personality today changing the lives and characters of men as no other person can do.

His word, "Apart from Me ye can do nothing," is as true today as ever. Jesus is the most hated but also the most adored and beloved person in the universe.

Correspondence.

Richfield, Pa., To the Readers of the "Mennonite". Greetings. Sunday, May 3, 1914, was a memorable day to the Mennonite congregation of Richfield, Pa., when we met in the little church to celebrate the suffering and death of our Lord. Saturday previous we had preparatory services and received two new members and baptized another, numbering in all sixty-three new members in this year.

Sunday morning the weather was ideal and people were gathering early from far and near before the appointed hour for worship. The church was crowded to its utmost capacity and many could not gain entrance.

Rev. Jacob Snyder of Roaring Springs, Pa., was with us and conducted the meeting, assisted by Rev. P. A. Metz of Skippack, Pa., Rev. John F. Reihl, of Lewisburg, Pa., and our home ministers, Apple and Graybill. Bro. Snyder preached four inspiring sermons, while with us. An auto party from Skippack congregation, consisting of Rev. Metz, Bros. Johnson, Hunsicker and Rife came to worship with us. A number of our brethren and sisters from a distance also met with us, so that in all the communicants numbered 160. And after the sacrament all observed foot-washing. The ages of the communicants ranging from 9 to 87 years. It was an encouraging sight to see little girls and grandmothers and young boys and gray-haired men stoop to wash each others feet.

On account of the sickness of our aged elder, S. S. Graybill, Bro. Snyder and E. W. Graybill officiated at the communion. On Sunday morning an offering was lifted for the poor and general expense of the church and the evening offering was lifted for the benefit of the Altoona (Pa.) Mission which was represented by Bro. R. F. Orr, who accompanied Bro. Snyder on a midnight train on an extended visit to eastern Pennsylvania. May God's blessing accompany Bro. Snyder wherever he may labor in the vineyard of the Lord. **E. W. Graybill.**

Altoona, Pa., May 6. To the Mennonite Church, Greeting. On Friday evening, May 1, Rev. Jacob Snyder of Roaring Springs, bishop of the Mennonite church, while on his way east stopped off in Altoona where he preached at the Bethany Mennonite Mission, located at 2110 11th Ave., at which time E. C. Miller of 106 North Pine Street Lakemont, was appointed superintendent of the mission. We trust that all who know the worth of prayer will hold both Bro. Miller and the mission up before the Lord in prayer. May God give us souls that shall be eternally saved.

Sunday school at 2:30 p. m.; Young People's meeting at 7 p. m. and preaching at 8 p. m. each Sunday. Mid-week prayer meeting and Bible Study each Friday at 7:45 p. m. **E. C. Miller.**

A CAUSE THAT CAN NOT FAIL.

Protestant Christianity is not dead nor is it dying nor is it discouraged, notwithstanding the reports of its enemies whose wish is father to their thought and their misrepresentation. It was never so strong in numbers, so influential in its wide-spread usefulness, so mightily entrenched in its massive institutions, so immensely active in its beneficent organizations, and never so thoroughly in obedience to the orders which Christ has issued for the government of His people and His kingdom.

There is apparent on every hand a consecrated desire to spread the principles of the gospel and to bring the people under the influence of the spirit and truth of Jesus Christ. This is not simply an age of intelligence and of science and of material achievement but it is a time of religious sensitiveness and expansion. People are susceptible and responsive to religious appeals, and in all directions movements are being started for the advancement of causes that are in accordance with the will of God and for the higher welfare of men. Granted that some of this may be misdirected and mistaken the irresistible impression is that the Spirit of God is moving upon the face of the waters and, as to the result, God will say it is very good.

There are many things that trouble the spiritually minded Christian as he looks out over the world, and that disturb every one who loves righteousness and the truth. There are many forms of error and falsehood that are being promulgated, and all the old vices and crimes are still festering in the hearts and lives of human beings. The old fight must be made and kept up for morality. The old struggle must be maintained for the faith that was once delivered. But every word and every effort for truth and right are on God's side and God is sure to win.

As far as figures go the latest show a most encouraging advance. They tell us that in the United States the Protestant church has a membership of 24,000,000 and an adherency of 60,000,000, with a Sunday school enrollment of 16,000,000; that it has 162,000 ordained ministers, 215,000 church organizations, 210,000 church buildings with a seating capacity of 60,000,000, and a total valuation of $1,300,000,000. Suppose we should read this about the infidel forces of the nation, or even about any of influences that are antagonistic to the gospel, we would have a great sense of dismay. But the figures are such as to exhilarate all who are right minded.

There was never such a time in the history of the Christian world. Within the last century Bible societies have printed hundreds of millions of Bibles in five hundred languages, or enough for a Bible in every home in the world. The tremendous work of translating into these languages will never have to be done over and the printing presses are putting them out in larger number than any twenty of the best selling books in existence. It is impossible for these Bibles to be in existence and not accomplish great good. Then our great Tract and Publication

Societies are putting out millions of tracts and books, and Sunday schools and other church departments are at work as never in any age of the world. Sabbath alliances, temperance organizations and purity associations are at work to withstand evil. Societies are working to protect children and young girls. Orphan asylums and children's homes and hospitals and reformatories are doing a great work for the homeless and unfriended. Schools and colleges and seminaries are doing a work of enlightenment, and are training up men and women for places of usefulness. General intelligence is being advanced by means of papers, magazines, books and libraries, and our religious and church literature is being widely diffused. We have a body of twenty-four thousand missionaries in foreign lands, and they are spreading the light.

When David was in trouble we read that "he comforted himself in the Lord his God." Paul wrote: "If God be for us who can be against us?" Over and over has it been said that "One and God make a majority." We need not tremble. All the great organizations that are at work are not for the strengthening of God, but are the instruments that he is employing. The gospel is the power of God and the wisdom of God unto salvation. Evangelical Protestantism is proclaiming the truth of God and doing the work of God and it is never to fail. It can not fail because the throne of God can not be shaken. Let us simply stand for the gospel. God will take care of His gospel.

—Herald and Presbyter.

Editorial.

At one of our church gatherings lately a brother, in speaking of the principles of our church which cost our fathers so much to maintain and which the world is now taking up, expressed the opinion that the spirit of the times has more to do with the favorable opinion with which the world regards the peace doctrine than the testimony of our church. Perhaps he is right. We are today, as a world, realizing the economic uselessness of war and the utter senselessness of endeavoring to make right by might. The individual's rights are getting greater consideration than ever and people are feeling that there is great injustice in imposing the hardships of war upon those who had nothing to do with its cause and will profit little or nothing by its results. But we are not altogether ready to admit that our fathers hid their lights under a bushel. They were generally poor and uninfluential. They were not as aggressive as one might expect them to be if they lived in this age, but they were not living in this age. With them it was but a matter of sowing and we today are reaping the harvest of the bread cast upon the waters which, after many days has returned. Our concern, just now, is not with what our fathers did, or failed to do, but with what there is before us to be done. As a body of Christians having behind us centuries of traditions that stood for peace, we should devote every ability and talent to making this world the kingdom of the Prince of Peace.

THE DEBT OUR CHURCH OWES TO THE PAST.

Recently I stood in the old school yard and tried to picture things as they appeared when as a child I was first led there to begin my preparation for life's tasks. Things had changed. The little old one-story stone school house was gone. In its place stood a modern structure, equipped with every appliance needed for the comfort, health and instruction of the pupil. The old grove of oak was gone, in its place was a ploughed field. How we loved that old grove with its magnificent oaks! As children we used to gather the wood flowers there. No summer's sun ever shone upon its moss. Long before the white man ever came into that beautiful valley it flourished and the stone implements we sometimes found taught us that it had given a home and a shelter to the Indian in days gone by. But with the coming of the woodman the grove did not perish. The great trunks which once swayed in the winter's storm are now part of the structures which give shelter from the storms to man and beast. The story of that grove is the history of thousands of square miles of our country. The wonder of that grove is that during all the centuries God was preparing it for those who would come, take it and use it with perhaps hardly a thought of the giver.

Along the road that winds its way on the east side of that wood the colonial army once passed. It was at the crisis of our history. The men of that army were men whose spirits could not be broken. They faced unequal odds on the battle field. Summer's heat and winter's storm were their merciless persecutors. They were always in rags and seldom had enough to eat and victory to them only meant that they could return to their cabins and continue their druggery behind the plough. But we, today, enjoy the fruits of their sacrifices in peace as well as in war. Perhaps few of our ancestors had a part in their struggles. Certainly the multitudes who today pass through our gates at the rate of 8000 a day, contributed nothing to that struggle, but we, altogether, are enjoying the benefits of those efforts in those trying times in the glorious opportunities and free institutions our country affords. I have no patience with that type of men, most of whom still stink of the steerage, who decry our institutions and devote their energies to sowing the seeds of discord while there still remains here, as in no other country, the opportunity for honest work and the privilege to think and to speak and to worship God as one pleases. They pay it the greatest compliment within the power of their giving when they select this as the land in which they will live and die and rear their children. When by their rabid utterances and lawless efforts they would burn the house that gives them shelter, tear up the garden that feeds them and destroy the temple that offers them a refuge they display the most unlovely side of their character.

On the hill behind me, where I stood, there once was a little red meeting house with its sacred resting places in which the fathers now sleep. The meeting house is gone, a newer and a more comfortable one takes its place in the village. But behind the sacred desk in the little red meeting house there stood, Sabbath after Sabbath, for half a century a man of tremendous personality. His simple faith, his wonderful command of Scripture, his magnificent sympathy and his irresistible eloquence have passed into the traditions of the community and his influence still lives in the lives of his children, his children's children and his hearers in our church. On the plain, uncomfortable and unvarnished benches of that meeting house, swayed by the power of his voice, many fathers and mothers sat and wept, prayed and listened week after week. I often wonder why we see so few tears in our services today. Is it the fault of the people? Can it be the fault of the message? Or are the ministers at fault? The day of the plain meeting house with its unvarnished benches and uncarpeted floors is rapidly passing. We worship God, surrounded by elegance in comparison to what our elders of a generation ago enjoyed. Much that we have comes to us at cost. Perhaps at the cost of conviction and conscience on the part of those of other days. I would not decry them or denounce them, but I would say that, considering that they were given to us with pain, we should use them carefully.

Not so long ago I visited a great library to make a copy of the first English piece of literature produced by the Mennonite Church in America. It was a crude production, an apologetic statement of our faith. It was almost pathetic to observe how they labored in their German way to give the world a translation of what they thought was a fair presentation of their belief. It seemed to me that they had seen a vision and set about making their vision come true. They were foresighted enough to see that the time would come when the tongue of the fatherland would be forgotten, but men would still turn to that for which they stood, to guide them in their service of God. Old volumes of this kind are precious now. We sometimes find them in out-of-the-way corners of our homes. Sometimes it is a Bible or a hymnal which brought comfort to hearts in the days of log-cabins and home-spun clothes, but it is better for us to treasure them as precious heirlooms than the guns and swords with which men killed one another in battle, they speak of saved souls and gentle lives instead of murdered men and the hell-dogs of war.

But why dwell so long in the past? The one who wastes his time in looking back is making no progress. The past is often glorious but when one's golden age lies in the past—when our greatest prosperity and usefulness must be seen in the mist of by-gone years—then we are surely on the decline. The Jew, the Mohammedan, the Confucian and the Buddhist have their golden ages behind them. That is the reason why they have ceased to progress. The Christian's golden age lies ever before, no matter how great his advances have been. That is the reason why Christianity is sweeping everything before it. The past is only the foundation after all, but the foundation is a very necessary part not to be ignored. Upon it in the present we are to use opportunities as they come to us to erect one glorious temple.

When the Master looked out over the great world it was as over a great harvest field, ready for the harvesting of immortal souls into His kingdom. When He sent forth His disciples it was that they should so labor that the kingdoms of this world would become the "kingdom of the Lord Jesus Christ." It was an ideal of supreme magnificence, the most magnificent that men ever had set before them, and so it remains today. There can be no loftier purpose before men than a determination to set up His throne so

that His scepter will sway over the hearts and lives of all men. Let us remember that our outlook over the world is vaster than it was in the days of the apostles. We have a greater realization of its vastness and greater opportunities for reaching the unsaved millions.

While the apostles had the world for a field, each one naturally found a parish for himself. Peter was for the Jew, Paul for the Gentiles, James had his seat in Jerusalem, John his in Asia Minor, Thomas went to India and so on. It always remained for everyone who would labor for Christ to occupy the field in which Providence placed him. To some the door is opened in one place, to others it is closed in another. When the light of truth first burst forth in reformation times our forefathers found themselves in the places where they could accomplish most for the cause. Some were in the heart of the Alps, others along the Rhine and others again behind the dykes of Holland, but in these obscure places of the world they labored, they lived and they died and became witnesses for the faith before the world so that their fortitude, courage and energy has not ceased to amaze the world even down to our own times.

We, the Mennonite Church in America, have a limited field, but one sufficiently large to demand all the energy and enthusiasm we can command. If the Mennonite church of America is to be true to its inheritance; if its faith is to appeal to men; if it is to take up its share in the present-day evangelism of the world; and if it is to live to future usefulness, it will depend upon our faithfulness and loyalty to its ideals in the places where, under Providence, we find ourselves. We speak of the wonderful strides the Christian faith is making everywhere, but let one remind you that such strides are only possible where its confessors live right and let their lights shine as they follow the vocations of their daily life. Great eloquence, scholarship and church organization are useful and important factors without which the church would be badly crippled, but give me the man, no matter how obscure or how unlettered he happens to be, if he, in his life, reflects the Christ life so that men will take note that he has been with Jesus. I will value him a higher factor in the saving of the world than golden tongued oratory or scholarship or administrative ability. It is those who live Christ, who preach Him best.

In Korea, when a convert appears before the missionary, he is taught the Sermon on the Mount and then sent home to live it. The method is a simple one but it is effective and accounts for the remarkable success missions have attained in that land. I wonder what the result might be if every church member seriously set about living the Sermon on the Mount. It might not be a healthy thing for some people's business but it would create a profound respect for religion. With all our noble past let it be remembered that we best serve the Master when we make the greatest uses of our opportunities in the places where, under God, we find ourselves.

NOTES ON THE C. E. TOPIC

May 24.

The Christian Meaning of Recent Events. Psa. 11:1-7.

(A Newspaper Meeting.)

Between the time of the writing of this article and the time of the meeting when this topic shall be taken up, there is so much bound to happen that one hardly knows what to discuss that will not be forgotten by that time except perhaps the uncertainty of things in general. Who can tell what a day may bring forth?

The labor disorders now going on in Colorado have been in the public eye for some time and possibly will demand attention for weeks to come. This is a sample of things as they exist in the Christian world today. The rich, sure of their power and in control of the means of the public's living, never hesitate forcing conditions that will enable them to get as much as possible and give as little as possible for it. Heartless greed is a common characteristic with most of those who control wealth. We would remind them of what the Master has to say about the camel and the eye of a needle, about the man who tore down small barns to build greater, and about laying up treasures in heaven. On the other hand, we would remind those, who, though they are oppressed, that a resort to lawlessness and violence never gains them anything. Two wrongs will never make a right. The place for the poor to fight for their rights is at the polls where both rich and poor may exercise equal rights.

The affairs in Mexico today present opportunity for thought. War is not in keeping with the spirit of Christ and so long as nations still resort to arms to settle their difficulties they prove that they have not the right to call themselves Christian. The poor and oppressed of Mexico who in their ignorance have been driven to disorder and anarchy need Christianity and education to uplift and enlighten them more than they need steel and lead to kill and embitter them. In dealing with such a nation the proper thing for an enlightened people to do is to exercise patience. Every friend of humanity and every lover of peace, and especially every follower of the Prince of Peace, should rejoice in the sincere efforts made to settle our difficulties through mediation. So far the attempt has proved that our statesmen were willing to attempt in practice what they have been preaching in theory. It is indeed a sign of progress when two nations, excited and upon the eve of a bloody war, are willing to listen to suggestions for mediation.

The return of former President Mr. Roosevelt from the wilds of South America with the report of the discovery of hitherto unknown tribes and an unknown river emphasizes the fact that we are almost to that time when there will be no such thing as unknown tribes and unknown geographical conditions. Now that the Christian church knows of the existence of hitherto unknown peoples, and knows the way, too, of reaching them, greater efforts must be made to hasten the day when the kingdoms of this world shall become the kingdom of the Lord Jesus Christ.

NOTES ON THE SUNDAY SCHOOL LESSON.

May 24.

Unprofitable Servants.

Luke 17:1-10.

Golden Text.—I Cor. 1:31.

As long as this world stands, wrongs will be done and as long as human nature is what it is, we will in some way be wronged and do wrong to others. The offences here spoken of may be regarded as "occasions of stumbling", snares and traps. Why, we ask, are these things so common? For a wise purpose God permits them as He permits other sin to exist. But those who are guilty of them have done wrong and must answer to God for them. As God makes good to come out of evil by overruling it so the child of God, who resists these things, is tried and proved worthy. As that one persists in overcoming them he becomes stronger and better prepared to meet other trials.

The fact that God permits "offences" does not excuse the offender. Sometimes he seems to go unpunished but God is patient and waits long giving the offender every opportunity to repent. If our own offences were immediately punished, as they deserve to be, few of us would be here today.

The "little ones" spoken of here refers both to little children literally and to young Christians. Little ones are caused to stumble by their elders, by the bad example they set them, by the poor education they give them in the faith, by the obstacles they place in the way of their becoming Christians or by the discouragement they throw in the way of their leading godly lives. Young Christians are caused to stumble by the wrongs that older Christians do them, by the inconsisent lives that these older Christians lead, and by the lack of patience, helpfulness and encouragement they fail to show them. The failure of many a promising young Christian may be directly traced to wrongs of which older Christians are guilty. The curse upon such who cause others to fall indicates the worst possible doom awaiting them. They have been the cause of the eternal miseries of others and eternal misery will be their lot.

The matter of forgiveness is made very clear by Jesus. Under the law one was expected to be ready to forgive seven times in a lifetime, here it is seven times a day and in another connection "seventy times seven" is the number, implying thereby that one should be ready to forgive all the time and as often as one is wronged. If God can put up with, and forgive us of our continual sinning, should we not be just as ready to forgive one another? Forgiveness involves more than the mere saying that we do forgive. When we forgive one of an offence we must act ever after as though the offence had not been committed. God forgives us and remembers our sins against us no more.

The revelation of such a forgiveness staggered the apostles. Its exercise called for the use of greater faith and they therefore asked for an increase. Jesus illustrates the kind of faith needed. It must be like the seed of mustard, developing from a little beginning to something great. All true faith is like that. It grows. The reference to the sycamore tree shows the possibility of faith. It can become so mighty that things which appear to be impossible become possible.

The parable that follows is not designed to show that God neither thanks His servants nor appreciates their service, for God does richly reward those who serve Him. It is to show that what we do is our duty to do. We do not merit a reward from Him and we do not do Him a favor when we serve Him. We are His slaves and all that we have and can do belongs to Him. The notion that we can earn merit is a false one. At our best we are unprofitable. Yet the gracious God is pleased to accept this unprofitable service and bless it and us.

News of the Week.

MILLION PERSONS PAY SILENT TRIBUTE

New York, May 11. — To the men of the navy who died in the occupation of Vera Cruz, the city, the state and the nation paid tribute today in demonstration chiefly remarkable for its silence and solemnity. For four miles through the city streets the funeral procession passed, and behind it, in an open carriage, rode the President. He sat for the most part with head bared, though the May sun beat down on him and the mercury climbed above seventy.

Perhaps a million persons saw the seventeen coffins, each on a caisson, borne from the Battery place in lower Manhattan to the navy yard in Brooklyn. The procession was nearly two hours in passing.. Such was the feeling of the massed thousands that a silence at times, partieurlarly in the canyons of lower Broadway, was oppressive. There were a few sporadic outbursts of applause as the Presidents carriage passed, but these were quickly hushed.

Though there were only seventeen of the dead in the procession, Secretary of the Navy made it plain that the ceremonies were for all who had died at Vera Cruz — not only the seventeen whose bodies were brought up by the cruiser Montana, but also for Clarence Harshberger and Henry Pulliam, who have since died.

The religious eeremony at the navy yard was more impressive, if possible, than was the sight of the slow moving procession. "I was never in a battle or under fire," said President Wilson in his brief address, "but I faney it is just as hard to do your duty when men are sneering at you; for when they shoot at you they take your natural life and when they sneer at you they wound your heart."

"We have gone to Mexico," he said, in another part of his address, "to serve mankind if we can find the way. We don't want to fight the Mexicans; we want to serve them.

"A war of aggression is not a thing in which it is proud to die, but a war of service is a war in which it is a proud thing to die."

LILLIAN NORDICA DIES AFTER LONG ILLNESS

Batavia, Java, May 11. — After an illness of several months, which began when the steamer Tasman went ashore in the Gulf of Papua December 28, last, Mme. Lillian Nordica, the singer, died here last night. The body is to be sent to the United States. It will leave here on May 16, inclosed in a Chinese casket.

Mme. Lillian Nordica was born May 12, 1859, at Farmington, Me. Her maiden name was Lillian Norton. She learned singing at the New England conservatory in Boston, sang in a Boston church and later went on a concert tour through the United States with the Handel and Haydn Society and Theodore Thomas' orchestra. In May, 1878 she went to London and sang at the Crystal palace with Gilmore's American Band. She then studied a year at Milan and in 1879 made her deput in opera under the name of Nordica at Brescia.

1882 she was married to Frederick A. Gower, an American, and for a time retired into private life. Eighteen months after the wedding, however, her husband was lost in an attempt to cross the English channel in a balloon. She reappeared on the stage at Boston in 1885, and continued her singing with increasing success in America and Europe. In 1894 she sang Elsa in "Lohengrin" at Bayreuth.

Mme. Nordica had been married four times. Her second husband was Zoltan Dome. After her divorce from him she was married in Paris to Captain Joseph Raphael de la Mar in 1905. He also was divoreed and then she married George Washington Young, of New York, in London on July 29, 1909.

REBELS NOW CONTROL THE WAY TO SALTILLO

Torreon, Mex., May 11.—The taking of the town Reata by the constitutionalists has cleared the line of communication between this city, Monterey and Saltillo. Reata was the last point held by the Federals north of Saltillo. The capture also gave the Constitutionalists control of the railroad line to Eagle pass.

The department of foreign affairs announced yesterday that General Carranza had given Orders to Colonel Elias Calles, chief of Garrisons in Sonora, that the properties of the Queen Copper Company and the San Feliee mine in Sonora should be protected. This action followed a complaint made by the United States Consul Letcher at Chihuahua.

Satisfaction has been expressed by the rebel government over the news, that two hundred Amerieans had returned to Cananea, Sonora, to open the mines and smelters there. Hope was expressed, that other Amerieans who had left Mexieo would follow the example.

HOUSE WILL VOTE ON PROHIBITION QUESTION

Democratic Leaders Believe Proposal Will Be Lost.

Washington, May 9. — It has been settled that the house will vote at this session on the proposed amendment providing for national prohibition of the liquor traffic. The old policy of evasion of this issue in the congress was ahandoned on the advice of Representative Underwood, the Democratic leader.

It will be decided within the next day or so whether or not the prohibition amendment will be considered as a part of the legislative program that is to be framed at the democratic caucus to be held next Tuesday.

A resolution will be offered at the caucus fixing a time for a vote on the prohibition amendment and will not be opposed by the leaders. The leaders have counted noses and are convinced that whatever the action of the caucus, the prohibition amendment is doomed.

The advocates of prohibition formerly declared that they would tolerate no further delay in a vote on this question. Now they are asking that action be deferred until December. In a statement made public today, Representative Hobson, the leader of the temperance forces in the congress, urged that a vote on the prohibition amendment be put over until next winter. By that time, he argued, the people would be fully advised on the question.

The opponents of the amendment throughout the country have been busy this week. They are bombarding members with telegrams of protest and it already is apparent that whatever is the decision of the house, prohibition will be made an issue in the coming compaign.

A call for a caucus of the house democrats to be held Tuesday night was issued today. The caucus is to be assembled at the request of President Wilson to frame a legislative program for the session.

WOMEN CAPTURE NATION'S CAPITOL

Washington, May 9. — With banners flying, ten bands playing and the women singing a marching song, several thousand suffragists from various parts of the country today paraded along Pennsylvania avenue from Lafayette square to the Capitol. There 531 of them, representing every state in the Union, and assigned one to each senator and representative, presented to the members of congress petitions asking the passage of the Bristow-Mondell resolution calling for a federal constitutional amendment enfranchising women.

Immense crowds viewed the procession along the route. When the capitol was reached the bands were massed on the plaza before the east front, where they played the "March of the Women," composed by Dr. Ethel Smith, of England, accompanying a chorus of one thousand women wearing robes of white with green stoles and fillets of green on their heads.

After the Mass Meeting.

The parade followed a mass meeting in a downtown theater presided over by Mrs. William Kent, wife of Representative Kent of California, and at which stirring addresses were made by Miss Caroline Lexow, field secretary of the Woman's Political Union of New York; Mrs. Donald Hooker, of Baltimore, and Miss Lucy Burns, of Brooklyn, vice-chairman of the Congressional Union for Woman Suffrage, under the auspices of which the demonstration was held.

Bristow Offers Advice.

The suffrage amendment resolution recently reported to the house by the judiciary committee was the central theme of the mass meeting. A resolution calling on the congress for the immediate passage of the amendment was proposed by Mrs. Ernest Thompson Seton and passed unanimously.

Senator Bristow, of Kansas, and Representative Mondell, of Wyoming, authors of the constitutional amendment before the congress, were called on as the speakers of the day.

PREPARES TO SEND TROOPS TO FUNSTON

Washington, May 9. — Reiterating today his declaration of last night that there was nothing "imminent" in the Mexican situation and that no "aggressive" move was in contemplation by this government, Secretary of War Garrison continued supervision of preparations to send the rest of the second division of the army to Vera Cruz as a precautionary measure.

The South American mediators continued their sessions today. They were satisfied from telegrams received from Mexico City that Huerta delegates would sail today from Vera Cruz to Galveston and proceed direct to Niagara Falls for the conference opening May 18.

Sacks of Mail Burned.

A report from General Funston today said that several sacks of mail sent out from Vera Cruz addressed to foreign business men at Mexieo City, were seized and burned before reaching their destination. It is said the destruetion was the work of irresponsible persons.

At the instance of business men in Mexico City, General Funston arranged to re-establish the mail serviee from Vera Cruz to the capital. The Mexican Federal authorities agreed to this arrangement.

The South American envoys transmitted to Huerta today the reply of the Amerieau government to his protest that the United States had broken the truee by landing additional troops at Vera Cruz. Secretary Bryan deelared that no aggressive steps had been taken by the United States and that nothing had been done to violate the armistiee.

FIRE FOLLOWS SICILY QUAKE

135 Killed in Villages on Slope of Mt. Etna.

Catania, May 9. — Earthquake and voleanic eruption, followed by fire, destroyed many villages on the slopes of Mt. Etna last night.

Official reports today placed the number of dead at 135 and the injured at 283. These figures will probably be increased by complete reports from the wrecked villages.

A greater eatastrophe was prevented by the faet that the final severe shoek of earthquake was preeeded by sixty others, and many of the population had abandoned their houses and fled into the open eountry.

Those in Open Escape.

The first quake lasted several minutes, but with the first tremor many of the terror-stricken people fled. They remained in the open country, fearing to return to their homes. When the second shock eame then, wrecking houses and destroying entire villages, they eseaped. Seores of those who remained in the towns or returned were killed or injured.

Refugees deelare that the property loss is as great as in the Messina disaster of 1908.

Railroad tracks were torn up, churches razed to the ground, houses shaken to ruin and telegraph poles overturned over a radius of several miles around Catania.

LABOR LEADERS WIN IN SUPREME COURT

Washington, May 11. — The contempt sentences imposed by the district supreme court on Samuel Gompers, president, John Mitchel, former vice-president, and Frank Morrison, secretary of the American Federation of Labor, were set aside today by the supreme court of the United States for the second time as barred by the statute of limitations.

Justice Holmes said the case turned on the point that the contempt proceedings should have been begun within three years from the date of the committing of the offenses. He said that proceedings for contempt should be speedy and thus come within the purpose of the statute of limitations, which requires proseeutions within three years. Justices Pitney and Vandevanter dissented.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, May 21, 1914. No. 21.

GOD OF GOD, LIGHT OF LIGHT, VERY GOD OF VERY GOD.

Fierce was the wild billow;
Dark was the night;
Oars labored heavily;
Foam glimmered white;
Trembled the mariners,
Peril was high:
Then said the God of God,
"Peace! It is I!"

Ridge of the mountain-wave,
Lower thy crest!
Wail of Euroclydon,
Be thou at rest!
Sorrow can never be,—
Darkness must fly,—
Where saith the Light of Light,
"Peace! It is I!"

Jesu, Deliverer!
Come Thou to me:
Soothe Thou my voyaging
Over Life's sea
Thou, when the storm of death
Roars, sweeping by,
Whisper, O Truth of Truth!
"Peace! It is I!"

—St. Anatolius, in The Evangelical.

NEWS AND COMMENTS.

Pastor A. M. Fretz will celebrate the Lord's Supper with the Pottstown, Pa., church on May 24, Saturday at 7:30 p. m. preparatory.

The Bluffton College Bulletin is the Catalog Number, it contains the announcement of courses for 1914-15 and a register of students for 1913-14.

A CALL TO THE CONGREGATIONS AND FRIENDS OF CITY MISSIONS

The Home Mission Board of the General Conference appeals to the congregations and friends of city mission to help decide an important question in reference to the Los Angeles Mission. It is becoming evident more and more that another location must be found. Conditions have changed so that the present location is not a good one any more. The Americans are leaving the community and Mexicans are taking their places, so we are located in a community where 60 per cent. of the inhabitants are Mexican Catholics. And the Railroad Co. is extending the tracts and shops and crowd out the dwellings, and all this together with the Mexican trouble make it impossible to do effective work in the Mission.

At a meeting of the Home Mission Board in November 1912 it was decided to change the location, but no desirable place could be rented and the Board had no money to buy, and this is the problem, confronting us today. We found a very desirable property five blocks away across the river in a community inhabited by Americans having no church facilities at all and yet so near to the old place that we can take our Sunday school scholars and converts with us, and where there are apparently good prospects for a mission and also a congregation in the not distant future. But like all other places this one is not for rent but for sale only. It is a lot 60x150 feet, containing two houses, one can command a rent of $10 a month and the large house on the corner can be used for the Mission and one of the families of the workers will find ample living room in it. It is also conveniently arranged for a reading and rest room and affords excellent opportunity for all the various enterprises of the Mission. The whole thing can be bought for $5,000, $2,000 now and $1,000 annually until paid. Persons competent to judge say it is cheap as they ask that price for bare lots of that size in the community, and it would therefore be a good investment, even if the object would not be considered.

An option was taken on it to July 1. Do the congregations want us to hold that field and not lose our converts and Sunday school scholars then we plead for immediate contributions so the place can be secured by July 1. This call is as worthy as any that ever came from the foreign field for the purpose of establishing stations there. The continuation and success of our work in Los Angeles depends upon the response the congregations and friends of city missions give to this call. We believe you will stand by the work, and we pray for open hands and hearts, and we promise to do our best to the cause and then the Lord will add His blessing.

In the name of the Home Mission Board,

W. S. Gottshall, Pres.
J. J. Balzer, Secretary.

LETTER FROM HAMMON, OKLAHOMA.

May 8.

Dear Readers of the Mennonite: Greetings in Jesus' name. In looking over the list today I found that I should have written an article for the Mennonite a week ago. So it would be too late now for this letter to find publication. But if our valued paper is not crowded for space and think in this case "better late than never", this short letter may yet appear in print.

It is only right and proper that our dear churches and mission friends should from time to time hear from our different mission stations through the church papers, for it is as much their work as ours. The reports from the mission stations, to be true to existing conditions, are not always encouraging and perhaps not even interesting, nevertheless they may and do stimulate mission interest among those who have the kingdom of God at heart The opposing and discouraging elements in the work often prove that the power of the evil one is about to be overcome by the power of God. The battle may be severest when victory is near and the night the darkest before the dawning of light. We thank God that also in the mission work we may say, "Now abide faith, hope and love."

Our Indians are more scattered out on their allotments this spring than any time before. Gradually more and more are making permanent homes and some of the homes are very nicely kept, but this is still an exception rather than a rule. Some have their land as far as 15 miles up or down the river and those usually prefer to camp together in some central locality near a creek and stay there only for a few weeks at a time during the busiest time of the working season. That such arrangements do not give satisfactory results in farming, is plainly seen. One excuse that many Indians give for not living on their own lands is that they would then be too far away from the school and neither they nor the whites seem to favor the idea of sending the Indian children to the district schools with the white children. For several weeks most of the children were allowed to go out with their parents on their farms and only a few, living within a few miles around the government school, were in attendance during that time. Some of the larger girls asked to board and lodge during that time in the school building and took special instruction in cooking, sewing and general house-work. The boys and men have every opportunity to learn farming from their white neighbors.

Our Indians are not hindered in their progress by the lack of opportunity or money, but rather because they have too much to fall back on that they expect is due them without any effort on their part. They think because they are Indians, the government owes them protection without taxation and must show them many favors before they favor the government by sending their children to school at government expense. The white neighbor is supposed to pay the Indian a high price for the land he leases from him and show him many extra favors besides. Work was not intended for the Indian and therefore he has never learned it like the white man, but rather is indebted to reap the fruit of the white man's labor who robbed him of his God-given hunting grounds. Such ideas show that there must be something wrong in the education of our Indians. The government did well in arranging matters to give the Indians an opportunity to learn how to support themselves, but it failed to make conditions so as to force the Indians to make use of the opportunities. Under existing conditions industry is discouraged, indolence encouraged. Many of the good traits that our Indians have so nobly kept sacred during the past centuries of their history are in danger of being lost as work becomes less and money more plentiful. In general the younger generation is not as truthful as the older, marriage vows are not kept as sacred, gambling and drinking is perhaps more prevalent, moral and physical energy becomes weaker and the mind more and more carnal.

It makes one shudder to think what the final outcome of such things will be. Such conditions are very favorable soil for the peyote (or mescal) religion which allows the Indians to to indulge in the lusts of the flesh and promises them a happy future in the life to come. By the public feasts that are given in connection with this false religion nearly every Sunday many of the Indians are drawn there.

The above will show our dear readers some of the difficulties and discouragements that confront our mission work, but we hope that with a better understanding of the conditions they will also have more zeal and purpose in prayer. May our Indians soon learn, that it is not money and other temporal blessings that they especially need, but that they need Him who has said: "I am come that they might have life, and that they might have it more abundantly."

Our religious services, as may be understood from the above, were not very largely attended, yet some of the Christians were very faithful. It seems to become more and more necessary to do more camp and personal work, which we have tried to do as much as posible. This requires much time and long drives.

Since last Sunday Ruth, our ten-year-old daughter, is sick with typhoid fever. Thus far it has been a very mild case and we hope and pray that it may not become severe. May we in this matter also experience the help and love of the blessed Master as we have often done before. Pray for us and the work!

Sincerely,

H. J. and C. Kliewer.

REPORT OF EASTERN DISTRICT CONFERENCE

The 116th session of the Eastern District Conference was held in Schwenksville, Pa., May 3-5. On Sunday, the 3rd, the Lord's Supper was celebrated jointly with the congregation, a large audience participated. Rev. V. B. Boyer of the Allentown church preached the communion sermon from I Cor. 11:24. Rev. W. S. Gottshall, former pastor of the church, now of Bluffton, Ohio, also spoke. The ministers present participated in the distribution of the Supper. Rev. S. M. Grubb, the retiring president of Conference, preached the annual sermon from John 4:38 in the evening. Maxwell H. Kratz, Esq., spoke very touchingly on "The Educational Needs of the Mennonites", with special reference to the work of Bluffton College, which in the past year has been raised from a junior college to one with a four-years' course, with theological seminary facilities intended for a united Mennonite church.

The business sessions opened with devotional exercises on Monday morning. The roll-call showed a representation of the twenty-two congregations comprising the Conference with another Napier, a recently organized congregation in Bedford county an applicant for admission.

After the outgoing officers had given their respective reports for the year, the following were elected for the ensuing year: President, Rev. John W. Schantz; secretary, Rev. A. M. Fretz; treasurer, John L. Bauer.

The deacons from the various congregations gave their annual parochial reports, some in writing others verbally. These reports were very encouraging on the whole, showing good will, progress and a general increase along all lines of church work and spiritual life. Reference was made in them to the loss by death and resignation of shepherds and the consequent changes in pastoral care. Br. A. B. Shelly's charges have provisional supplies. Upper Milford reunited with Allentown in one charge and chose Rev. Victor B. Boyer as pastor in full charge. Springfield church have called Rev. A. M. Fretz as their Pastor with his Deep Run charge. Rev. H. W. Shelly is in full charge of Flatland congregation The Conference listened with rapt attention and warm hearts to the report of Rev. N. B. Grubb, delegate to the "All-Mennonite Convention" held at Berne, Ind., last August. Full reports with all the addresses of said Convention are being printed in both languages and can be had at a nominal price. The English are published at Scottdale,, Pa., the German at Hillsboro, Kans.

The managers of the Home for the Aged, reported a number of admissions and several deaths during the year and an encouraging financial standing. John L. Bauer, Joseph Wile and Henry Stauffer were elected to the board of managers.

The Home Mission and Church extension committee reported activity along its line of work. A. M. Fretz is to continue to look after the needs of the congregation in Pottstown, till other arrangements can be made. Saccon is to be cared for. The activity of the churches in Blair county in the organization of a mission in the city of Altoona, and the organization of a congregation and erection of a house of worship at Napier was commended. Bro. Andrew S. Bechtel was recommended for an evangelist license.

Sister Emma Landis, who was to report on orphanage work, was kept from Conference on account of serious illness. The secretary was instructed to address a letter of condolence and prayer to her.

Monday evening session was addressed by Revs. N. B. Grubb and W. S. Gottschall; the first on "The Passing of Old Landmarks", the last on his twofold mission to his old home and Conference viz., —Bluffton College and what she needs, and the work and needs of the General Conference Home Mission Board, with special reference to city missions and the work in the great Northwest.

This meeting was opened with an impressive memorial service on the death of Rev. A. B. Shelly, led by Rev. A. S. Shelly.

The various committees gave their reports on Tuesday morning session.

The Publication committee again had 1500 copies of the Year Book printed of which over 100 copies are still to be disposed of. Efforts should be made to dispose of a larger edition in the future.

In answer to an appeal for aid, and the transfer of the church property to Conference from the Saucon church, to following resolution was passed: "The Conference officers be directed to confer with the trustees of the Saucon church in reference to taking over their property and if in their judgment the plan is feasible they are hereby empowered to consummate the project, with this proviso that all expenses incurred in this transfer and on the property be paid through a separate fund, and not of the regular Conference treasury."

A request from Sister Ann Allebach of New York City for permission from Conference to represent the Mennonite Church at various religious meetings held in her city, was laid on the table, as the district conference could not assume the responsibility of granting such a general Mennonite representation.

On the question regarding the holding in trust of a certain sum bequeathed for the benefit of the Germantown Church cemetery, the opinion was expressed that though the question of legality was settled a better policy would be to have, as a conference, nothing to do with such matters, and that the fund be placed into other hands for safekeeping and administration. The following were appointed a committee to investigate the matter and report to the next Conference: Franklin K. Moyer, James B. Funk, A. S. Shelly.

After adoption of several resolutions presented by a committee, Bro. Jacob Snyder spoke a few parting words referring to the work in Blair, Bedford and Juniata counties. There are held good and inspiring Bible Conferences, Sunday school conventions and camp meetings; the hope was expressed that more of the Eastern Brethren might through the year attend these gatherings.

The Second Church of Philadelphia was selected as the place of meeting in May 1915.

The secretary spoke a brief closing prayer and pronounced the benediction.

FIRST MENNONITE CHURCH OF CHICAGO.

62nd and Carpenter Streets.

The brethren of Chicago send greetings to the churches throughout the country and express their gratitude to God the Father, who, through our Lord Jesus Christ, has multiplied His grace and peace not alone toward us but to you also.

"We give thanks to God always for you all, making mention of you in our prayers remembering without ceasing your work of faith and labor of love."

We are not at all tired of the old gospel of free grace, for it declares salvation from sin's guilt, salvation from sin's power, and salvation from sin's penalty. We are indeed glad for the opportunity of proclaiming in Chicago the Christ who alone makes possible this glorious gospel of man's redemption.

I should like at this time to briefly review the history of our Chicago work so far as it relates itself to this institution.

Less than five years ago a little mission was opened on 63rd street about three blocks west of where the English Gospel mission is now located. The opening night was fairly well attended, due to the fact that the meeting was well advertised and promised a specially arranged program of music which was to take up the greater part of the evening.

The following Wednesday evening was announced as a gospel service and prayer meeting. When the time came for the meeting the only persons present were a mother and daughter and the superintendent. The meeting was not postponed but held as announced.

The following Sunday morning the Sunday school was organized. There were present, besides the superintendent, 5 scholars. A little girl went home that day and told her mother that it was the best Sunday school she ever attended. Some months later the mother came to see for herself and I am glad to report that this same mother is now one of our good workers and has been for more

than three years.

The Sunday evening preaching service would have found the superintendent all alone, had it not been for a few personal friends who made their appearance; one of them a professor in one of our colleges. By the expression of his face I was inclined to believe that he had rather serious doubts as to the final results of the undertaking. However he kept his doubts to himself and I assure you I was not at all anxious to discuss future prospects with any one just at that time.

Two months later our mission home was opened and besides my father and mother and self, the services of a young woman were secured for calling day after day in the interest of the mission. Six or eight weeks later another young woman was added to our corps of workers, and several months later still another. By that time our Sunday school had reached an average attendance of some thirty-five. A month later our high water mark for attendance was fifty. Our C. E. president remarked the other night, how well she remember her first attendance at the Sunday school. "The workers," she said, "all seemed so happy for there were 50 out that Sunday morning." These figures may not seem large to our readers, but to us they looked big. I never knew fifty could look so large to any one before as they appeared to me that day.

About this time, or a little before this a church organization was effected. A number were taken in by letter, some by renewal of covenant and two by baptism, making a total of twenty. It was at this service where one of the ministering brethren, who came to assist in the organization of the church, expressed his desire to be the same as that of the superintendent, in this that he, too, was hoping for the day to come when this small beginning would so gather numbers to itself and become of sufficient strength to take up the work begun here tonight and carry it on finally on a self-supporting and self-governing basis such as the other churches are doing throughout the conference district.

"Some such vision," he added, "was in our mind when we opened the Home Chapel in Chicago". A little more than four years later "the vision" was realized and the Home Chapel became a self-supporting organization.

But to again resume the thread of our story after this meeting when the church was organized we continued to work and to pray as the Lord gave grace and strength. At the close of the second year the location of the chapel was changed from 63rd street to 62nd and Carpenter streets where we are now located.

About the close of the next year negotiations were entered into by which the said building was purchased and remodled at considerable cost so as to make it not only desirable in appearance but likewise suited to our needs.

All this was made possible by the generous gift of Jno. and Mary Rupp and their daughter and son-in-law, John, and Mary Ropp. The gift amounted to nearly ten thousand dollars.

In this connection I cannot help but make mention of the hearty co-operation of churches and individuals with finances ample to carry on the work with an aggressive program. We have always pushed onward and straight ahead. Where other institutions were limited for the want of finances, ours were supplied and it is with sincere thanks to all who helped that we make mention of this just at this time.

Arrangements have now been fully made and passed upon by the mission board whereby the Home Chapel of Chicago became a self-supporting organization on March 1, 1914. Truly, we have very much for which to be grateful to God when we stop and consider what great things He hath wrought for us these five short years of work in Chicago. Has it paid us to establish a city mission in Chicago? To ask the question seems almost out of place. But when the mission was first opened a few were asking if it would pay. Yes, God be praised, it did pay and always pays when we work for the Christ who hath saved us.

The Englewood Gospel mission is the last and youngest of our Chicago missions. But there is to be located in Peoria, Ill., within the next few months a new mission. Bro. and Sister Sommer, who have labored so faithfully with us in Chicago, will head the new work.

Mennonites are not only saying missions pay, but are acting correspondingly. Let us have more of them. Let us follow the call at home and abroad, going everywhere even to the uttermost parts of the earth bearing that gospel message which still makes the **Cross of Christ** the atonement for man's sin.

A word of explanation as to the heading of this report. At a recent meeting of the church board it was unanimously voted to adopt the name First Mennonite Church of Chicago instead of Mennonite Home Chapel. The change of name was made since all lines of organized church life are carried on and since the matter of finances has been assumed by the local organization.

Just a word in closing as to the future outlook. Our members have steadily increased until our Sunday school has an enrollment of over 200 with an average attendance of nearly 150. The church membership is near seventy and others are contemplating of bringing their letters soon, while several have made application for baptism and will be received in a few weeks. The interest is good, meetings are well attended and the Lord is surely blessing our efforts. Pray for us. I know how I rejoice at the love and kindness of you all. May He so labor in you and in us that Christ be fully preached everywhere, is my prayer.

Yours in the sacred tie of service,

A. B. Rutt, Pastor.

Home Circle.

THE SUBSTITUTE.

By Nellie F. Jolly.

(Continued.)

As they neared the pool, the man of culture shrank. His whole nature revolted at the scene of indescribable filth and horror. Could he endure their presence for an hour? His physical senses said "No"; but his heart replied, "I must. These are without God and without Christ in the world." As he stood again upon the wall the lepers renewed their wailing.

"Heal us, O spirit of Salyid Salar! Heal us, O Jesus Christi!"

Then the missionary forgot all but the perishing people. The din and clamor of the fair went on around him, but still he preached and taught. At last, exhausted, he sat down upon the wall with his face in his hands. What more could he do? These people would go away the next day and forget. They would never hear the story of love again. He wept for sorrow of soul.

A light hand touched him and he looked up into the face of Gopal Rupa.

"Come, Mr. Lockey, the day is spent. Let us go into the city. Tell these people you will preach to them again in the morning."

"Tomorrow? There is other work for tomorrow."

"None like this." And the Hindu spread out his hands in blessing over the crowd. The missionary rose and a voice cried out from below.

"Jesu Christi! Heal us, O Jesu Christi!"

Others took up the cry and soon the whole company was wailing and throwing their disfigured bodies about.

"Jesu Christi! Heal us, Jesu Christi!"

"Listen, missionary," said Gopal, "They no longer cry to Salyid Salar. They cry only to Jesu Christi. You must cover the seed you have sown."

"Thank you, Gopal."

Turning to the people, he told them he would come the next day.

"Jesu Christi! Heal us, Jesus Christi!"

The cry rang in his ears through the long hours of the night. How could he carry another burden? Yet Gopal had insisted that a teacher could be found. How strangely Gopal was behaving of late. Or, was it only his own overwhelms me. I could not suhim think him strange? "Jesu Christi! Jesu Christi!" The cry went on as the dawn approached, and he fell upon the floor and stretched out his hands imploringly toward heaven. It was there that Mrs. Lockey found him two hours later.

"How can I carry another burden? The vastness of the field overwhelms me. I could not superintend a leper colony. And yet"——

"'Come unto me, all ye that labor and are heavy laden, and I will give you rest,'" was the answer.

"But where are the funds to come from?" questioned the man who had grown suddenly strong and calm in the presence of his companion.

"Yesterday the mail brought us a large bequest to be used as we thought would most promote the work."

"Heaven be praised! Call Gopal, dear."

* * *

At the base of a lonely mountain, nestling among the foot hills by a quiet stream was a deserted village. The people had perished during the famine and plague, and the spot was inhabited only by the birds and mountain animals.

Gopal knew of this place and of the fertility of the valley and the abundance of fish. And after three months the place was again made ready to receive a strange and loathsome people. The undertaking was blest from the first day of work. The mayor granted the use of the district cheerfully, and after some persuasion agreed to send grain to help support the lepers.

Mr. and Mrs. Lockey returned from the valley, their hearts bleeding for the seventy souls imprisoned there. Alone in their living room the two conversed. A servant entered and spread the simple evening meal. They ate and gave thanks, then knelt to ask again that a teacher be provided for the new work. "Jesu Christi! Heal us, Jesu Christi!" The cry rang in their ears unceasingly.

(To be concluded.)

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Rev. C. van der Smissen, Editor.
Berne, Indiana.
Rev. S. M. Grubb, Asso. Editor.
3004 N. 11th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

Allentown, Pa., May 11. Greetings. Though the springtime of nature is late this year, in our church we have had an early time of reviving for our hearts. The week of prayer services before Easter were well attended and the hearts of the people seemed open for the Word. A class of young people have been under catechetical instruction of our pastor, of whom five were added to the church at Easter. We also rejoice anew in the encouragement and comfort of the strong, sympathetic leadership of our pastor, which we appreciate the more since we were for a long time leaderless.

On Sunday, May 10, we had with us in our service and in our pulpit our former pastor, Rev. W. S. Gottshall of Bluffton, O. It was a great pleasure to listen again to his familiar voice, as he sent home to our hearts the truth with fitting illustrations. A large number of friends came to hear him preach, and remained to greet him and Mrs. Gottshall after the service. **A. G. S.**

Reedley, Cal., May 12, 1914. On Sunday, April 12, we had baptismal services at which thirteen young people, after having been instructed in the Scriptures, confessed Christ publicly, having accepted Him as their Savior. On the following Sunday we commemorated the Lord's suffering and death in communion. The following week, April 21-23, Mrs. Krehbiel and I, my brother Daniel and the brethren J. J. Eymann and C. U. Widmer attended the State Sunday School convention at Woodland near Sacramento. There were almost 900 delegates present and the convention was a great inspiration to those who attended. Because the Religious Educational Association met at Berkeley immediately after the convention we had the privilege of hearing men like Drs. McElfresh, Cope and Brader, who had come all the way from Chicago and New York. There is a forward step in the Sunday school work of the state. We have 1112 Teacher Training graduates and over 3000 now taking the course. Because our Sunday school has had the County banner for having the largest number of graduates in proportion to the enrollment I was appointed to give an address on this subject and to act as toast master at the alumni banquet which was attended by about 200. For me the best thing of the convention was the daily Bible Reading on Matthew 5-7 by Dr. Parsons and the address by Dr. Aked against commercialized vice was splendid. He said, it must be and will be stopped. If a man who thinks it impossible to stop this crime says to a Christian lady of ordinary intelligence, "This thing belongs to the human weakness and has existed for ten thousand years and always will exist," she looks at him in disgust and with a fixed determination tells him, "This thing may have existed for ten thousand years, but it shall not exist for ten years longer." To me there was a delightful incident in connection with the convention. Mrs. Krehbiel and I took our breakfast in a bakeshop, near our rooming place. I suspected that the lady who waited on us was German and addressed her thus. She replied and asked if her pastor were attending the convention. I asked for his name and she told me it was Mongold. One of my classmates in the seminary at St. Louis 24 years ago had that name. So I looked him up between the afternoon and evening session and found that he was my former classmate. Had I met him on a train or in a strange city I should not have known him and, no doubt I, too, have changed some during this time. Evidence the fact, that when my brother sent in the description when applying for my license to run the auto he stated hair—gray. I always thought I had black hair, but I guess the gray are beginning to predominate.

From the convention Mrs. Krehbiel and I went to San Francisco and I noticed that here is also an outward difference between the children of this world and the children of the kingdom, especially noticeable by observing the women. I remarked to a friend at the convention: "These women are all modestly and decently clad." On Market street in San Francisco we saw some clad otherwise. Passing through the city we took the train for Palo Alto and going from there to Stanford University we surprised our son, Paul, by taking possession of his room while he was out. When he came singing through the hall and opened the door Mrs. Krehbiel, Arthur 2½ years old, and I altogether yelled: "Hello, Paul!" and it was certainly a surprise party.

On the 24th of this month we intend to dedicate our new church to which service I herewith invite all who can attend. The arrangement of our new church will be in accord with the suggestions made at the convention, for when completed we will have twelve separate class rooms for our Sunday school. On the 30th of this month we will have our annual Sunday school picnic at Whatoka Lake.

This fall through the Initiative we will vote on a constitutional amendment prohibiting the liquor traffic in our state. The wine and saloon men are making a desperate fight against this amendment, but we are going to fight desperately in favor of the same and if we succeed in making California dry this fall it will be a greater blessing to our state than was the discovery of gold in 1848. On the 30th of April we had a mass meeting at Kingsburg attended by about a thousand people at which I made one of the two speeches in favor of the amendment. Yesterday evening we had a meeting at the Methodist church, at which six Protestant churches were represented, for the purpose of forming a local dry federation to work in favor of the amendment. Our city is enlarging its water works and putting in a sewer system. Baccalaureate sermon for high school will be held in our church June 7.

Weather is fine and prospects for fruit crop are very good.
H. J. Krehbiel.

Bethel College, Newton, Kans. As the close of school approaches the graduating classes are busily preparing themes and class programs. The College Seniors, candidates for the A. B. degree, are five in number this year. The Academy Senior class is four or five times as large. Dr. Mosiman of Freeman College is to deliver the Commencement address on June 4.

Prof. J. F. Balzer was ordained to the ministry on May 10 by Pres. Kliewer. Prof. Balzer was one of the "new teachers" last fall, but does not seem new, at least not strange, to us any more. His sunny disposition, his efficient teaching, and his strong and practical sermons have won him a place in the hearts of all Bethelites.

A Student Volunteer Band was organized here about five years ago, and since then not less than thirty-five persons have been members. A number of these are already actively engaged in missionary work in the various fields. This year the membership is thirteen, all students but one. This band has done much to further the interest for missions, and also to recruit new volunteers, This year the band is again giving missionary programs in many of our neighboring churches.

A few months ago a number of students organized a home mission band to unite those who expect to engage in religious work in the homeland. And strange as it may seem, this band also has thirteen members. These two bands of thirteen each are not rivals, but they try to complement each other. The Home Mission Band gave a short program in the chapel recently, which was followed by an interesting address by Rev. J. J. Balzer, of the General Conference Home Mission Board, who is spending some time in Kansas this spring.

On May 11 a special service was held in the College Chapel, in memory of the late Rev. David Goerz. At this service Rev. Abr. Ratzlaff, President of the Board of Directors, spoke in German, and President Kliewer spoke in English. Rev. Goerz was one of those rare men who not only have visions, but also the needed courage and ability to convert their dreams into realities. Bethel College and the Bethel Deaconness Hospital are two institutions for whose existence Bro. Goerz was, in a large measure, responsible, but these represent only in part the fruit of his strenuous life.

Prof. Stump, with his family, left about a month ago, for Albuquerque, New Mexico, hoping to be benefitted by the change to higher altitude. He has been here for three years and has cheerfully given Bethel his time, talent and strength in a most unselfish manner. About the time that Prof. Stump gave up his work here, word came from the East, that one of our former instructors was also suffering from ill health. He, too, is well remembered here; for three years or more he fairly used himself up praying, planning and working for Bethel, and, not in vain.

We trust that both of these dear friends, Professors Langenwalter and Stump, will soon regain their normal strength and be able to again enjoy service as they did while here.

Yours fraternally,
J. F. M.

CHURCH COLLEGES.

The value of the church college was probably never so recognized as it is today. The pendulum has swung back to its proper place. When anyone studies the relation of the State university to our modern life, what the State university can do, what it can not do, the value of the church schools becomes more and more apparent. The greater educators are recognizing every day that the substance of education must be moral and altruistic, that is to say, it must have a substratum of personal character grounded in religion, and an ideal of service of others which forgets self. These are the basis of the religion of Jesus Christ our Lord. It is the function of the church institutions to declare this as no other institution can. The church school proclaims the ideal and points to him who incarnated the ideal and can reproduce it in us. Government is secular. It does not mix with religion. The religious foundation of life must therefore come through church institutions. The drift of the day is certainly towards church schools for that culture training of the man before he takes up his specialties for his life work.

The State universities differ from the church colleges. In spite of everything the drift in the state universities is towards the breaking of home ties, particularly as regards the pre-eminence of religion. Make it clear today that we must strengthen our efforts in behalf of the students whom necessity or choice compels to attend the state institution, but we must redouble our energy to make our church colleges pre-eminent in scholarship and prestige equal to any, that we may continue to be the revealers and builders of character during the strategic period of youth.

A physician, a graduate of a state university, remarked to us a little time ago that he would rather his son would never see the inside of a college than subject himself to the pressure of the state university away from religion. We reminded him that it is much better now than when this distinguished surgeon was on his way through the university. It is very much better. But the time will never come, however great the state university may become, when we can be indifferent to the demands made by God and man for the loyal maintenance of the church college.

This is an age of transition. Tomorrow no institution in civilized society will rank higher than the church college which is worthy of the name. Thus church and state will stand side by side.—Central Christian Advocate.

Editorial.

A representative of the Home Mission Board of our General Conference met with the Eastern District Conference at its last session and made the strongest plea for the support of that branch of our Conference's work we have ever had the opportunity of hearing. We wish, for the sake of our readers, that the address might be written so that they, too, might enjoy it and be impressed with the concise statement of facts as they were presented. Perhaps it would not be out of place if we, in the name of our readers, were to ask Bro. W. S. Gottshall to embody the facts as he then stated them in that address in an article for the Mennonite. We believe that the brother is so much impressed with the importance of the work and so zealous in its carrying out that he will be glad to comply with our wish as early as possible.

The home mission interest of our church has forced itself upon us as it has upon the work of other churches. People don't go into new countries today as did the Pilgrim fathers to New England to plant a church after their own heart. They generally go to plant wheat or corn and, if they remain loyal and useful to the old church they have left behind., it is usually because the church follows them rather than because they took the church with them. Of course there have been notable exceptions where they established their church before they built their homes, but these were exceptions. People who flock into new territory are generally just able to take care of themselves and are not in a position to pay the necessary costs of a fixed ministry and the erection of suitable houses of worship. Churches generally feel themselves under obligation to provide for the spiritual needs of their people where these people cannot care for themselves. It also becomes a matter of insuring the existence of a church whose members move in numbers into a community for, if they are neglected, they are lost to the church and the church loses a field where Providence has already done much of the work in providing for the development of the church in that place.

The Mennonite church finds a peculiar home mission opportunity confronting it. In the North there are settlements of the brethren, most of whom have come from Europe, who need the cheering help that the brotherhood can give them in the new world. There are problems of language and nationality to meet and supply as well as spiritual needs which call for the exercise of effort and sacrifice. Perhaps no other church in America has such a field waiting for its help. If there were communities of hundreds of square miles of territory peopled, say by Presbyterians or Methodists, would there be any doubt as to what these churches would do? We think not. The next train after the information had reached headquarters would be carrying men equipped and prepared to take up the ministry in such places. For decades we have had such territories waiting, they were filled with loyal Mennonites, waiting for the ministrations that home mission work makes possible. Has there been a great stampede to help them? Not so that we could notice it. Our Home Mission Board must send out appeals that are really pathetic. They need money to support the work of the men they have on the field and with more money they can support more men and better occupy the field.

Perhaps it has not occurred to us that, if we do not soon occupy a field that is so obviously ours, there are those ready to come from other quarters and make use of the opportunities to be found there. Already we have information that unorthodox sects are active in the North. The wonder is that they have not found the field and invaded it long before. Our home mission work means more than simply looking after the spiritual needs of our people in the places in which they are not in a position to do so for themselves. Sometimes we wonder whether it is fair to speak of taking care of our own people as missionary work; we should think of it more as work for the brethren. They who benefit by it are our brethren and may rightly expect the brotherhood, of which they are a part, to do the brotherly thing by them, they are those who are "especially of the household of faith."

Added to the responsibilities of the brotherhood which the Home Mission Board takes upon itself is the support of the several city missions now in operation. The down-and-out heathen of the city slums needs saving as much as the Hindoo or the Chinese and to let him perish while we cross the seas to reach the heathen of other continents would be for the Christian rather poor house-keeping. We cannot sincerely tell the heathen of the foreign field that our highest aim is to bring Christ to the Christless until we have at least approached the unsaved who are nearest to us. The kind of work that is required for city missions opens opportunties for the exercise of a great variety of talents, the field is not crowded and cries for laborers to come and occupy it. The most dangerous place in which the foes of Christianity and society can flourish is in the growing underworld of our cities. It must be checked by aggressive Christian effort or it will become the master of our cicilization and the destruction of our faith.

One would think that two such burdens were enough for our board, but there is another. Here and there have been little groups of our brethren who proved their loyalty to the church they love by forming congregations. These have generally been in centers where our church had much to gain by the establishing of congregations there. It is refreshing to note that brethren do not give up their esteem and love for their church though separated from the nearest congregation by considerable distances and for this loyalty we must express our heartiest appreciation. But the financial burden is always sure to be the first that must be carried in such cases. A handful of faithful devoted brethren, even though they are willing to make great sacrifices, is seldom in a position to buy ground, erect a church and provide for regular services. Many well established congregations find their hands full in doing this and a new organization, no matter how bright the prospects may seem, generally finds it impossible to do so unaided. It is in just such cases that the Board has been able, in certain cases, to do a great work for the church. They have, when they were able to do so, loaned money for buildings and ground. Of course they expect to get it back again sometime and it is doing good where it is, but demands for help of this kind will not decrease and the sums involved are considerable. There should be a special fund whose income could be devoted to the erection of new places of worship and the establishing of congregations in places where there is such a need. Perhaps at some future time the church will be in a position to raise the million dollars or so needed to endow such a work, but in the meanwhile we will be losing much which we will never be able to recover.

One may see from this hurried sketch of what the Home Mission Board attempts to do that it all depends upon the liberality of our people whether they will attain a great measure of success in the work they are appointed to do. One great Protestant denomination in this country values the home mission side of its work so greatly that all its missionary contributions are equally divided.

half going to foreign and half to home missionary purposes. Our people might do as effective work as their means and opportunities make possible if, with a little extra effort, they were to continue their liberality to the foreign cause and do exactly as much for the home mission cause. The extra burden would hardly be felt and the results would greatly increase.

The death of Rev. David Goerz in the West following so closely that of Rev. Andrew B. Shelly in the East makes this year's toll paid to the angel of death a heavy one indeed for us. We are reminded that the destiny of our church has now passed into the hands of another generation than that which was active in the formative years of our General Conference. These two men, each in his respective locality, did the work of pioneers and did it well and, like all pioneer work, they were called upon to make great sacrifices and do hard work with little or no prospect of a proper renumeration — or dare we say appreciation. It is only when the master worker has passed into another reward that we humans really begin to understand the kind of appreciation due to them. David Goerz gave his whole life to the church. His keen mind, his accurate judgment, his superb business ability and his executive talents were ever at its disposal. As a preacher he was original in his ideas, logical in his presentation of them, and convincing in their application. As a Christian he was ever ready to make the things of the kingdom of God the chief things of his life. As a Mennonite he was loyal to the ideals of his church and had a mighty vision of its usefulness and then set about, with all the energy his cold clear intellect and his untiring body could command, to make that vision come true. Whatever he did was well done and his efforts were devoted to a variety of important things. No matter wether we examine his career as an editor, a business man, a preacher, a pastor or a schoolman, we must confess that here was a man of great abilities which he knew how to use to best advantage but which he preferred to devote to the service of his church rather than to himself. Though modest and unassuming in his way he was always received as a leader wherever he appeared. In our conferences, in our missions, in our schools, in the deaconness enterprises and in the benevolences of the church David Goerz was ever an important and influential factor to consider. Though not an aged man when called to his eternal reward, and that only after years of affliction, he accomplished more in his lifetime for the cause of the church than one would reasonably expect from a dozen able men. Among his brethren in the West he was a father, a brother, a friend whose wise counsel was ever at their service. In the whole church he was a power and a pillar. Men like him are few at all times. He was one of the men whom our church will never be able to forget for what he did for it.

NOTES ON THE SUNDAY SCHOOL LESSON.

May 31.

The Grateful Samaritan.

Luke 17:11-19.

Golden Text—Luke 17-:18.

It was important that Jesus should make His journey to Jerusalem as directly as possible. He had business to transact that would concern the destiny of the whole world, but this did not hinder Him from turning aside to do good whenever opportunity presented itself. One is always best prepared for the great tasks of his life when he is faithful in using the opportunity for doing the good nearest at hand. This is not the only occasion upon which Jesus went out of his way to help a Samaritan. Remember the Samaritan woman? He took the journey through her country because He knew that there was one there whom He could help. As the Son of heaven He laid aside its glories to meet the needs of sinful men upon earth.

There were ten lepers to meet Him. Lepers are afflicted with a most loathesome and hopeless disease. Society casts them off. The law restricted them to out of the way places and forbade them from coming where others might be infected with their terrible plague. Instead of turning from the horrible sight they presented Jesus loved them and set about helping them. Remembering that afflicted persons are human beings with the same feelings healthy ones possess, does it not seem a terrible thing that fellow humans should regard them with horror instead of pity? We have the example of Jesus to prompt us to help the miserable, no matter how horribly afflicted they may happen to be.

Leprosy is a type of sin, nasty, horrible, incurable except by a miracle, unfitting its victim for the society of his God and infecting his fellow creature with the same horrid plague. The lepers found the one cure for them to be Jesus. He is the only cure for the affliction of sin. Jesus heard them when they called upon Him. He will hear them who in faith call upon Him to rid them of their sins. This was th. ast and only chance they had for meeting Him. Who, of all the sinners in the world, knows but what this day may be their last chance for cleansing? We see in these lepers an example of faith, (a) They came to Jesus; (b) They believed that He could help them; (c) They did as He directed them. The directions of Jesus were that they should show themselves to the priests as the law directed, this tested their faith, it recognized the law of God. They acted upon His demand and were healed. When the sinner does as Jesus directs he will be free from sin.

All the lepers rejoiced in their cure, no doubt, but, as soon as they received it, nine of them forgot who gave it to them. Be they ordinary or unusual gifts that God bestows upon men, most of them are so much occupied with themselves that there is never a thought of the One who gives them. Are we guilty of such ingratitude? The most surprising thing occurred when the Samaritan, the one of whom the least might be expected, proved himself the most worthy. Gratitude is the duty of all, but evidences of it generally are to be found in the least expected places.

NOTES ON THE C. E. TOPIC.

May 31.

Converted Purses. Mal. 3:7-12.

(Missionary Meeting)

There is hardly anything so pitiful as a miser. He hoards that by which he might make himself and others happier and better if rightly applied, and because he hoards it, he is miserable and others, who might be more comfortable, are miserable. God never intended that the money He gives to His people should be hidden in a napkin. The man in the parable did so hide it and was severely punished and lost all the good he might have enjoyed from it and the same fate awaits all those who imitate him.

Money may be used for good or evil. When applied to evil purposes, when wrongly acquired, or when loved more than it deserves to be, it becomes one of the greatest curses that ever tainted the souls of men. On the other hand, when money is rightly applied it can produce no end of blessings to humanity. It may bring comfort to the bodies of men and it may be used in placing the means of salvation before men but there is never comfort or salvation in money alone. It is never more than a means to an end.

The love of money, we are taught is a root of evil. It makes money a god, and such a god! It cannot feed the hungry or give ease to the sufferer. It is as cold and hard as cruel death itself. But, in spite of this, the love of doing good with the money at our disposal is the fruit of a consecrated life and the sign of a loving heart.

We often find God declaring through His Word, that the gold and silver are His. Like every other thing to which God lays claim, it is entrusted into our hands as stewards. Money wisely spent in His cause here means, not its loss, but the laying up treasures in heaven.

The need of money for the spread of the gospel is everywhere to be observed. When we send missionaries they surely must be provided with the necessary means for going. If we expect them to live in a strange land under strange climatic conditions and in proper physical fitness for doing the work expected of them we must bear in mind that this means an outlay of cash. When we expect them to feed the hungry, clothe the naked and heal the sick, we must be sure that they have the means at their command for doing so. If Bibles and other religious literature are to be provided by them for those whom they would lead to Christ someone must pay the printer and that is up to us.

Money devoted to missions brings greater results than any other investment known to us. The salvation of a single soul is worth more than all the gold ever coined. Yet the money investment made in missions is small when compared to some of it wasted on luxuries. Think of the cost of chewing-gum, ice-cream, non-intoxicating drinks, (we will not consider intoxicating drink because that is of the devil), the feathers on the hats of Christian women, the useless church ornamentations, the silly fads of fashion, any one of which costs the Christian people more than their missions.

Anciently, God's people were commanded to give a tenth. A study of their other offerings and contributions leads us to believe that one-third was nearer to the proportionate amount of their gifts. Many modern Christians suppose, when they have given a tenth they have done considerable. One tenth is but a beginning, let them start from that and then they may enjoy the true blessings that giving may bring.

It is for the Christian to remember that giving for God's cause enriches the giver. He takes care of His own and no one, who ever gave liberally to the Lord, suffered for it afterwards. God expects gifts from us for His work. for His work is to be our chief concern.

News of the Week.

HUERTA WILLING TO QUIT OFFICE

Authorizes Peace Delegates to Submit Resignation if Necessary to Peace.

Washington, May 18. — Victoriano Huerta has authorized the Mexican mediation delegates to submit his resignation as provisional president of Mexico, in case such a course is found necessary to a settlement in peace negotiations. This was asserted positively in dispatches today from a thoroughly competent diplomatic source in Mexico City to one of the foreign representatives here, and confirms intimations given by friends of the delegates here yesterday.

According to this information from Mexico City, General Huerta at first authorized the delegates to discuss only the question of the Tampico incident, leading to the American occupation of Vera Cruz. Later the Mexican dictator, it was explained, came to recognize the necessity of a broader settlement, and then conveyed to the delegates assurances that he was prepared to step down should this course be found necessary by them.

Nothing Said About Successor.

The problem causing chief concern to diplomats in Mexico City now is that of the form of administration to be established during the interregnum before a constitutionally elected president could assume office. No intimations concerning the name of a possible successor to Huerta were contained in the dispatch, this subject being one on which it would be necessary to consult opinions of Constitutionalists and other leaders in Mexico.

Promises to Punish Men Who Killed Parks.

Washington, May 18. — That officials of the Mexican government believe that the American soldier, Samuel Parks, of Wabash, Ind., was killed, was indicated in a dispatch received at the state department from the Brazilian minister in Mexico City today. He said that the Mexican acting minister for foreign affairs had sent him a note promising to punish the men guilty of Park's murder, if it occurred.

Rebels Ask Firms at Tampico to Contribute.

Washington, May 18. — That General Caballero, Constitutionalist commander at Tampico, had requested, through the Chamber of Commerce there, that all business firms, Mexican and Spanish, subscribe to a voluntary fund for the Constitutionalist cause, was reported to the navy department today by Admiral Mayo.

Circumstances of the request for voluntary contributions were described in a statement from the navy department.

Not Regular War Tax.

"It was made clear," said the statement, "that this fund was not to be in the form of a regular war tax for which receipts would be given, or payment in advance of any or all taxes for a definite period, but was to be a contribution for which no receipts would be given. In response to this request, Admiral Mayo reports, considerable sums have been contributed from Mexicans and Spaniards in Tampico, but that so far no demand has been made on other foreign business firms to comply with the request. No reference to this request was made by the Constitutionalist general at the informal conference held with Admiral Mayo on Saturday."

Dutch Marines Landed.

In response to queries Rear-Admiral Mayo at Tampico has reported that there was no truth in the reports that Constitutionalists had ordered from the country the marines from the Netherlands gunboat who were said to have been landed for the protection of the Dutch oil wells. The admiral reported that there were about six thousand well-armed Constitutionalist troops at Tampico, a large number of them having mounts.

Rear-Admiral Mayo, in a report to to the navy department late today, said it was rumored about Tampico that that the town of Panuco, the center of important oil industries, still was in control of the Mexican Federal soldiers.

FOREIGN STUDENTS IN AMERICAN COLLEGES

More Than Four Thousand Are Now Enrolled.

Washington, May 18. — There was 4,222 foreign students in attendance at colleges and universities in the United States in the year 1913, according to figures just compiled at the United States bureau of education. This is an increase of 577 in two years. These students are not concentrated at the larger institutions, but are distributed over 275 different colleges, universities and schools of technology. The number given includes only regular students of college or graduate grades; if students enrolled in preparatory departments, short term courses, summer schools and independent professional schools were included, the total would be very much larger.

Canada has the largest representation—653 students are from the Dominion. China and Japan are not far behind—there were 594 Chinese students and 336 from Japan attending colleges in the United States in 1913. Of the other oriental or Asiatic peoples, India is represented by 162 students; Turkey by 145, Korea by 13; Persia by 21, and Siam by 13. Latin America is strongly represented. Nearly eight hundred European students are attending American colleges.

In ten years kindergartens in the United States have grown from 3,244 kindergartens with 205,000 children to 7,557 kindergartens enrolling 364,189 children, according to United States bureau of education. Notwithstanding increase in schools and pupils, the great majority of children are still without the advantages of kindergarten training. Only 9 per cent. of the children of kindergarten age—four to six—were in kindergartens.

ALL OHIO COAL MINERS CALLED OUT ON STIIKE

Columbus O., May 18. — Orders declaring a strike of all coal miners in Ohio, went out from headquarters of district No. 6, United Mine Workers of America, here, today. Miners' officials today also began paying strike benefits of $3 a week to every member of the organization. The mines have been closed since April 1 by orders of the operators.

John Moore, president of the district, announced the international executive committee had ratified the recommendation of the Ohio committee for a strike last week. Officers and members of the Ohio miners union were not notified, however, until today.

"The strike will place the miners on the offensive instead of defensive," said Moore.

In the circular, miners were notified to receive offers of settlement of the wage scale differences from individual operators, and to communicate these offers to district and subdistrict officials for consideration.

RECITES HORRORS OF WAR IN BALKANS

New York, May 18. — A story of almost unspeakable barbarities is contained in a report made public today by the Balkan commission of inquiry of the Carnegie endowment for international peace. The report gives the results of an exhaustive investigation into the conditions in the Balkans during and following the wars of 1912 and 1913.

Pessimism based on the terrible moral consequences of a war which was a series of unutterable atrocities, characterizes the conclusions of the commission as to the possibilities of immediate peace or stability among the Balkan nations. "Under present conditions," reads the report, "the case seems well-nigh hopeless."

The commission found conditions of desolation, utter wretchedness and social and moral disintegration which defied full portrayal. This moral and social chaos is the direct result, according to the commission, of the unspeakable practices of the contending forces.

In this indictment no one of the Balkans nations is spared. Atrocities committeed on the non-combatant Moslems in Macedonia surpassed in many instances the crimes committed by the race from which the Christian nations were supposed to have received their education in the refinement of cruelty. The barbarous acts and inhuman reprisals performed by Bulgarians, Servians and Greeks against each other would be incredible if they were not supported by unquestionable evidence. From the data supplied by the commission it is impossible to argue that one nation was less violent than another in its ghastly warfare.

KOREAN CONDEMNED TO DEATH

Tokio, May 16. — Tomitaro Watanabe, a Korean, was sentenced to death today for the murder, two months ago, of Dr. Edgar De Mott Stryker, formerly of Raritan, N. J., who was head of the hospital near Holkol, Korea. The murderer was condemned by the criminal court on May 10 to life imprisonment. He appealed and the superior court, not only upheld the decision, but also changed the sentence. On the delivery of the judgment, Watanabe recited a poem of his own composition, entitled "Farewell to the World."

FIFTY-THREE BILLS BY U. S. GRAND JURY

Indianapolis, May 16. — Judge Albert B. Anderson, of the United States district court, Saturday set May 29 as arraignment day for the sixty-seven persons indicted by the grand jury, which reported earlier in the day. After ten days of strenuous labor the grand jury returned fifty-three bills, a number of which are joint indictments. Twenty-eight bills were kept secret until the persons indicted can be arrested. It is understood that several cases are of unusual importance.

Twenty-five of the bills returned are against persons either in jail or out on bond, and they number thirty-six. These were made public. A large number of witnesses was examined by the grand jury, which transacted its business with dispatch. It was the first grand jury investigation conducted by Frank C. Dailey. United States district attorney, and Milton W. Mangus, his assistant, since taking office about the first of the year.

OTHER RAILROADS TO BE INVESTIGATED

Washington, May 16. — After the interestate commerce commission has concluded its inquiry into the affairs of the New York, New Haven & Hartford Railroad Company, it purposes turning its attention, in precisely similar fashion, to any other railroads of the country, supposed to have been mismanaged to further the purposes of "high finance." One of the railroad systems to be thus inquired into is the Rock Island, but there will be several others, some of them in the west, and probably one or more of them in the east.

In other words, it is the plan of the commission, systematically and thoroughly, to make inquiry in all parts of the country for the policy of the old New Haven management has been followed by the management of other railroad systems. No interstate carrier is too obscure to receive this attention at the hands of the commission, provided its affairs demand it.

The inquiry, which is thus to broaden out into a program national in its scope, will probably mean that the commission will be engaged for a number of months in overhauling the records and papers of various railroad companies.

REFORMED SYNOD IN IMPORTANT MEETING

Lancaster, Pa., May 16. — The eighteenth triennial synod of the Reformed churches in America opened at Lancaster, Pa., this week and opened its business session Tuesday evening in the large auditorium of the First Reformed church of that city. The election of officers was the first thing of importance to take place and Dr. John S. Stahr, president emeritus of Franklin and Marshall College was elected president. The most important question being discussed at the synod is a closer affiliation or union with the Presbyterian church. Rev. George W. Richards presented a report to the synod but as statistics showed that both churches are opposed to a district union at this particular time the matter was referred to a committee of five who will report at the meeting next Tuesday, May 19. The present synod marks the golden jubilee of the Reformed churches in the United States. It is being attended by hundreds of preachers from all over the country.

$37,238,279 IN SENATE BILL

Appropriations Committee Reports Out Measure.

Washington, May 15. — Carrying a total of $37,238,279, an increase of the house provisions of $706,169, the Senate appropriations committee reported legislative, executive judicial appropriation bill. The bill is $914,551 more than the act of 1914, but nearly $2,500,000 under the estimates. The Indian appropriation bill, carrying $12,049,576, an increase over the house of $2,403,839, also was reported.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, May 28, 1914. No. 22.

YE SHALL RECEIVE POWER

Eternal Spirit! fill my heart:
Thy power and peace to me impart,
That I may think, and do, and be
In utter sympathy with Thee.
Revealer of strength-giving truth
To weakened age or fainting youth:
Send Thou Thy loving, healing light
Into my dark and useles night.

My life seems powerless to win
The sinner from the path of sin.
Thy word hangs on the faltering tongue;
Thy deed that should be, is not done.
Thy love, Thy hopes, Thy tears for men
Flow not through me. Oh, Spirit, then
Send Thou Thy loving, healing light
Into my dark and useless night.

At that last hour, Oh, Paraclete!
He, with the nail-pierced hands and feet,
Promised Thy coming to the soul,
To make it pure and strong and whole.
Descend, thou promised power and peace,
My peaceless weaknesses release,
Send Thou Thy loving, healing light
Into my dark and useless night.

—Rev. Morten Joslin,
in Chr: Conservator.

CARD OF THANKS.

We desire to thank the many persons who have contributed to our expense and to those who have written us messages of sympathy and comfort since the departure of our son. Letters have come to us from friends long known—some from persons we have never met and some from friends who wished to be unknown. Receipts were sent to all who sent money but we take this way of replying to the many whose letters have helped us and for which we have no time to reply. We are deeply grateful to all.

Mr. and Mrs. E. F. Grubb.
4900 Aldama St., Los Angeles.

LETTER FROM BUSBY.

Busby, Mont., May 15, 1914.
Dear Readers of the Mennonite:

Easter brought new life to mankind, and so spring brings new life to nature. Since Easter we had spring weather, vegetation awoke, soon flowers were to be seen, the garden could be planted, and soon new life was to be seen there too. Winter seemed to have left us altogether, but lately on the 11th of May, when we awoke we found snow on the ground. It snowed all day, and we had three inches of it till evening. The next day when the sun began to shine, the snow disappeared, and the green that was peeping through, reminded us of the wheat fields we were used to see in Kansas.

Lately two sick Indian babies were brought to the government school, where the nurse was asked to take care of them. One was sick four days, and then passed away, which grieved the parents much. This baby was 16 months old. It is now a plant, planted in the paradise above. The funeral was held in the evening. We were asked to come, too, where my husband spoke a few words of comfort. The next day it was to be buried. The school girls accompanied the funeral procession, too. The baby was taken to the top of one of the near hills, held and rocked in the arms of the mother who was wailing. There they placed the coffin on top of the ground and covered it with stones.

The other baby was very sick for fourteen days, but recovered, and looks healthy now. This one was 5 months old. Neither of the parents were Christians, but the mother of the latter baby said, it was the will of Jesus that her baby should live. We hope an experience of this kind will draw them closer to our Master. How we wish that our dear Indians could understand the will of Jesus when He leads them through the dark valley of sorrow. We pray that this time may soon come.

The blessed time of Pentecost is nearing. May the Holy Spirit enflame us anew; may the rich blessings of our gracious Lord rest upon our dear Indians to strengthen and keep the Christians in the narrow way and save others from distruction for the harvest is ripe. Many who are not yet Christians, come to church almost regularly, and we can feel by their attentiveness that they are near the kingdom of God. But it means more for them to confess Christ openly than for those at home. For the temptations are many, and the relatives who keep them back are not few. May we fully surrender our time, our life, our all to this work of His and labor for Him, who did all for us. The time for service might be short. Yours in Him,

Heinr. T. and Anna Neufeld.

† DAVID GOERZ †
Founder of Bethel College and Bethel Hospital

MEMORIAL ADDRESS FOR REV. DAVID GOERZ.

(Delivered by Pres. Kliewer on May 11 in the College Chapel)

A memorial address is from the very nature of the case largely eulogistic in spirit. It is always subject to the suspicion that it is mere fulsome praise. But it seems to me that we have even Biblical sanction for speaking in terms of praise about those who have labored among us. The Apostle Paul, in writing his first letter to the Thessalonians admonishes them in the fifth chapter and thirteenth verse regarding their attitude to those who have labored among them: "To esteem them very highly for their work's sake." If it is imposed as a duty to think highly of those who have labored among us, it must be perfectly right to speak highly of them. With this sanction it is my intention to call attention to some of the good deeds and the good qualities of Rev. Goerz whose demise we are mourning today. We have arranged for this service not merely to offer our appreciation of his work, but because we hope that his life may lead many who learn to know it to emulate it. I regret that neither the time nor the material at my disposal permitted a detailed enumeration of the multifarious capacities in which he has served his people. To the citizens of Newton he is chiefly known as

being the moving spirit in the launching of three of our institutions of which we are now proud, naming them in the order of their age they are the Mennonite Mutual Insurance Company, the Bethel College, and the Bethel Deaconness Hospital. To have done the work that Bro. Goerz did in connection with these institutions would have been a sufficient life's program for a man of even more than ordinary working ability, but he did much more. A mere naming of the movements with which he was connected would suggest the stupendousness of his labors. After planning an important work, it was often left to him to execute his own plans, drawing upon others only for their moral support, as none could see to the execution of his plans with so much insight and enthusiasm as he himself. To make sure that every detail of the work was correctly done, he did most of the clerical work himself. Volumes upon volumes are filled by his careful penmanship. In order to heed the Biblical admonition to esteem him in love for his work's sake let us cast a hasty glance at some of the work he did.

After experiencing untold difficulties on account of the restrictions of the emigration laws of Russia he finally arrived in America from that country in the year 1873, bringing with him his wife and, I believe, one child, his oldest son. The other children were born to them in this country. His first employment was that of German school teacher in Summerfield, Ill. When, soon after that, Mennonite immigration from Russia became quite numerous, it was found that many of the would-be immigrants were too poor to defray the expenses connected with moving from one place to another. To give these immigrants the necessary assistance a group of men organized themselves under the name of Mennonite Board of Guardians. The three leading men in that board were residents of Summerfield, Ill., at that time, but removed to Harvey Co., Kansas, later. They were Christian Krehbiel, Bernhard Warkentin and David Goerz. The last named as secretary had a voluminous correspondence to carry on in that connection. We have men living in Harvey county and adjoining counties and even other states who are today not only in comfortable circumstances but wealthy who could not have come to this country but for the assistance of that Board, which expended between $11,000 and $12,000 for its noble purpose. These beneficiaries should not find it difficult to esteem the departed brother very highly in love for his work's sake.

When our Mennonite immigrants, driven from European countries by lack of full religious liberty, flocked into America by the thousands and tens of thousands, settling in various states, they at once everywhere erected their churches and established their congregations. But there was among them no organization to serve as an inter-congregational cement and as an avenue for mutual love and helpfulness or to bring about that co-operation which is an absolute prerequisite if the kingdom of God is to spread. Among our eastern Mennonites there existed such an organization in the General Conference, that had entered its second decade of existence at the time of our Russian immigration. Rev. Goerz was one of the men who induced the immigrants to join this organization in a large number of congregations. Nearly every congregation that united with this organization entered upon a period of spiritual progress, whereas those that did not, almost invariably retrograded. Through these large accessions to the Conference a new impetus was given to its missionary, publication and educational interests, Rev. Goerz having a leading part in each of these interests. In 1878 he served in a committee of three that submitted a plan to the conference for the carrying on of its home and foreign mission work. In 1887 he was made a trustee of the General Conference and served as such until failing health incapacitated him for work. The present constitution of the General Conference is largely of his drafting. It was he who inspected the mission field in India preparatory to our taking up our work there, while he was superintending the distribution of grain sent for the famine stricken. Our General Conference would hardly be what it is today if God could not have used this unusually gifted man. For this reason, too, we should "esteem him very highly in love for his work's sake."

As a minister of the Gospel of Jesus Christ Rev. Goerz has influenced many a life. His sermons were of the type to incite to an active, practical Christianity without in any way minifying the deeper spiritual life. His poetic mind assisted him in the selection of poetry which he at times so admirably quoted in his sermons, and his musical taste and ability enabled him to give out such hymns as were always a re-enforcement to his sermons. His deeply sympathetic nature could enter admirably into the most dejected misery and infuse comfort into the most lamentable condition. And yet, in spite of this tenderness of feeling and this poetic inclination he employed the keenest and most convincing of logic when occasions demanded it. Yes, when his feelings threatened to swerve him from the path of duty as he saw it then he could show a will of adamant. It was this blending of seemingly opposite characteristics, mixed with a child-like faith in God, I believe, that made him preach sermons fitting into life. I shall never forget the effect his sermons and the sermons of Father Krehbiel in Halstead had upon me in the formative years of my life. Personally I cannot help but esteem him very highly in love for his work's sake.

Much cheer and comfort was brought to the pioneer homes of our people settling on the bleek prairies, through another ministry of Rev. Goerz. I have reference to the little German paper "Zur Heimat" which he so ably edited for a number of years. I can imagine seeing our Mennonite settlers in sod huts and more imposing dwellings keeping in touch with the home land and with settlers at other places by perusing this paper by the lamp light, and though the reading of it may at times have sent a furtive tear of homesickness stealing down the reader's sun-burnt cheek the paper nevertheless made more tolerable the lonesomeness of the new home. A more material cheer was brought to the settler whose rude home and all its simple belongings had been swept off the face of the earth by the hot breath of a fleet-footed prairie fire that could not be checked in its mad course. This cheer came in shape of insurance money sent by a company of which Rev. Goerz was the executive official. The Mennonite Mutual Fire Insurance Company owes much of its present efficiency to the fundamental work done by our departed brother in the early stages of its history. Surely our religion should not be such an ethereal thing that it would hinder us from esteeming him very highly in love even for such work.

I reiterate the statement that I have likely not given an exhaustive enumeration of the noble activities with which our departed brother was connected. Such enumeration would demand both more time and more material for information than was at my disposal when I prepared my address. But what enumeration I have made, I have made for the purpose of showing to the student body and to other friends of the institution of what calibre and capacity was the man who gave his best efforts to make our school possible. When it became known in connection with the work of the Halstead Seminary that larger facilities would have to be prepared for education of our youth, Newton offered inducements for the location of the contemplated larger school here. In view of these inducements building work was begun here. Soon it developed, that by circumstances over which the friends of the school had no control, these inducements became much less substantial than anticipated. A time of severest testing of faith and loyalty came. Some men at first identified with the movement withdrew their support. Had it then not been for men like David Goerz, Bernhard Warkentin and others that should be named if a full list were given, the project would have failed, and the possibilities are, it would have taken a long time before we could have had the educational advantages for our youth that Bethel now offers. That would have been a calamity for our people. It would have stopped the wheels of progress for us in more fields than one. And not only would the salutary influence of our school have been missing, but the streams of healing that have been flowing from that other institution, which from its very birth has been so closely connected with our school, would have been dried up at their source — I refer to the Bethel Deaconness Home and Hospital. Again, it seems to me, what proof of a God-given balance of interests, to be the promotor of an institution that helps to **Prepare** the young, the strong, the healthy, the ambitious for the duties of life; and again to be the promotor of an institution that helps to **restore** the weak, the sick, the wounded, for the duties of life, or if God wills otherwise to help to infuse into them or to increase within them the hopes for eternity. This is to me ample proof that our departed brother had taken hold of this idea of life, that it is something worth while but still to be made better here on earth, but that the best of it will come beyond this earth through the merits of our Savior.

It almost seems that like Israel of old he loved these last two children born of his work more than he did the others. These Bethel institutions occupied his attention almost day and night. What tender solicitude for the future of the college is in his letter he wrote for the 25th anniversary of the corner stone laying. We who love our Alma Mater should not find it difficult to esteem him very highly in love for his work's sake.

A man of such gifts as were Bro. Goerz's usually has to pay the price of his serviceableness,

and that is overwork. But his wide activities bring him even more unpleasant results. Other men of equally strong gifts and of just as noble aims, but of radically different convictions as to details of execution will impede his methods. But a worse opposition will come from men less gifted but more conceited. These will oppose him not by impeding his methods but by impugning his motives. This is an opposition that gnaws at one's vitals with a tooth equally as sharp as that of the ingratitude of a child. Doubtless Bro. Goerz experienced somewhat of this pang. Possibly at such times when he was under special pressure he did things and said things which in more normal moments he regretted. But that is a failing to which we are all subject.

There are several outstanding virtues of the departed one which should be especially emphasized so we might emulate them. One was his faith, which, though it contained the element of child-like trust, nevertheless believed in being active instead of sitting idly by and merely waiting for things to happen. Another was his dauntless courage which enabled him to go on with an undertaking long after others had stopped or even turned back discouraged. Still another was his unselfishness, which led him to serve others with his keen intellect. Had he employed his business acumen for his own financial enrichment instead of putting it into our service, he very likely could have amassed a fortune. Let us therefore esteem him very highly in love also for this.

Home Circle.

THE SUBSTITUTE.

By Nellie F. Jolly.

(Concluded.)

The door opened and Gopal stood upon the threshold.

"Come in, Gopal. We have not seen much of you of late," said Mr. Lockey cordially.

"I cannot eat with you tonight," came the response, and Gopal suddenly turned very pale.

"What is it, Gopal? Are you not well?" and Mrs. Lockey advanced to meet him.

He motioned her back, and taking his stand more firmly, said:

"I came to say good-bye."

"What do you mean, my dear boy?" exclaimed the astonished missionary. "You are not going to leave us? Your work has been very satisfactory and you are learning much in the classes."

"I cannot stay longer," was the only answer.

"But the people need us all, Gopal, and I cannot get along in this great district alone."

"I want to thank you for all you have done for me, and I pray for you every day."

"We know you do, Gopal; but tell us why you are going away when the work here needs you so much."

Mrs. Lockey looked at him pleadingly and the young man burst into tears.

"You can find another to do the work here," he cried, "but the Lord has given me a work which no one else can do."

The missionary moved toward him.

"My dear Gopal"——

"No, no!" he cried. "I am unclean! Unclean!"

Mr. and Mrs. Lockey looked at each other in mute dismay. This, then, was the reason of Gopal's strange behavior of late; and it was also the answer to their prayers. He was a leper. The way was made plain instantly—Gopal must become the missionary to the the colony.

"Why have you concealed this from us, Gopal? Have you known it long?"

"Not sure till yesterday."

"Are you certain you have made no mistake?"

"There can be no mistake now, sir," and he bared his arm. Two white spots stood out upon the brown skin.

"It is all of the Lord," he said. "The Lord has given me my work."

"There is no mistaking that, Gopal, and the Lord will give you grace to perform it. We shall see that you lack nothing needful."

It was decided that the young man should leave immediately. He wished no assistance and would go on foot, reaching the colony the next night. Mrs. Lockey gathered a few articles into a parcel, provided him food, and after prayer came the farewell words.

"You will write to Mary and Martha Goodwin? And you," turning almost fiercely to Mrs. Lockey, "will be kind to my Zeta. I dare not go to bid her goodby, for she would follow me." And with a sob that wrung their hearts, Gopal Rupa fled from the house.

Zeta was a sweet Christian girl who had been long in the school. She was betrothed to Gopal. They were devoted to each other and were to have been married soon after her graduation. And now this blight had come upon their lives! The poor girl seemed crushed at first, but with a brave effort she continued her work to the close of school. And when Mary and Martha Goodwin sent their annual offering, Mrs. Lockey took Zeta for her helper.

Five years passed, and Zeta had grown more beautiful as she went cheerfully about her duties, and was much beloved by her people. Rumors came of the work at the colony. The number had increased to nearly two hundred. Gopal was doing his best and was successful in teaching the men. The disease had not gained upon him much, and he was feeling strong. "But," he wrote in a letter to Mr. Lockey, "I can do nothing for the women and children. I do not know how to teach them, and they are perishing."

"I almost wish he had not written that," Mrs. Lockey said as she folded the letter.

"Why?"

"Because I must read the letter to Zeta, and I fear she will receive it was a call for her to go."

"Well?"

"You would not consider such a sacrifice necessary, would you?"

"No, not necessary. But Zeta would not consider it a sacrifice."

"I have heard the call," said a sweet voice behind them, and turning they saw Zeta standing near. "May I go?"

She had heard them.

"Do you feel that God is calling you to the work?" questioned Mr. Lockey.

"Yes."

"Have you counted the cost?"

"I did that five years ago. But I was not needed then, neither was I prepared."

Mr. Lockey looked at the cultured young woman and sighed. Could he allow her to go? And yet——

"There are others who can do the work here; but who will go to help Gopal? Let me go." The pleading in her voice and eyes touched the hearts of the missionaries.

"You shall have your wish."

The young woman salamed and went out.

"How could you do it!" exclaimed Mrs. Lockey.

"My dear, even if all were well with our Zeta, I think it would be best for her to go. Her heart is lonely."

"What do you mean by saying, 'even if all were well with our Zeta?'"

"Have you not noticed those white spots upon Zeta's neck? They are unmistakable signs of disease."

"Do you think"——

"Yes, Zeta is a leper; but it is better that she does not know at present."

* * *

When Mary Goodwin returned from missionary meeting one afternoon a few weeks later she found Martha entertaining Uncle Tommy with Mrs. Lockey's last long letter. The old man fidgeted with the envelope upon the table, then wiped his eyes.

"Girls," and his voice quavered, "you know I've been set against your substitute idea from the start; but I tell you I didn't realize what you were doing. And if that little bit of money you send to India every year brings you such large returns as this letter tells about, I think it a splendid investment. I wonder if there's any more women like that Zeta over there? Anyway, here's fifty dollars. You send it along and tell Mr. Lockey that I want to have a substitute, too."

—Am. Messenger.

DAILY TOIL.

Toil is healthful and needful. By the sweat of the brow, man is to earn his bread. Toil is honorable, if an individual's strength is employed in a legitimate task or calling. The masses of the people are toilers. Diversified are the tasks that are to be wrought daily. Manual labor, intellectual pursuits, brain workers, all have a common interest, in that which is useful, ornamental and needful, for the betterment of the temporal, social, domestic, national, and religious conditions among men. Life would become monotonous and wearisome, were it not for the body and mind in laudable pursuits. Life is intensely real and earnest. It is God's laboratory and man's workshop. Life's product must be forged out, by dint of concentrated, thought and persevering effort.

Professor Drummond expressed the following beautiful thought: "God does not make the mountain-tops to be inhabited, they are not for the homes of men. We ascend the heights to catch a broader vision of our home surroundings, but we do not tarry there. The streams rise in these uplands, but quickly descend to gladden the fields and valleys below. We are to take these crystal waters to quench the thirst of others. Most are to descend to a commonplace life — to our farms, our shops and our study. This is not a downfall, not a descent. Let life hold its true meaning and all duty becomes sacret."

The Savior sanctified daily toil, by His own strenuous life of helpfulness, in all the walks of life. He healed the sick, he cured the idiod, he fed the multitude, raised the dead, lived a life of prayer and ceaseless activity, in the interest of mankind, and redeemed the world with His own precious blood. He knew what toil, what suffering, what hardship, what ill treatment, what self-denial and poverty meant. - Ev. Messenger

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Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Editorial.

WHO HAS BUILT UP OUR CHURCH IN AMERCICA?

Br. S. M. Grubb's, our Associate Editor's, editorial on "The Debt Our Church Owes to the Past," reminded the editor of the many ministers of our church in America, who with very few educational advantages have built up our church and to whom we owe so much.

At our time there is laid so much stress upon education and some young educators speak so disparagingly of the past of our denomination as if only men who have had a higher education had done anything for our denomination, (we think of a sermon of a young minister just entering conference several years ago and of a recent letter published in the Mennonite) that we deem it necessary to recall some facts and remind those who overestimate a higher education, what some of the uneducated and self-made men of our church have been and are doing for our church. We confine ourselves to our own branch of Mennonites.

Having had the advantage of a higher education ourselves, having been permitted to attend different universities in Switzerland and Germany, we can fully appreciate the blessing and the advantages of higher education, but life and experience have taught us to appreciate what others without such education have been able to accomplish.

We will not go back to the history of our church in the Old country nor to the time 100 years ago in this country, but will speak only of men whom we have known personally and of their work. There is so much to say on this subject that we can merely touch on it.

In the work of the Eastern Conference we find men like John H. Oberholzer, who wrote the constitution of that conference, started the first Sunday school among the Mennonites and for many years was pastor of the Swamp charge. He was a schoolteacher and a locksmith and he was the editor of the first Mennonite paper "Religioeser Botschafter". He was one of the most ardent promoters of the idea of a General Conference of Mennonites and a great friend of Missions.

Bro. A. B. Shelly, the successor of Bro. Oberholzer, is hardly thought of as an uneducated man, because he was a self-educated man who would favorably compare with any man, who had had the advantage of higher education. His splendid work could not be surpassed by any graduate of a higher institution of learning.

Bro. Moses Gottschall was not an educated man, but he was an unusually gifted preacher with a powerful natural oratory, being taught by the Spirit of God in the Word of God.

In fact of the older ministers of the Eastern Conference we do not believe that any one has graduated from any higher institution of learning or seminary. They are all self-made men who used the opportunities afforded them to the best possible advantage and so did a blessed work.

In the West we find Bro. Chr. Krehbiel, a very gifted man, who without any higher education has done a lifework of which any graduate of a university could be proud. Bro. Chr. Schowalter worked with him in conference for a long time. Bro. Dan. Krehbiel has done much for the school at Wadsworth and for the mission, though he was a layman.

Coming to the next stage in the history of our church we find those educated in Wadsworth. They were not educated in the sense of today, had no A. B. or A. M. but they were educated for practical work and they did and do a splendid work.

Of those who emigrated from Russia and Prussia were some, who had been school teachers but never had attended any seminary or college. If we look at men like Father Ewert, H. Richert, L. Sudermann and P. Balzer, we see men who were surely men of God and exerted a blessed and lasting influence and in preaching were not excelled by any of the younger, better educated ministers.

Lately Bro. David Goerz has passed to his reward. He was no a college graduate but he is the man to whom next to God we are indebted for Bethel College and the Bethel Hospital. He has done a work which never will be forgotten as long as our denomination exists.

And some of our brethren in the ministry now, who have had very few of educational advantages are doing a blessed work in their congregations and in our conferences. We look not down upon them because they did not have the advantages we enjoyed and have no titles, we look up to them with admiration as specially blessed of God and as powerful instruments in God's hand used by Him for the saving of souls and the upbuilding of His kingdom.

Let us honor those to whom honor is due.

Correspondence.

Souderton, Pa., May 22. Sunday, May 17, was truly a blessed day to our people and friends who worshipped with us; on this occasion the Lord's suffering and death was celebrated in communion; the day was a most beautiful one and owing to this a number of our brethren and sisters who cannot worship with us regularly on account of distance partook of the emblems.

Saturday previous nine new members were added to the church, six by baptism after having been instructed in the Scriptures and upon confession of faith, the rest by letter.

A series of evangelistic services were held the week before communion, these week evening services were well attended and all those who took advantage of this opportunity of learning more of the blessed Savior were wonderfully benefitted.

The pastor, during these services, was assisted by Bro. Jacob Snyder of Roaring Springs, Pa., who is a willing and sincere servant of the Lord. Bro. Snyder also assisted the pastor at communion.

On Wednesday evening, May 20, Bro. Snyder preached to us a temperance sermon wherein he illustrated the evils of intemperance very forcibly, and at the close of this service he asked all those who were ready and willing to help to rid the state of this evil monster to show their willingness by rising and to our great satisfaction nearly everybody present arose, this willingness may bring much happiness to many families who do not know what happiness is. May we all who count ourselves members of Christ's family, be more concerned in this great question. We ask an interest in your prayers. **H. O. A.**

Philadelphia, Pa., May 21. The annual installation service for the officers and teachers of the First Mennonite Sunday school of Philadelphia was held on Sunday evening, May 17, in connection with the church service. The persons to be installed gathered around the pulpit platform and after singing two verses of "Nearer to Thee" the pastor conducted the installation. He spoke briefly, emphasizing the teacher's responsibility in saying that the teacher's responsibility is as great as that of any pastor can be. The teacher is appointed to teach the greatest truths given mankind and is the shepherd of immortal souls. It depends upon the teacher whether or not many a child ever learns to accept Christ as Savior. Remember, teachers, that the only Christian training many children get is that which you give them. Give them the best God has given you the ability to give. The teacher is a character builder and preserver. Our teachers deserve praise for their faithful and willing efforts in our Sunday school. The Sunday school is a most important part of our church work, it is essential to the growth of the congregation to the very life of the congregation. Our pastor closed with an earnest prayer of consecration after which all present united in singing a verse of "Blest be the Tie that binds".

On Tuesday evening, May 19, another Sunday school Round Table Conference was held. A number of these have been held during the past year and various phases of our work discussed. We had the good fortune to have with us Rev. James M. Shelly, a son of a Mennonite family, but now a Methodist pastor at Birdsboro, Pa. He gave a most helpful and forceful address on "Two Essentials of Sunday School Work. First we need, "a systematic working knowledge of God's Word." There is, even among those more advanced in education, an almost alarming degree of ignorance concerning the simple facts of the Bible. The Sunday school is the institution specially designed for teaching this knowledge. We must teach the truths of the Bible as being really God's Word. No doubting as to whether it is the real inspired word. We need to have an intelligent idea of the relation of man to God and of God to man. We need to awaken the sense of the need of divine guidance.

The second essential is, "To begin and to develop Christian character." This is a result of our knowledge of God's Word. The great purpose of the Sunday school is to develop men and

women to become like Christ. There is an absolute moral standard of life and the teachers of the boys and girls who are twelve years of age and older must impress strongly on these hearts this absolute moral standard. This standard must stand the test of this most trying and dangerous of all periods in life, the adolescent period—from twelve to about twenty-one. This is the period of greatest temptation to the young people, the period when ideas and views of things and of life change rapidly, when all former standards are broken down. It is the time of doubts and questions, the period of "I know it all." During this time the imagination is very strong and much that these young folks consider as fact, is really only imagination. Here the teachers must give them real information and so thoroughly ground them in the Christ standard that it will stand the storms of this period of life. The teachers should present such a force of evidence and such testimony that the power of it compels the scholars to believe Christ's teachings and His standard of character.

We need consecrated teachers who know God intimately, who are Christians, for how can one, who is not a Christian, possibly teach the truths of God's Word and the essentials of Christian character. No one can teach that which he does not know himself. The call of the teacher is as great as that of the minister. The teacher must know God's Word and how to use it.

Our superintendent, Prof. S. M. Rosenberger, conducted a short discussion an "Our Weak Points". These two were emphasized, "We do not enough studying of God's Word," and "We should make our devotions more serious."

We shall have another of these conferences in June when we shall most likely continue this discussion of our weak points.

A. S. Bechtel.

Editorial.

Much has been said and written of late concerning the waste of energy and money resulting from the competition existing between churches of different denominations, particularly in small communities where one frequently finds from three to a half dozen church plants where one would amply supply the community's needs. No one will deny that such arrangements impose severe financial hardship upon the membership and unnecessary sacrifices upon the ministry of such competing congregations. The matter of denominational existence being at stake in many instances the condition imposing competition is accepted as a matter of course. Many devout and loyal church people have hoped for something which would supply all the needs of an organized church in the community without compelling them to resign their loyalty to the denomination with which they are identified, but just how to create such a condition has been a puzzle to them. We are, just now, in a time when the church as a whole is confronted with conditions that demand the use of its money in a way that will bring the greatest results and eliminate waste and, at the same time, convince the world that harmony exists among the Christian people to such an extent that they are willing to quit fighting one another and devote their whole strength to fighting the devil.

An experiment is now being made along this line of church economy and denominational harmony in Oakmont, a fashionable little community on the outskirts of Philadelphia, Pa., which will be watched with considerable interest by persons having advanced ideas along the line of Christian harmony. The community, though without a church, is made up largely of persons holding membership in churches in the city or elsewhere from which at present they do not feel free to withdraw. Members of six denominations, namely, the Baptist, Methodist, Presbyterian, Lutheran, Episcopalian and The Friends, making up this community, determined that they could have a church suited to the needs of the neighborhood which they could all support and in which they could all worship without resigning their denominational peculiarities—and plans were made and the foundation laid for the erection of a building costing $16,000. The scheme of this organization, unlike that of most union chapels, provides for a regular pastorate, supported by the organization and the person called to fill this office, while as a pastor, owes allegiance to no ecclesiastical body, retains his membership and standing in the Presbytery from which he is called.

The experiment is such a novel one that it would be folly for me to predict just how long it will last or how things are likely to go with it, but in it we see an attempt that appears worth trying elsewhere. Surely it is better for any community to have one strong church than to have a half dozen smaller ones. In a certain town which we know very well, there are six Protestant churches within a circle of one block every one of which is struggling under a debt that discourages the people and hinders larger efforts in the cause of Christ. This is a well established community and the debts are old ones; pastors have frequently left one or the other of these churches because of the money responsibility involved in the work. While, what has been done for the cause of Christ by these churches, compares favorably with what others, not so handicapped, are doing, one may readily suppose that the existence of one great congregation, which denominational differences makes impossible, would be a manifold greater influence for the cause of righteousness. Perhaps the day when such ideal churches as the one we are supposing, become common, is a thousand years from us, yet the signs of the times point to something by which the Christian people of the world will find an effective unity that will at least present a solid line in the fight against sin and unrighteousness.

Denominational unity among all Protestants involving one great body may, however, never be the best thing. Some one has pointed out that if the time comes when once all the Protestants are a unit about the only great result to follow will be that, while on the one hand we will have the Catholics and on the other the Protestants, the two extremes will be emphasized without allowing room for a middle ground or the things both hold in common. Perhaps a better goal toward which to struggle would be harmony. This would not call upon any person or body of Christians to surrender their identity which grew out of principles and historical conditions and would at the same time allow united effort and prevent useless discord and opposition.

The papers the other day saw fit to note the fact that a minister of prominence acted as an election officer at the local elections last week. The comment made was not an unfavorable one and the suggestion was also made that more of the profession give the public the benefit of their intelligence in matters of so great importance as elections. A minister's line of conduct is generally limited by two considerations, namely, what he thinks he should or should not do and what the public thinks he should or should not do, but in either instance there are things permitted of the layman which would by no means be proper for the minister. The layman may throw off his coat while at work and no one will bother his head about it, but in our day a coatless preacher would be regarded as a freak or a fool. So in the important matter of an election ministers generally have felt that it would be rather more dignified and in keeping with their profession if they limited their interest in politics to going to the polls and voting. But why should a minister not use his influence and time in the interest of clean politics in as practical a way as any other citizen would use his? In an eastern city there lived and preached in one of the most corrupt wards politically a noted doctor of divinity who was everlastingly preaching reform. It was the joke of the community to see him going to the polls to vote when everyone knew his vote counted for nothing. Had he, instead of exhausting all the adjectives at his command in denouncing the political corruption of his town become an interested participant in the practical work at the polls, there might have been better prospects for decent political rule and an honest count of votes. The trouble with the clergy as a class has always been that they have regarded themselves a class and kept themselves separated from the ordinary run of citizens when they should have mingled with them and given them the benefit of their abilities. As a class the clergy flocking by themselves is a danger to themselves and society, as we have sufficient evidence in the history of the Roman Catholic church, but the clergymen who, while faithfully performing the duties of their office, and profession, take the trouble to be like their fellow men and with them in matters pertaining to the good of the community can exercise a healthy influence upon the whole neighborhood.

It is to be regretted that just upon the eve of what may be one of the greatest triumphs of modern civilization over the time honored custom of going to war to settle differences there appears here and there, a note of disapproval or impatience in regard to the policy the officials of our nation in submitting to the offer of mediation on the part of the three South American powers. Perhaps there might have been greater haste exercised in putting the program suggested in action and with a little of the American spirit of "do things" appropriated by the South American diplomats we might have the trouble all patched up by this time, but we feel that the cause would rather suffer than be helped by a hurried completion of the task the envoys have taken upon themselves. The experiment is unique and upon its failure or success depends the failure or success to be achieved in patching up future differences between na-

tions. It is the response to a popular demand to do things immediately that has often led nations into bloody wars which sometimes were, when men were in a position to judge them calmly, without excuse. It would, therefore, be wise for everyone to "Be sure you are right, then go ahead."

Objections to mediation come largely from three sources against each of which we would warn our readers because of their unreasonable, passionate and interested attitude. First, the newspapers that make a business of catering to sensation sometimes spoken of as the "yellow press". Such papers generally have no policy except to make everything which can be shaped into a sensation to their financial profit. It was the press of this stripe that excited the nation into the Spanish war which we are now seeing, might have been avoided. Second, persons who have business and financial interests in Mexico into which they went because of the hope of great profit. They cannot just now understand why the United States does not compel the whole nation to go into the horrors and expense of war to save their investments for them. If the government did make itself responsible for the investments, its citizens make in foreign lands what is there to prevent those who take the chances of trade at home from getting the same accommodation. To protect only the foreign investments is decidedly unfair to the investor at home who gets no protection. Third, the political opposers of the present administration. Politics will always include the dirty methods of those who are without that fine sense of honor which would rather lose than surrender manhood. It is always the practice of the "outs" to discredit the "ins" if that is possible, for the one chief effort of the opposition is to get into power. In the legislative bodies and in the political press it is rather the thing for opposition "statesmen" to sneer, if not denounce, the present policy of the government so consistent with our national attitude at the Hague and in other gatherings in the interest of international peace. Let it be remembered that the responsibility for our government's position in favor of abolishing war rests with a former administration not of the same political faith as the present. The Christian voter may, and he has a perfect right to disagree, with the policies of the present national administration but in the matter of doing everything consistent with the Christian faith and with national honor we feel that every professor of the religion that centers itself in Jesus Christ should be on the side of those who hold war a curse and human life sacred.

NOTES ON THE C. E. TOPIC

June 7.

Twelve great Verses. VI. Purity Verse.

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

To be pure is to be clean, to be true, to be unselfish, to be honest, to be loyal, to be worthy of love, indeed the loss of purity means the loss of everything worth while in this world and in the next.

The new-blown flower, the little babe, the angels of heaven are appropriate illustrations of purity because they are what their creator intended them to be. To be really pure in the eyes of God, for He is the final judge of purity, one must be without the slightest tarnish of sin. This, in human nature, is impossible since "all have sinned and come short of the glory of God." The blush once removed from the peach cannot be restored, the flower once soiled with mud or dust can never regain its new-born purity, but, for men, God has provided one, and only one, way of restoring lost purity, the blood of Christ cleanseth from all impurity.

Purity is a treasure, not one that has been accidentally discovered or acquired by one's own efforts. It is a gift fresh from the hand of the maker and should be valued as the dearest of all things one may call his own. Though beautiful above estimate and valuable beyond any price it is like the frail richly engraved vessel which may be in danger of being forever shattered by a single act or a single carelessness. We have to be careful about many things, but most careful above everything of the pure heart, the pure life, the pure thought and the pure motive.

Purity is not only blessed because it brings the greatest and best reward. It is blessed because it is a treasure which any one may have and keep without reference to circumstances or conditions in life and in keeping that treasure for one's self, one makes it more possible for others to keep that treasure for themselves.

We pray "Thy kingdom come." The coming of the kingdom of God to earth depends upon our living pure lives and being prompted by pure motives so that earth may really offer God a dwelling place. The pure place is the place where God dwells. If our hearts are pure God will dwell in them.

Purity may be counterfeited but the counterfeiter cannot deceive himself. Self-deception is always sure to fall short of being able to make the one who shams purity feel satisfied with his effort. Purity never depends upon appearances alone. A clean, sparkling spring bubbling out of the earth may have all the appearances of absolute purity but we have learned to know that death in its most horrid form may be hidden, unseen to the naked eye in that water. A spring of this kind, near the writers home, coming from the side of a cliff bears this sign "This water is contaminated with sewage. Do not drink it. By order of the Board of Health." This short warning is enough to make any one who can read it turn away in disgust.

Turn to your Bibles and make purity the subject of your study. See what it has to say about the pure heart and the pure religion and you will have before you the rules of conduct which, when violated, make the world a hell and misery a frightful hopeless thing.

The reward of purity—"They shall see God." The heart's greatest longing will be satisfied. The world's greatest blessing will be realized and those who may see God shall be like Him.

NOTES ON THE S. S. LESSON

June 7.

The Coming of the Kingdom. Luke 17:20-37.

Golden Text,—Luke 17:21.

The Pharisees demanded information concerning of the kingdom as covenanted with David and described by the prophets. Their purpose in asking Jesus was not a sincere one, but like all their other inquiries, was designed to lead Him into an assertion which might be used against Him. Jesus understood their motives, though they appeared to be zealous in a good matter. Those who pretend to be interested in spiritual things by an outward display which their lives outward and inward do not show may think they have deceived people but they cannot deceive God.

"The kingdom of God cometh not by observation." Watching for signs is not the way to usher in the kingdom and it surely would not come by their watching Jesus with no other idea in mind than to entrap Him who alone could bring it. They were above everything else, unfitted for the kingdom.

The time when the kingdom would come was when the king came. He was in their midst then. "The kingdom of God is among you." But they were not in a condition to recognize it. Not having any love for the king the kingdom meant nothing to them.

The Son of Man was rejected when He was in their midst. Jesus predicted the coming of the time when they should desire Him but it would be too late. The time to enter the kingdom is when the king is present to open the gate. A rejection of the king means the rejection of the kingdom.

There are to come times when some will pretend to see the coming here or there. The history of the Christian church is full of examples of such times, often the state of those who were deceived was pathetic, but it was because they closed their eyes to the fact of Christ's own prediction that His coming would be sudden and unexpected.

Jesus uses two scriptural examples to illustrate the coming of the kingdom when the Son of Man is to be revealed. This is, of course, to be understood apart from His earthly ministry. It is the time which His atonement, His rejection, death and resurrection preceded. It will be His revelation in glory. The two examples from the Old Testament show how that men were overtaken while following their vocations. In the time of Noah they ate, drank and married. In the time of Lot they ate, drank, bought and sold. The common order of society always includes these things. Men are so occupied with their worldly affairs that they give no thought to the Son of Man or the kingdom. The danger of unpreparedness for us lies in our devoting our whole attention to worldly things and nothing to spiritual matters.

When the time does come that the Son of Man is revealed in glory the faithful are to be prepared to receive Him. A concern for worldly interests such as Lot's wife showed in turning back is fatal. To save life, the spiritual life, one must be prepared to love those things which have to do with the material life.

The description of one being taken and the other left in the various occupations of life shows how closely we may be related and yet be so far separated in our preparedness for His coming. In every field of activity one will be taken and the other left.

The world takes little note of passing time. The ending of the old year, and the beginning of the new, is mostly a season of noise and carousal, a time of revelry and amusement. The seriousness of the occasion, which seems to call for soberness and reflection, is hardly thought of at all. We forget our rapid transit in the perishing things of the present. Particularly do we fail to note our rapid flight to our final destiny.

News of the Week.

CHICAGO WOMAN SHOT AND ROBBED IN ITALY

Florence, Italy, May 22.—Mrs. Mary A. Flavelle, an American woman, whose home is in Chicago, was in a hospital at Arezzo, Italy, seriously wounded by a man who shot and robbed her on a train bound from Florence to Assisi, yesterday.

The doctors reported, today, that Mrs. Flavelle was much better and they hoped to be able to save her life.

Mrs. Flavelle was found in the compartment of the train when it arrived at Arezzo. She had been shot through the right temple and was removed to a hospital. In a pocket under her skirt a pocketbook was found with a letter of credit for $1,300 from a Chicago bank, which had been cashed in part.

No handbags, ticket or letters were found, but a baggage label with the name, "Mrs. Flavelle," was picked up, and on the seat lay a visiting card bearing the name, "Miss Blanche Marie Harcourt," with bloody finger prints. The woman's handbag was found later alongside the track.

At the hospital Mrs. Flavelle was sufficiently revived to answer a few question. She had taken the train at Florence and was alone in the compartment. Her assailant was a young Italian, who entered the compartment and shot her and then robbed her.

Italian Confesses He Shot Mrs. Flavelle.

Florence, Italy, May 23. — A Florentine art student, Pietro Rossi, was arrested today and confessed that he is the man who shot and robbed Mrs. Mary Flavelle, of Chicago, on Thursday, while she was on a train between Florence and Assisi.

"I am a student at the Social Science institute here and am twenty-four years old," he said. "I had gambled away almost all the money I possessed and had started on my way home to Monte Pulcian in order to inform my family of my predicament. On the train, however, I saw an old lady who apparently already had one foot in the grave and to whom wealth could not mean much.

"The sight of the well dressed woman tempted me and I attacked her. I would not have tried to kill her if she had not screamed when I grasped her valise. I then lost my reason and fired."

The condition of Mrs. Flavelle had improved today and the doctors said that she probably would survive if her constitution was strong enough to enable her to recover from the great loss of blood caused by the wound.

BUILDINGS AT SALTILLO BLOWN UP BY FEDERALS

Saltillo, Coahuila, Mexico, May 23.—Constitutionalist troops now occupy the city of Saltillo. General Pablo Robles, whose soldiers were the first to march to the plaza Friday afternoon, discovered that, before evacuating the city, the Federals had destroyed the Casino and cathedral, and dynamited or burned many business blocks and public buildings.

A large quantity of ammunition and artillery, abandoned in flight by the Federals, and great quantities of clothing and other military supplies were seized by the rebels. Little cotton was found, thousands of bales having been burned.

WILD WOMEN ARE LOOSE ONCE MORE

London, May 22. — The "wild women" of the Women's Social and Political Union, the militant suffragette organization, today continued their terrorizing tactics by making two attacks on the national art treasures.

The turmoil of the battle in the vicinity of Buckingham palace, where a column of determined women yesterday attempted to reach the king with a petition, had hardly subsided when a woman armed with a loaded cane ruined five masterpieces in the National galery.

Almost simultaneously another woman wrecked a picture hanging in the Royal Academy of Art. Both women were arrested.

The painting gashed at the Royal academy was "Primavera," by George Clausen. The academy was filled with a fashionable throng when a woman drew a butcher's cleaver, which she had concealed in her clothing, and dashed at the picture. Attendants seized her and only the presence of the police prevented rough handling by the irate spectators.

Throws Shoe at Judge.

The scenes at Bow street police court when the women arrested during yesterday's battle were arraigned today surpassed in wildness all previous efforts of the militant party. A male suffragette who somehow had found a perch among the rafters, blew ear-piercing variations on the "Marseillaise," on a cornet and he sounded the "Charge". This was the signal for volleys of bags of flour and other missiles to be thrown at the magistrate, Sir John Dickinson.

Another woman removed her shoe and hurled it at the head of the magistrate, who caught it deftly in his extended hand.

Subsequently the women were again brought in. Most of them were bound over to keep the peace for six months, but each refused to find sureties.

At Theater With King and Queen.

King George and Queen Mary were compelled to listen to the harangue of a militant suffragette this afternoon while they were attending a matinee at His Majesty's theater. A woman rose in the stalls and began to address the king.

"You Russian czar!" she shrieked. The attendants quickly rushed in and tried to get her out, but found that she was chained to the seat. They had to file through a link before she could be removed.

While this was in progress half a dozen women in different parts of the theater started shouting at his majesty. One of them jumped on the stage and began a speech. When she had been thrown out other began.

Eventually all the disturbers were ejected. The police outside had a hard struggle to save them from rough handling by the hostile crowd.

"DRYS" IN "DRY" TOWN SAVE BREWERY FROM FLAMES

Preston, Minn., May 23. — When the Preston brewery, operated in a prohibition town and county, took fire today, several score men attending a "dry" picnic, held in celebration of the recent victory of prohibition at the polls, ran to the rescue. The foes of rum fought valiantly and the brewery was saved with small loss. The sale of liquor is prohibited here, but manufacture is permitted.

STEAMER STRIKES BIG ICEBERG

London, May 25. — The steamer Royal Edward, of the Canadian Northern Steamship Company, came into collision with an iceberg 110 miles east of Cape Rice, while on her voyage from Montreal to Avonmouth.

The captain, in a wireless message to the owners today, described the iceberg as a very large one, and said that the steamer struck it end on while going "dead slow" in a dense fog.

The Royal Edward's stem was twisted by the blow and she was making a little water in forepeak. The captain declared that the damage was not serious but that is would be necessary to dock her on arrival in England. A later message said that the Royal Edward was making no water but that she had been brought to a stop in the fog. Neither one of the messages was dated.

The Royal Edward left Quebeck Tuesday last and was held up for several days in the St. Lawrence by smoke from forest fires. The ship had 865 passengers on board: 57 first, 221 second and 587 third.

HOME RULE PASSES HOUSE OF COMMONS

London, May 25. — The Irish home rule bill passes its third reading in the house of commons today by a majority of seventy-seven. The vote was: For, 351; against, 274.

The house was seething with excitement from the moment the speaker took the chair. Members of the various parties indulged in loud outbursts of cheering when their respective champions entered the chamber, while at the same time mocking banter was shouted from the opposite benches.

Crowds Gather Outside.

The closing scene in the fight in the house of commons for Irish home rule brought together today a crowd of members and spectators which filled the chamber to its utmost capacity. Outside great crowds gathered to await the result of the debate on the third reading of the bill.

Under the provisions of the parliament act the bill becomes law after this stage, as it had already twice passed through all its stages in the house of commons in two separate sessions and the veto of the house of lords has no further effect.

WILL OF POST FILED

Washington, May 25. — The will of Charles W. Post of Battle Creek, Mich., who died at Santa Barbara, Cal., on May 9, filed here today for probate, leaves the bulk of an estate estimated at $20,000,000, to the widow, Mrs. Lelia Y. Post, and a daughter, Marjorie Post Close.

The stocks, bonds and other personal property of the estate were estimated at about $18,000,000.

WORKED "CON GAME" ON WILSON AND GARRISON

St. Louis, May 23.—George Michael and Joseph Gorge are held by immigration officials here and will be recommended for deportation on the ground that they worked a confidence game on President Wilson, Senator Stone of Missouri, and Secretary of War Garrison.

The men were arrested here after soliciting money from the Business Men's League for an orphanage in Van, Syria. They showed letters of recommendation from President Wilson, Senator Stone and Secretary Garrison.

James R. Dunny, immigration inspector, already had been informed that the letters of recommendation had been given to two men who had represented themselves as authorized to collect money for the orphanage in Syria.

Investigation, it was stated, revealed that letters the men declared were written by church officials in Syria were hogus, that the orphanage was supported by taxation and that no one had been authorized to solicit money in America for it.

CONSUL SILLIMAN SAFE IN MEXICO CITY

Mexico City, May 22. — John R. Silliman, American vice-consul at Saltillo, whose arrest by Federals and later disappearance almost caused many complications between the United States and Mexico, arrived here safely and in good health this afternoon.

Silliman's appearance was received with profound relief in the capital and a dispatch was at once sent to the state department at Washington. The vice-consul, who was a classmate of President Wilson, was said to have been held a prisoner by the Federals at Saltillo for several days. The Washington administration made strong representations to General Huerta, demanding that Silliman be produced or his disappearance satisfactory explained. Huerta promised several times to clear up the disappearance, but the vice-consul's arrival here this afternoon was the first thing definitely known about him since he was reported a prisoner.

BECKER CONVICTED ON HIS SECOND TRIAL

New York, May 22. — Charles Becker was today found guilty of murder in the first degree in instigating the murder of Herman Rosenthal, the gambler, on July 16, 1912.

This was Becker's second trial. At his first trial he was convicted and sentenced to death, but a new trial was granted.

Four gunmen were executed in Sing Sing prison April 13 for the Rosenthal murder.

The jury today reached a verdict in four hours and four minutes without leaving the jury room and without asking for instructions. The verdict was handed in by the jury in Justice Samuel Seabury's criminal branch of the Supreme court after a trial lasting seventeen days.

LIGHTSHIP AND 25 MEN BELIEVED LOST

Halifax, Nova Scotia, May 23.—The loss of the new lightship, Halifax No. 19, with all the twenty-five men on board was indicated by the discovery of wreckage and three bodies near Liscomb, one hundred miles east of here, today.

The lightship was on her way to this port from Paisley, Scotland, where she was built.

The lightship which was due here yesterday, was believed to have struck a rock while feeling her way through the thick fog that has enshrouded the coast for several days.

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VOL. XXIX. BERNE, INDIANA, June 4, 1914. No. 23.

CHRIST'S CALL — OUR OPPORTUNITY.

Rom. 13:11; I Cor. 15:34; Eph. 5:7-14.

O Christian, why sleep? There is work now to do;
The harvest is great and the laborers are few;
We are "fishers of men," and the Lord has called YOU.

"For some have no knowledge of God" and His love.
"I speak to your shame"; for our Father above
Would have them ALL know of His wonderful love.

There are millions that teem in the darkness of night;
With their outstretched hands, they are groping for light.
Can it be "Child of God" you are NOT in the fight?

You want an investment, — then here is the best;
It is one that endures and gives life a new zest,
'Tis to answer the heathen—their undying QUEST.

Yes! 'twill give you a peace that never can cloy;
You'll greet them in heaven with rapturous joy—
That poor Chinese girl, that black African boy;

You say that your Savior once saved you from sin;
Yes, He saved you to serve, and others to win.
O, then labor that now they may ALL enter in.

Aye, "into" that land of sweet heavenly rest
Now possessed by His children from East unto West.
List! your WORKS are of faith—God's infallible test.

But perchance you eternal for temporal things sell,
If that is the case, all cannot be well.
O invest now a life in the things that will tell!

Arise to the work! how can you sit still?
Bring your life into line with the Father's blest will.
He delights with His power POOR in Spirit to fill.

George Tester, in Am. Friends.

TO THE READERS OF THE MENNONITE

We would like to remind you that the Sanitarium for Tuberculosis near Upland, Cal., is finished and partly filled with patients. But there is room yet and since we desire to give the first chance to patients in our denomination we give this notice. There has been sent a pamphlet to all elders of our denomination to make them acquainted with the sanitarium and its conditions. Any one suffering of tuberculosis who wishes to know more, will please apply to the undersigned.

J. S. Hirschler, Pres.
Upland, Cal.

NEWS AND COMMENTS

Dear Friends: As it is impossible to write separately to all our friends and relatives, we announce in this way the arrival of a little girl baby, Edna Rachel, in our home on Friday, April 17. Both mother and child are getting along nicely. With glad greetings,

C. H. and Lulu Suckau.

Bro. C. H. Suckau writes from Champa, India: All of our missionary staff are now well. Sister Wiens with children has left for the hills. Bro. and Sister P. W. Penner are leaving for the hills next week. The rest of us will have to stick out the hot weather in the plains. So far, however, we have not had very severe heat.

Bro. P. A. Penner writes: Getting warmer. All well. A blessed conference this week.

Later he writes: We wrote sometime ago, that four families in the village of Bhotia intended to become Christians. Last week Br. Suckau and myself made a trip to the village of Bhotia, when our evangelists informed us, that these people were not ready to be baptized. They made the condition that we, the mission, should give them money. This we refused. We think it in place to help Christians when they are poor, but to make it a condition: first money, then baptism, that will never do. But we believe these people will not withstand always, but sooner or later they will come again and will ask for baptism without conditions. May God grant it. We imagine that the heathen of that village have something to do with this. The heathen does not want any one to become a Christian. Certainly they have been threatening these. This experience, though not pleasant, does not discourage us. No, and a thousand times No! It is the Lord's work and it can never perish. Bro. Suckau and myself believe even, that if the heathen of this village see that the missionaries do not buy their congregation that this will be a blessing for the mission. May God grant it. Our health is good, but it is so hot, O so hot, 110—115 degrees in the shade. Happy he, who can be in the mountains now.

There is a mistaken idea in the minds of many people that conservatism and progression are opposites of each other. The fact is no individual or church can be in the highest degree useful without being both conservative and progressive. Only let us be careful to conserve the things which actually build and that our progression is heavenward rather than worldward.—Gospel Herald.

The Annual Dividend

of the American Sunday School Union, 1816 Chestnut Str., Philadelphia, Pa., for the year closing February 28, 1914.

Statistics for the last fiscal year ending Feb. 28, 1914 the fruitage of the labors of 231 Missionaries, most of them working during the entire year:

2089 Sunday Schools started, containing
78,170 Teachers and Scholars.
12,523 were visited and re-visited, with
801,980 Teachers and Scholars.
179,388 Homes visited.
22,706 Sermons and Addresses delivered.
38,807 Bibles and Testaments distributed.
7,743 Conversions reported.
82 Churches organized.
27 Churches built, and
494 Young People's Societies and Prayer Meetings formed.
$18,537.99 value of literature disseminated.
1,075,279 miles traveled.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

FROM SHATTERED LIFE PLANS TO GREATER SERVICE.

Alma E. Doering.

Referring to a former article, entitled "Frustrated Calls to Ministry," we feel, after receiving several letters in response, that there is still need of emphatically reinforcing the thought of direct personal calls to prayer for certain specific fields. When God lays a special country upon our hearts, we need to be careful to know whether that call is to go or to pray. Taking the illustration again from Daniel, we see that in a visible way he had nothing to do with the leading forth of his people from captivity—that was Ezra's commission—and yet Ezra would never have been able to accomplish his gigantic task, if the battle in the heavenlies had not first been fought and won by Daniel, who poured out his prayers and supplications on his face before his God. Perhaps it appeared to those of Daniel's countrymen who only judged by outward appearance, that he was not ardently zealous in taking public steps towards the deliverance of his people, but all the while he was having the greater ministry, the greater part, in prayer conflict for their release.

It is important for God's people to see this battle that is going on in the heavenlies, for that was the secret of Daniel's persistence in prayer. He knew that while he prayed, God would work. The Christian's warfare has always been a spiritual one (II Cor. 10:4, 6 and Eph. 6), and always will be, especially in these last days when demon powers are more at work than ever before. Satan knows his time is short, and he will contest every step we take for God; hence our warfare must be in prayer—in faithful prayer—in unceasing prayer — in persisting prayer. Jacob realized the fight was in the heavenlies, when he wrestled with the angel at Jabok. He was only going to meet an Esau, but at the back of that Esau were unseen powers, which needed to be conquered in Jacob's prayer life. The battle of prayer

won the victory, but it was necessary that his servant should know it, too, that his faith fail not; and so to him it was given to see God's hosts, who had come to succor his praying prophet. You will remember that Peter had his angel, but it was the prayers of that little company gathered together on Peter's behalf that were effectual enough to cause the angel to open the prison doors. Are they (the angels, v. 13) not all ministering spirits sent forth to minister to them who shall be heirs of salvation? Heb. 1:14. We find a picture of the conflict in the heavenlies in Eph. 6, and if we have taken our place with Christ in the heavenlies, as we should have done according to Eph. 1, we know what we ought to be doing up there, ever sharing with Christ in His intercessory work, and receiving from Him the consignment of a portion of the vineyard for faithful prayer, conflict and ministry.

We have the testimony of many missionaries to the fact that wonderful deliverances from death can be directly traced to the prayers of God's people at home. When Mrs. Stevenson and the writer, started for the Congo in the year 1900, God graciously gave them a real prayer-warrior, in the person of dear old Father Rediger who was always regretting the fact that he was too old to go to the heathen. In his younger days he had never heard of foreign missions, and now in advancing years he felt a definite prayer call. He would be awakened every-morning early and his first thought was Congo. He would wrestle with God for the only two workers he knew there. He had heard of the many missionaries' graves, of the deadly climate, of the demoniac powers, of the fearful spiritual attacks and darkness to which the most spirit-filled were subject. He knew also, that with bodies weakened by the strain of heat and constantly recurring fevers, together with the pressure of over-much work, the missionaries would not be able to take up the prayer-battle as those at home, who have not to contend with the difficulties peculiar to those in heathen lands. It was marvellous how God met this brother. He was a simple soul, and had not the teaching we are privileged to have now, on the gifts of God's Spirit, and the power of demons, but he was faithful. Now, how should this brother know what to pray for? In the case of any danger or crisis on the field, it would take two months for the intelligence to reach the homeland, and by that time it probably would have been too late to begin to pray. But this was no impediment in the way of our brother. He would have distinct burdens for us. Then several times he would write us about them, and tell us of his prayer conflict; and, wonderful to relate, just when his letter, which had been on its journey two months, arrived, we were passing through the very trials he had penned us two months before, and which he had already met and conquered in prayer. Is this not an instance of spiritual wireless telegraphy, put into operation before Edison's invention had ever sprung into fame and use; and does not God want that cases like this be multiplied in the crisis stage of foreign missionary work? Because he was faithful in the least, God entrusted to him the actual experiences of the missionary on the field, and he passed through them as vitally as we did. Undoubtedly he felt them more keenly, for some of the tests which we experienced in our bodies, he was made to feel in his spirit, and spirit-suffering is always keener than physical. When God called him home, at an age high up in the seventies, we felt we had lost our most effectual foreign missionary.

Some of our aged friends and invalids are prone to think that the avenues of usefulness have been closed for them, and that the sooner God takes them home, the better it would be for those to whom they imagine they are a burden. They forget that just then, when shut in alone with God, they have at their disposal the most powerful and unlimited fields of hidden service—the kind which tells the most. If only we could get all our weak or aged 'shut-ins' to grasp this thought, and become our effectual partners in the work, we should soon see many a citadel of Satan fall. Psa. 90:12-16, with emphasis on the 14th verse, intimates that in old age there is still to be a most prolific bringing forth of fruit, 'yea, they shall be fat and flourishing.' And who can better pour out the sympathetic heart-felt prayer than the one who has suffered; and who can better pray with understanding, than the one who has life's experience behind?

(To be concluded)

RELIGION AND EDUCATION.

Because of the fact that there is an increasing tendency to ignore religion as a part of education the Christian church is under obligation to give more attention to the educational side of its service for humanity, writes the Epworth League. The scheme of education that takes no account whatever of the religious element is lacking at a very important and critical point. Christian education is vital to the securement and maintenance of the best product of Christian character, life and service. It is vital also to the perpetuation in vigor and aggressive value of the teachings of Christianity in the world.

Life is shaped by education. It is hard to get away in after-life from the impressions, influences, and teachings of the earlier years. This is particularly true when those impressions, influences, and teachings are faulty or bad. It is strange that the good influences in early training do not seem to be as tenacious as the evil and wrong. That being so, the importance of the right kind of training is apparent at once.

A good deal is said about Christian education in the schools, and many good people are alarmed because in some quarters there are influences at work which are hostile to the teaching of the fundamental truth of Christianity in the schools of the country. And they may well be alarmed. But the beginning of Christian education is not in the schools, public or private. It is in the home.

Christian parents have a great and solemn duty to perform in the interests of Christian education. They must see to it that those who have been committed to their care are taught the truths of Jesus Christ and are brought up in the nurture and admonition of the Lord. Failure at this point means failure all along the line. If there is not positively Christian impression or instruction given in the sacred precincts of the home how can we expect the school to furnish the right kind of teaching in regard to the principles of the Christian faith?

The first and most important, because most strategic, place for Christian teaching is the home, and the best and most valuable teachers are the fathers and mothers who give character to the home.

Then the school, whether Sunday school or day school, whether private or public, should be committed to the high cause of Christian education. This is a Christian land; its founders defenders and great leaders were Christian men. Some may not have been identified with any branch of the Christian church, but in the general acceptance of the term they were Christian men, and would not have been satisfied had they been otherwise classified.

At the foundation of our national life lies the public school; at the foundation of the highest and best civil and religious life lies the religion of Jesus Christ. It seems reasonable and proper, therefore, that the broad, deep, and all-embracing teachings of Jesus should have a place in the course of instruction in the schools of the land. This instruction need not be offensive to anyone. The teachings of Jesus apply to all sorts and conditions of men, and are sure to find sympathy in every heart that is open to the light. Jesus was not a narrow man, and his teachings are as broad as his sympathies and as deep as His love. It is not necessary to teach any particular form of doctrine to furnish Christian instruction in our schools. The simple reading of the words of Jesus, the presentation of His precepts, and the impression upon the mind of the children of the beauty and purity of His life will do much toward inculcating right ideas and establishing high ideals. — Chr. Conservator.

DON'T GROW OLD.

Many a preacher grows old prematurely in habits and feelings, and then wonders that churches count him old so early. I have trod that high and lonesome way a bit myself, and then stepped aside to watch how others pass by. And in pity for the youth, and for the churches, and especially for the preachers, I make this appeal with suggestions.

There are three lines of effort by which you can keep ever young till your body fails you: resolution, study, love; but the greatest of these is love. After careful reflection upon the subject, resolve upon your knees that you will not grow old too soon. In study avoid selfish revelings on lines of thought that buoyant, busy, vigorous people will not care to hear. Never forget that you have given yourself to be their servant for Jesus' sake. This will restrain and guide you to an extent in your study. Be careful to cultivate habits and manners that are fresh and bright.

But love is the filling and thrilling power that spreads its spell over all alike. Children and youth are quickest and keenest in detecting the lack of this, as also in responding to it. And, as they are usually the most important element in the church, the pastor should love them, and make this love felt without fail.

Words and actions both are needed in this sublimest of social activities. Some affectionate attention to them in the homes will always strengthen your influence with them, and please the parents more than a lot of pious counsel. —Rev. W. E. Shive, in Christian Observer.

Home Circle.

THE "SUNSET LIMITED"

By Frederick B. Hodgins.

Oh, Hush-a-by Land is a beautiful place
For sleepy small people to go,
And the Rock-a-By Route is the favorite one
With a certain wee laddie I know.

The track lies on sleepers of feathers and down,
No accidents ever take place;
Though there's only one track, there is only one train,
But it runs at a wonderful pace.

There are beautiful things to be seen on this route,
If you're good you may take just a peep;
But strange as it seems, they are seen best in dreams;
So be sure that you soon go to sleep.

Say good-night to the Sun, for he's off to bed, too—
He can't hear you, so just wave your hand;
The Moon and the Stars they will light up the cars
As you travel to Hush-a-By Land.

So, quick, jump aboard, it is time to be off,
You have nothing to pay, you young elf;
Just think of the luxury, laddie, you'll have—
A whole sleeping car to yourself!

—Ex.

THE ANGEL OF BARTON'S ALLEY

By J. L. Glover.

"Well, Jim, how goes it?" said the doctor, panting slightly after climbing up the four flights of stairs, and groping a little in the dim light of the attic room.

"First rate," piped a thin, cheerful little voice; and now the doctor was able to see the pallet on the floor, and the piteous little figure covered with a ragged quilt. "I've had good things to eat since you was here, doctor—an orange, an' grapes an' jelly."

"That's good. Where did you get such richness?" The doctor knelt by the pallet as he spoke, making a swift, unobstrusive examination; a successful one, it seemed, from his satisfied face. His patient was decidedly better. "Something has brought you up wonderfully, Jim. What have you been doing since I saw you last?"

"Me? Nothin'," returned Jim gleefully. "I told you I had grapes an' oranges an' things."

"And who gave them to you?"

"Why, the angel. Didn't I tell you? An angel came to see me, doctor."

"Indeed! I should judge that angels' visits were few and far between in Barton's Alley. Can't you tell me what the heavenly visitant looked like, Jim?"

The boy was silent a moment, gathering all his powers of description.

"She was awful pretty," he said at last. "I don't just know how to tell you, doctor; but her face is all pink an' white, like a flower, an' her eyes as blue, — as blue as the bit of sky I kin see through the window. An' her hair is all shining gold about her face, under her hat. Only she didn't have any wings, she looked just like one of them white angels they sing about at the church."

"When did you hear about angels?" asked the doctor gently.

"It was one Sunday, just before I got hurt. I slipped into the church, mostly because it was warm there, an' they was singing about

'Angels of Jesus! Angels of light,
Singing to welcome the pilgrims of the night.'

"It was awful pretty. Seemed like they meant to welcome me in; an' I was plannin' to go again, but it was only a day or so after that I got knocked down by that old trolley. I don't see how I come to be such a fool. An' here I've been ever since. Will I ever get up again, doctor?"

"Oh, I hope so; if you go on improving as you've done in the last few days," encouraged the doctor. "But tell me more about your 'angel', Jim."

"Oh, yes, Well, she come flyin' up all them stairs like a bird, an' tapped at the door, an' when she come in, it seemed like she brought the sunshine with her. And she said mother had told her about me when she carried home the wash, an' she thought I must be lonesome, so she had come to see me, an' brought some oranges an' things, 'cause she didn't think likely they growed about here." Jim grinned. "They tasted fine, too."

"They have done you good, my boy. Did the 'angel' tell you her name?"

"No. I didn't think to ask her. I just call her the angel," said Jim contentedly.

"The angel" came again and yet again, in the next few weeks to the dingy garret room where Jim and his mother lived, cheering and brightening it with her sunshiny presence, and always leaving behind her substantial tokens of her visits. Strange to say, she and the doctor had never met by Jim's bedside. Whether by intention or accident, her visits were invariably at different hours from his, and he began to feel some curiosity about the visitor described by Jim in such glowing terms.

Their meeting came about at last, when he was least expecting it. Chancing to be in the neighborhood of Barton's Alley one afternoon, it occurred to him that it would be a good opportunity to go and see his little patient. Up the four flights of stairs he toiled, and paused outside the door, spellbound. For a voice within the room was singing, and the words reached him, clear and sweet.

"Hark, hark, my soul! Angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore.
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more."

A strange song to echo in those pure, liquid tones through the squalid alley, where green fields and ocean waves were but empty words, and sin and poverty and misery of every sort but too sadly familiar. He shrugged his shoulders a little at the incongruity, but the singer went on, and he listened perforce.

"Onward we go, for still we hear them singing,
Come, weary souls, for Jesus bids you come;
And through the dark, its echoes sweetly ringing,
The music of the gospel leads us home."

"I like that," said Jim's voice. "Leads us home"—that means to heaven, don't it? But I couldn't never go there — I ain't good enough."

"No, Jim; none of us are," said a girl's voice in answer. "We can never be good enough of ourselves. You can come because 'Jesus bids you come'—because He died for you. You know that, don't you?"

The boy's reply was too low to be heard. Presently the sweet voice rose again, softly, yet clearly:

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden soul's by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee.
Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night."

"That's nice," said Jim in a satisfied tone. "Do you reckon they would welcome me too?"

"Jesus Himself, the kind Shepherd, will welcome you, Jim. You need not be afraid."

"I ain't — since you told me about it," answered Jim's weak voice.

(To be concluded.)

Marriages.

Keiser-Leatherman. — On May 23, by Rev. E. S. Shelly in Pennsburg, Pa. Elmer R. Keiser and Ella M. Leatherman, moth of Milford Square, Pa.

Contributions.

For the Treasury of the Pacific Dist. Conference.

Zion congregation at Dallas, Oreg., $11.25.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

For Champa, India.

Friend, Mt. Lake, $15; S. S. class, ditto, for lepers, $6; J. F. Funk, Elkhart, $5; Peter Funk, Mt. Lake, $5; ditto, postage, $1.

Gratefully acknowledged,
P. A. Penner.

For Canton, Okla.

Box from Bluffton, O., 2 boxes from Beatrice, Neb., through Bro. W. S. Gottschall, $8; sister J. Krehbiel, N. Y., $10.

Gratefully acknowledged,
John and Cornelia Funk.

FOR FOREIGN MISSION.

Reccived in May.

General Treasury.

Friedensberg church, Avon, S. D., $20; West Zions church, Moundridge, Kan., $26.92; Christian church, Moundridge, Kan., $14.90; Neuhoffnungstal church, Meno, Okla., $47; Tabor church, Goessel, Kan., $38.43; Hillsboro church, Kan., $20.10; mission box, Berne, Ind., $20.15; birthday gifts, ditto, 20 cts.; mission socicty, Friedensberg church, Avon, S. D., $24.95; S. S. Bruderthal church, Hillsboro, Kan., $25.45; Salem-Zion church, Marion, S. D., $29.45; F. Lucila Krehbiel, Clarence Center, N. Y., $5; missionaries, Montana $15; friend of missions, Donnellson, Ia., $5; San Marcos church, Paso Robles, Cal., $10; Paso Robles church, Cal., $6.86; Halstead church, Kan., $53.07; missionaries, Beatrice, Neb., $25; Zions church, Elbing, Kan., $217.05; church, Escondido, Cal., $3; mission collection at festival, Bethel College, Newton, Kan., $56.40; church, Springfield, Pa., $15.80; S. S., Bergthal church, Pawnee Rock, Kan., $5; church, ditto, $16.33; mission society, Pulaski, Iowa, $25; Bruderthal church, Hillsboro, Kan., $154.46; H. H. Stucky, Grabill, Ind., $8; East Swamp church, Quakertown, Pa., $15; Emergency Relief Commission, Harrison Landis, Treas., Philadelphia, Pa., $216.82.

Treasury for Special Gifts.

Girls mission society Halstead, Kan., $9.50; Y. P. S., Bethany church, Quakertown, Pa., $7; Y. P. S., Bethel church, Perkasie, Pa., $5, Y. P. S., Deep Run, Pa., $1; Y. P. S., Zions church, Souderton, Pa., $30; Y. P. S. Allentown, Pa., $10; all these gifts for the A. C. Funk Memorial.

Rudolf Mueller, Halstead, Kan., for Jacob, Champa, $24; sisters of the mission society, Freeman, S. D., for sustenance of Amanda, India, $12.50.

Treasury for Lepers.

Girls' mission society, Halstead, Kan., $9.50.

Gratefully acknowledged,
Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

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Editorial.

YOUNG MEN FOR THE MINISTRY

Now is the time when we hear of commencement in the different schools. The schoolyear closes and a new life commences for those who have finished the course. How many of our young men will decide to enter the ministry? Or do we not need any ministers? Why should we encourage young men to enter the ministry?

Our Lord and Master Himself says: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." Is this prayer necessary yet? We need men in the home mission field, we need men in the congregations to work for the Master.

What can induce young men to enter the ministry? There are few congregations which pay a minister a salary which would attract young men who are looking for a remunerative occupation; and that is good. Mennonite ministers are not receiving any, or so small a remuneration, that young men would not be attracted by the financial prospect.

Since this is the case, what can attract young men to enter upon the work of the ministry? Paul says, I Tim. 3:1, "Faithful is the saying. If a man seeketh the office of a bishop, he desireth a good work." This good work is not sought because the man who seeks it is seeking his own benefit, though he will be richly blessed, it is to be sought because the seeker can not help it without going against his conscience, as Paul says, I Cor. 9:16-17: "For if I preach the gospel I have nothing to glory of; for necessity is laid upon me, for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward; but if not of mine own will, I have a stewardship intrusted to me."

No one ought to enter the ministry in any field except he is called of God to work in the spiritual harvest field, for it is God who sends the laborers. God cannot and will not call any one into His service, who is not His servant. We must be children of God, before we can be true servants of God.

When we have experienced the unsearchable love of God in Christ Jesus, we cannot help but love God. This love of God and of men constrains us to proclaim the love of God to others. This call of God will not easily be mistaken by the humble devoted child of God. God shows in different ways whether a man is qualified for such a position as ambassador of Christ as Paul says II Cor. 5:20: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

Are we called of God to preach the gospel, then we will also be called by men, the congregation. If this call does not come, it may be a sign that we are mistaken in the call we believe to have received of God. At least we will wait until God calls us also through His children, meanwhile doing whatever our hands find to do, thus preparing ourselves in faithful obedience for larger duties.

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." **v. d. S.**

Correspondence.

Napier, Pa., May 25. Dear Readers: It has been some time since there has been any correspondence from Napier. The work is progressing and the Lord is blessing. Our preparatory services were held May 16, and communion on the following Sunday with a crowded house, and a very spiritual time was enjoyed. Rev. S. D. Yoder of Roaring Spring assisted in the services, preaching a very inspiring sermon in the morning.

Also, on May 24, memorial services were held in the church. An excellent address was delivered by the pastor in charge, viz. H. G. Snyder, assisted by the writer. The basis of his remarks were found in Josh. 4:6.

The sermon was one of power and sympathy, moistened eyes dotted the congregation as the gracious words fell from his lips. While picturing the "boys in blue" as they left home, parents, wife and children to face unseen dangers, hearts were touched, tears flowed, while God was praised for "the land of the free and home of the brave".

On May 31 there are a number to be received into the church by the right hand of fellowship and baptism. **H. E. Miller.**

Schwenksville, Pa. Readers of the Mennonite. The year of 1914 has thus far been a year when the grim reaper, death, has been reaping among us.

Our pastor so far conducted nine funeral services this year. This is a larger number than some previous whole years. On April 4 the remains of Sister Hannah Kratz, one of our staunchest members were laid to their last abode. She was sick only a few weeks and her death was a great shock to all. She was never absent from services unless blocked roads or sickness prevented. Sister Kratz will never be forgotten. Her place is vacant here, but we have the assurance of her happy heavenly place she now is filling. Text, I Sam. 20:18. On April 8 another beloved sister in the faith, Mrs. Maria Umstead was buried. She had been sickly for the past few years and passed away not altogether unexpectedly though it was a shock, too, to her many friends. She is survived by her husband, Nathan Umstead, two sons and two daughters. Text, Mark 14:8. Being her own selection.

On May 28 the oldest member of the Eden church, Father Jacob S. Reiff of Lederach was laid side of his wif eat Lower Skippack Mennonite church. He was a kind and true member, loved and honored by everybody. He lived these latter years in peace and contentment and was waiting for the final summons. The remains looked very natural and gave evidence of sweet rest. Text, Rev. 14:13. The pastor was assisted by several of the brethren.

VICTORY.

When you are forgotten or neglected or purposely set at naught and you smile inwardly glorying in the insult or the oversight—that is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinion ridiculed and you take it all in patient and loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any interruption—that is victory.

When you can bear with any disorder, any irregularity, any unpunctuality, any annoyance—that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation or to record your own good works or to itch after commendation, when you can truly love to be unknown—that is victory.

The perfect victory is in triumph over self.

"In all things we are more than conquerors through Him that loved us." Rom. 8:37.

Yes, how precious the thought that we all may recline, like John the beloved and be blessed on Jesus' strong arm, where no tempest can harm, secure in the haven of rest. **Emma Burket.**

Editorial

The standards by which we judge things are not always the best. This may be true in regard to church services. When we ask, What is the sign of a successful ministry? the answer we are most likely to hear is, "A crowded house." But is a crowded house the proof of a successful ministry? A successful ministry, we hold, is one which preaches the gospel and does it in such a way that those who come under its influence receive the greatest spiritual good. It is not always to such a ministry that the crowd turns. Usually crowds are made up of persons who gather in order to gratify their curiosity or, who come together because things are made attractive for them. The true preacher has no time and no reason for either amusing the crowd or interest the merely curious. His is a mission to convict men of sin and turn them to the one who alone can bring freedom from sin. We once heard an evangelist, notorious for the way in which he made a spectacle of himself, explain that there was "method in his madness." "I do absurd things," he said, "when I begin a series of meetings in order to get myself talked about and criticized and then, when I then have the crowd I preach a straight gospel and do my best to convert them." This admission deserved commendation for its frankness but hardly for the motives back of the Evangelist's methods. The gospel gives no license to any one to trick men into being saved and to us it does not seem a safe thing to begin the most serious work in the world by making a fool of one's self. We can make due allowance for peculiarities of personality and originality in presenting truths in a striking manner, but to set about in cold blood to affect eccentricities in order to accomplish a purpose, even though it be to a good one, savors too much of insincerity to meet with the slightest degree of approval.

A crowd does, of course, offer opportunities for reaching a great number of persons and naturally leads the earnest preacher to wish for the greatest possible number of hearers but the one to whom this opportunity is denied greatly deceives himself if he estimates the success or the failure of his ministry by the size of his audiences alone. The sermons our Lord preached to Nicodemus or the woman of Samaria were just as important and blessed the world as much as those which the multitudes heard. Mr. Spurgeon was converted in an obscure meeting house in which an illiterate minister preached to but a handful and, while the preacher may never have heard of what followed his effort at that time, the sweet eloquence of Charles Spurgeon brought joy to the souls of many thousands.

Sometimes the discouraged preacher resorts to sensation in order to attract attention. We suspect that such a procedure in the greater number of cases is more to attract attention to himself than to his message. When one hears of ex-convicts, politicians who make no profession of Christianity, reformed gamblers, ex-priests, ex-nuns, rabbis and ex-rabbis advertised to make addresses in such and such churches it were better, in the long run, to ignore those services than to go there to hear what will be said by these advertised. One may safely conclude that the purpose back of these unusual procedures is to fill the house. From the pulpit the gospel of salvation for sinners through the atonement of Jesus is to be presented to the many or the few who come under its influence. Anything that does not have back of it the sincere desire of salvation of souls had better be avoided, the Spirit of God does not inspire it.

Unfortunately for many consecrated ministers, the spirit of the times demands large numbers. Church members become impatient with the minister who cannot fill the house and very often, instead of upholding him and supporting him with their presence, they too absent themselves or work to undermine the influence he has remaining. It seems to us that in such cases there is need for some real conversions in the church membership. When the Word is preached and the church members do their whole duty by their church and pastor there is a greater likelyhood that real work will be done for the Master's cause than when crowds come and go with no other desire than to be amused or entertained.

A gentleman, well read in the history of the Christian church, while returning from a service in a Mennonite church attended by a great many persons, asked of his friend, the pastor, "What do all these people know about Menno Simons?" The pastor replied that he supposed they didn't know very much about Menno, but that he was sure that the great majority of them were well informed concerning the fundamentals of Christianity and that, in that particular, they would compare favorably with any other body of Christians. We admit that, when it comes to matters relating to salvation, the important thing is to understand that plan of salvation as God has revealed it in His Word and as the Spirit enlightens it. The Mennonite church differs in this particular, in that it permits every student of the Word to draw his own conclusions, without insisting that he accept the interpretations placed upon it by any man or body of men. One of the strong points of our church is its simplicity, not only in life and worship but in the interpretation of Scripture as well. The best and safest way the Word of God becomes a factor in one's spiritual life lies in its being given a place where each one may accept it as the Spirit guides him.

Menno's life and writings were a power in his time. His works were prepared for the help of his contemporaries and no one has ever claimed a high literary place for them. While they are of some value theologically, the church that bears his name, is in no wise bound to accept them as anything more than the personal opinions of Menno. They surely are not the standards of the Mennonite church, and they could not be so, since the doctrine of our church was fixed long before Menno was born and his writings concerning them are simply the defense he gave them in the face of attacks and persecutions. But, while Menno Simon, the writer, is not so important to us as Menno, the personality, around whom the church clustered in a critical period of the history which gave it his name, it would be worth the effort to give to our people all the information concerning this interesting person upon whose shoulders so much of the burden of the care of the churches rested at a time when the religion of our Lord was tried to its foundations. We believe that such information should be placed in the hands of our Sunday school scholars and catechumens and that literature should be available for such purposes. In making this statement we do not intend to ignore the several excellent little works available to the German reader, but we are writing for our English speaking membership, and it is for these that we ask for the preparation of short, simple pamphlets or booklets that may be secured for very little money but provide a course of information not now to be obtained, or, if matter of this kind is to be obtained, we hope that the way by which it is will be made clear to the many Sunday school teachers and workers. Right here we may remark, that the "Mennonite" does supply considerable information of this kind from time to time, but, too many of our active workers do not do their duty by the church and subscribe for it.

But while we deplore the lack of information concerning Menno, his life and works we must regret that those of his contemporaries, who did as important, if not in some particulars, a more important work than he are altogether forgotten in our church. Who ever hears a word said about Dirk Philips today, although in his time his persecutors regretted that the Catholic church did not get the benefits of his learning and talents? Do our people enjoy a feeling of satisfaction when the name of Lendert Bouwens is mentioned? Yet, he was of sufficient authority in Menno's time to threaten him with the ban when Menno seemed ready to make concession to the liberal element in the church, and he was possessed of such a remarkable eloquence that under his preaching 10,000 persons were baptized by him within the course of a few years as his own diary, which remained to our time, shows. What do the observers of the course of events in our church today know about the teacher Elizabeth who died a martyrs death and who was so conspicuous a leader and preacher that she was, in her day, given the nic-name "Menno Simon's Wife" by the common people? The stirring times in which Protestantism took its shape are so startling and interesting that every Protestant should be interested in them and inspired by them and we, of the Mennonite church, should certainly not be ignorant of the part the leaders of our church had in them.

In a letter to the editor of this department, a young brother in Providence, R. I., enclosed a copy of an advertisement of a certain well known brand of beer, which appeared in most of the big newspapers throughout the country. The advertisement states in large type that the two greatest achievements in history are the Panama canal and the particular brand of beer advertised. The brother called the statement "An idiotic assumption". We agree with him and would add that it is a deliberate misstatement of facts told with no other intention than to deceive. If it be a daring thing to tell an impossible untruth, then the manufacturers of this particular brand of beer have gone the limit. Some weeks ago the advertisements of the same concern made another clever attempt at deception when large advertising space was devoted to the statement that the great Italian patriot Garibaldi was a champion of personal liberty and then this statement was so modified as to make it appear that personal liberty consists in the right to do what the liquor laws on our statute books say people must not do. On another occasion a beer advertisement made the claim that beer is a food and a pure one at that. But why multiply examples? The liquor business is a conspiracy to take food out of children's mouths, to rob wives of decent support and to over-ride the laws of the land. It is a menace to the honor of men and the virtue of women. Let them claim for it what they will, we know that it has corrupted legislation and befouled the ballot. It does not surprise us that the claim of the liquor people is absurd but it does grieve us to know that there are men and women absurd enough to swallow any bait they throw out to rob and damn them.

We are ready to admit that when you want to compare anything in greatness with the achievement at Panama then the greatest evil, the greatest insult to intelligence and the greatest danger to men's souls is the liquor traffic, but we don't see what occasion they have for bragging about it. When an evil becomes so great that it goes to the effort and expense of telling the whole public how great it is there is a mighty likelihood that some day the public will really and earnestly awake to the magnitude of the evil and knock it on the head. We serve notice herewith to all who are in any way interested in the liquor business for profit that

within the next ten years the whole American public will withdraw from them the license to sell the stuff and for their own good and for the good of all concerned they had better quit the business altogether and do it immediately.

Silly as it may appear to us, there are many who seriously assert that beer is a temperance drink and, when intelligently used, is beneficial to the user. In opposition to this we insist that if ten glasses intoxicate a man, one glass will make him one tenth intoxicated; if using much is harmful, the use of little is dangerous We have often discussed the beer problem with many given to its use and have heard expressions concerning it from many angles, but all have admitted that great harm is likely to result from its abuse. Indeed many users of beer are bitter in their denunciation of the stuff, asserting that it is poison and that the chemist has more to do with its production than the brewer. If it is dangerous, the law should deal with it as it does with other dangers. The Germans are said to be a beer loving race, but it is refreshing to note that there is a considerable element among the German speaking people who oppose its use and manufacture on the moral and social ground that it is an enemy of God and man. Those of the Germans in this country who favor beer, and they are a considerable number, as everyone knows, our observation teaches us, may be divided into two classes; first, those who make the beer; secondly, those who drink the beer they make and then complain of its poor quality.

If the people living in nearly half of the territory of the United States regard liquor of any kind dangerous enough to abolish them by law, if the users of the "stuff" recognize the dangers possible in its use and if the manufacturers must resort to false pretense in its sale we may conclude with fairness that those who don't use the stuff have the best side of the argument.

NOTES ON THE SUNDAY SCHOOL LESSON

June 14.

The Friend of Sinners.

Luke 18:9-14; 19:1-10.

Golden Text—I came not to call the righteous, but sinners. Mark 2:17.

Jesus again notes two contrasting tipes of men. The different ways in which they approached God as well as the way in which their prayer is received by Him is also emphasized. The Pharisee stood for everything that men respected, he was pious, regular in his religious duties, liberal in his gifts, he represented the most orthodox party of his time; he was one of a class that spared nothing in their zeal for religious things. The publican had lost the esteem of the community. He was regarded as one who had thrown away all regard for his nation and its religion. He had accepted office under the Romans who held his nation in slavery. Of the two he would be the last one who would expect to deserve the commendation of the Lord.

In contrasting the prayer, we note that the Pharisee's was boastful, lengthy, that he thought only of himself and that he went to tell the Lord more of what he was and had done than to ask Him for those gifts which He is so ready to bestow upon those who seek them. Moreover we notice a streak of meaness in his character in that he belittled the Publicans to his own glorification. The Publican had a sense of his own unworthiness. He realized that God does not turn a deaf ear to those who sincerely cry for mercy. His prayer was commendable in that it contained a confession of sin and that he threw himself upon the mercy of God. It is only as we approach God on such a basis that our prayers are acceptable. The Pharisee's giving of tithes, his prayers and his not being guilty of any of the grosser sins amounted to nothing because he was lacking of a sense of his own sinfulness and unworthiness. The lessons we have to learn are lessons of prayer, how to approach God, and what to ask. We are, too, to remember that we are justified, not by what we say to God we are, but by what God knows we are.

Zaccheus, too, belonged to the despised class of Publicans, he was rich, perhaps because of his dishonest dealings, but he wanted to see Jesus and was ready to do all in his power to begin a better life. Note the obstacles he had to overcome; the contempt with which regarded, his physical disadvantage, his possession of wealth wrongly acquired, and his unholy business. We have here an illustration of the way one really in earnest may find Jesus. We also observe that Jesus immediately notices earnest effort and puts himself in the way of being found. In coming to seek and to save the lost, Jesus did not make it hard for them to find Him. He came right to where they were. This was the last time Jesus was to pass that way. For Zaccheus to have missed that chance would have meant the loss of every other opportunity. There were those whose motives in seeing Jesus were not as pure as the Publicans who were the first to criticize. Before we criticize others we should be sure that we ourselves are right. Jesus did not shun the company of Zaccheus, He went to dine with him. He never shuts the door of His heart to sinners. He is ready to be their best friend if they will but seek Him earnestly. In this incident we have an illustration of how that a rich man may be saved. "The half of my goods I give to the poor, if I have taken anything by false accusation, I restore fourfold." If some of the rich of our day were to make such a resolution and carry it out they would be surer of salvation than they now are.

NOTES ON THE C. E. TOPIC.

June 14.

How Employers and Employees Should Work Together.

Col. 3:22-25; 4:1.

The subject naturally leads us to think of the many difficulties between employers and employees which have resulted in strikes, disorders, violence and even blood-shed. Every great industry seems to pass through a period of this kind and, when it does, those who suffer from the consequences are too often those who are in no way connected with either side of the struggle, for example, after many months of what was really war, some years ago, in the hard-coal regions in Pennsylvania, the employers and employees found a way of coming together but the public has been paying an advance of fourty per cent. on the mine products ever since and in all probabilities continue to do so. Such an example illustrates a relation that should not have existed between employer, employee and the cost of it has laid on the shoulders of the public, the miner and the mine owner ever since.

Employers should regard their possessions as talents to be invested whree they will do the most good. While the employer may justly claim a fair return for his investment, he has no moral right to claim everything for himself. Those who work for him give him more than wages can pay. They give themselves, they wear out their lives and they stake their living that must come to them at such time when they can no more earn it. Their duty to their families requires that they secure the full value of what they work for. An employer, by insisting upon getting the last cent, makes the world poor by his means, while, by wisely and justly dividing the gains his investments bring him, he may contribute to the happiness and prosperity of the community. It cannot be denied that the one who is best fixed in this world's goods has the greatest opportunity for getting more, but he too has it within his power to open the door of opportunity to others.

The thing that maddens the poor above everything else today with our present system, is the fact that the very rich live in wasteful luxury, that they spend their wealth in the gratification of their own pleasures, and often waste it in foolish display or in wicked indulgences while the employees, those whose minds and bodies were worn out in creating their wealth for them, are doomed to abject poverty with no earthly prospect of ever enjoying the decent comforts or even necessities of life. Riches may be the means of great blessing to humanity, but when improperly applied or dishonestly secured, they are a curse to both those who possess them and those who do not.

Because of differences in life and association the employee often supposes that the employer has no troubles to meet when very often, he is the hardest worker among them all and complains that those under him do not appreciate his situation. On the other hand the lack of sympathy with the worker, on the part of the one who employs him, leads to a lack of appreciation. In order to have right relations existing there must be a proper appreciation of the difficulties on both sides.

A wrong attitude on the part of both the one who buys labor and the one who sells it is when they act upon the policy of getting as much as you can and give as little as you can for it. It is as dishonest for the employer to expect more than he pays for as it is for the employee to expect pay without giving a just equivalent in labor for it. Both are answerable to the moral law in their dealings one with another.

Every employer will tell you that he owes it to his family and dear ones to make life just as comfortable for them as possible, and we don't deny him that right, but he must never suppose that he has the right to compel others' dear ones to suffer so that he may make it easy for his own. God intended this world and its products to be be for all his children and those who would keep more than they need, even though other needy ones must suffer, sin against God and humanity.

Various theories designed to solve the problems arising in the relations of employers and employees come and go. There is but one true solution. It lies in a proper appreciation of the brotherhood of man and the Fatherhood of God. "One is your Master."

News of the Week.

969 LIVES LOST IN STEAMER COLLISION

Big Ocean Liner Rammed by Collier in Fog on St. Lawrence.

Rimouski, Quebec, May 29. — Of a total of 1,387 persons on board the Canadian Pacific liner Empress of Ireland, when she sailed yesterday from Quebec for Liverpool, 969 were lost when the liner was rammed by the Danish collier Storstad and sank off Father Point in the St. Lawrence river before daylight today, according to revised figures late tonight. Only 433 are known to have been saved.

Of the 87 first cavin pasengers the late figures show 32 to have been saved. Of the 153 in the second cabin, 29 were rescued, of the 715 third class passengers there are 151 survivors. while 206 of the crew of 432 were brought ashore.

Looming up through the river mist, as the Empress of Ireland was lying to, waiting for the fog to lift or day to break, the Danish collier Storstad crashed bow on into the side of the big Canadian liner, taking her about midway of her length and ripping her side open clear to the stern.

The crash occurred not far from the shore off Father Point, 150 miles from Quebec, which the Empress of Ireland left yesterday afternoon bound for Liverpool and ten miles from this point on the St. Lawrence.

Immediately the ship's crew recovered from the shock of the collision and when it was seen that the liner had received a vital blow a wireless "S. O. S." call was sounded.

The hurried appeal was picked up by the government mail tender Lady Evelyn here, and the government pilot boat Eureka at Father Point and both at once set out to the rescue. So deep was the hurt of the Empress, however, and so fast the inrush of waters, that long before either of the rescue boats could reach the scene the liner had gone down. Floating on the river's surface were wreckage and a few life-boats and rafts from the steamer, buoying up less than a third of those who had set sail on her were to be found. The rest had sunk with the liner, had been crushed to death in the Storstad's impact with her or had been forced from exhaustion and exposure in the ice-chilled northern waters to loose their hold on bits of wreckage that had supported them and had drowned.

Rescued Die From Injuries.

Only a few persons were picked up by the Storstad which was badly crippled herself by the collision; and these were brought here by the collier, together with those saved by the Eureka and the Lady Evelyn. Twenty-two of the rescued died from injury or exposure. The others most of whom had jumped in the boats or plunged into the water from the sinking liner, scantily clad, were freely given such clothing as the town could supply, and later those that were well able to travel, were placed on board a train and started for Quebec, where they arrived tonight.

But Twelve Women Saved.

Accounts agree that in the brief space of time — not more than 14 minutes — between the shock of the collision and the sinking of the liner there was little chance for systematic marshalling of the passengers. Indeed, everything indicates that hundreds of those on the steamer probably never reached the decks. Very few women were among the saved, not more than a dozen, the lists make it appear.

"It all happened so quickly that we did not really know what was going on and nobody had time to cry, 'women first,' one of the passengers told Captain Bellinger, of the rescue boat Eureka.

"The stewards did not have time to arouse the people from the berths," the survivor said. "Those who heard the frenzied calls of the officers for the passengers to hurry on deck, lost no time in obeying them, rushing up from their cabins in scanty atire. They piled into the boats, which were rapidly lowered, and were rowed away.

"Many who waited to dress were drowned."

Demands Searching Inquiry.

Ottawa, May 29. — Thorough investigation into the loss of the Canadian Pacific steamer Empress of Ireland, was urged on the Canadian government tonight by Sir Wilfred Laurier, leader of the opposition in parliament.

Stirs Washington to New Activity.

Washington, May 29. — News of the sinking of the steamer Empress of Ireland and the appalling loss of life in the catastrophe stirred administration officials to activity today and aroused comment in congressional circles.

"The hull of the Empres of Ireland must have been a mere shell for the ship to have gone down in ten minutes," said Senator Burton, who was one of the American delegates to the London convention which recently drafted a treaty for safety at sea.

Capt. Kendall Tells of Empress Wreck.

Rimouski, Quebec, May 30.—Suffering deeply from anguish and bodily exhaustion, Captain Henry George Kendall, commander of the lost steamer Empress of Ireland, today told his story of how hundreds of persons perished when his liner, the Empress of Ireland, was rammed and sunk by the collier Storstad. Testifying before the coroner, Dr. J. Pinaull, in the little schoolhouse here, Captain Kendall told his story simply, stopping now and then as momentary spasms of grief shook his frame.

"The Empress of Ireland left Quebec at 4:20 p. m., May 28," he said. "After the pilot was dropped at Father point, the weather being clear at the time, we proceeded full speed. After passing Cock point gas buoy I sighted the steamer Storstad, then being clear. She was then about one point twelve degrees on our starboard bow. At that time I saw a slight fog bank coming gradually from the land, not knowing it was going between the Storstad and myself. The Storstad was then about two miles away.

"I ordered full speed astern on my engines and took the way off the ship so as to stop quick. At the same time I blew three short blasts on my whistle, meaning 'I am going full speed astern.' The Storstad answered with the whistle, giving me one prolonged blast. I then looked over the side of my ship into the water and I saw my ship was stopped. I then stopped my engines and blew two long blasts, meaning 'My ship is stopped.' He answered me again with one prolonged blast.

"When the Storstad struck I shouted to the Storstad to keep ship full speed ahead to fill the hole it had made. The Storstad backed away. The Empress then began to fill and listed over rapidly.

"When the Storstad struck us I had stopped my engine. I then rang full speed ahead again when I saw the danger was so great. My object was to try to run ashore to save the passengers. Almost immediately the engines stopped, the ship filling and going all the time to starboard.

"I had, in the meantime, given orders to get the lifeboats launched. I rushed along the starboard side of the boat deck and threw all the grips out of Nos. 7, 3, 5 and 7 boats and then I went back to the bridge again.

Anderson Denies Responsibility.

Captain Anderson issued a statement last night in which he denied the responsibility for the wreck. He says he had the right-of-way, and that when he lost the Empress of Ireland she had changed her course. The Storstad's course remained unaltered, he says, but when the Empress was next seen she was close at hand, making considerable headway.

It is declared that the Storstad's engines were reserved and that her momentum was nearly checked when the when the vessel came together. As for the charge that the Storstad backed out of the hole she made in the Empress, the captain is not true, that the engines were ordered ahead so that the vessels might be together, but that the Empress swerved to one side, forcing the bow of the Collier to the port side.

BECKER SENTENCED TO DIE IN ELECTRIC CHAIR

New York, May 29.—Charles Becker, former New York police lieutenant and once "czar of the Tenderloin", was sentenced to death today for the second time for instigating the murder of Herman Rosenthal, the gambler who threatened to "squeal" on Becker's grafting operations. Becker was sentenced to die in the electric chair at Sing Sing in the week beginning July 6.

When he received the sentence, Becker appeared calm. He even turned to friends in the courtroom and smiled.

The prisoner was taken to the sheriff's office and talked for five minutes with his wife. Prior to the sentencing, Martin P. Manton, Becker's lawer, cited ten reasons why death sentence should not be pronounced. He said that an appeal would be filed next Monday. This will act as a stay of execution, a year may elapse before the court of appeals hands down its decision.

Becker was taken to Sing Sing hy automobile in the custody of six deputy sheriffs.

DR. WINTERS AND WIFE ARRESTED

New Castle, Ind., May 30. — Dr. W. A. Winters and his wife, Mrs. Byrd Winters, father and stepmother of Catherine Winters, who disappeared March 20, 1913, were arrested on their arrival from Terre Haute, today, on a charge of "conspiracy to commit a felony hy conspiracy to kill the child by strangling or otherwise, and to destroy the body by burning." W. H. Cooper, until recently a boarder at the Winters home, was arrested last night on a similar charge. The bond of each was placed at $5,000.

Dr. Winters and his wife arrived early today from Terre Haute, where they had been showing moving pictures of the disappearance of the child.

CALIFORNIA VOLCANO SPITS FIRE AND ROCKS

Redding, Cal., June 1.—Mt. Lassen, a peak in the Sierra Nevada range, between Plumas and Shashta counties, California, is in eruption. A new crater has opened in the side of the Mountain, with lateral fissores running in all directions. Ashes cover the ground for three miles. Large boulders have been ejected from the crater. A cloud of smoke and steam hangs over the mountain.

No great damage is possible, as the country in the vicinity of the ancient volcano is sparsely settled. Mt. Lassen is 10,447 feet high, and of volcanic origin. There is evidence that it was in eruption at a comparatively recent period, although antedating the entry of the white man into California.

MEDIATORS IMPRESSED BY AMERICANS' OPINIONS

Niagara Falls, Ontario, June 1.—After a two-hour conference between the mediators and the American delegates today the question of admitting the Constitutionalists into the negotiations for the settlement of the Mexican problem was still undecided. It was learned, however, that the desire of the United States to have the Constitutionalists heard before the final agreement is signed here has impressed the three mediators and they are taking a more favorable view of it.

RESPITE IS GIVEN 24 MEN IN DYNAMITE CASES

Chicago, June 1. — The date set for the twenty-four defendants in the dynamite cases to surrender themselves at the prison at Leavenworth or to the United States Marshall here, today was deferred from June 6, the date originally set, to June 25. The respite is due to the fact that President Wilson needs more time to study the petitions for their pardon, presented when the last court decision went against them.

GREATEST TELESCOPE WILL GO TO VICTORIA

Victoria, British Columbia, June 1. The Dominion government has reached the important decision of installing on Little Saanich mountain, a short distance from Victoria, an astronomical observation station carrying a seventy-two-inch reflecting telescope, which will be larger than any in use in any part of the world.

This involves an expenditure of at least $200,000, and is of supreme importance in that it will establish Victoria as one of the leading astronomical stations on the face of the globe.

FRENCHMAN WINS AT SPEEDWAY

Indianapolis, May 30. — Thomas, one of the French car drivers, won this year's international speedway race here today at the record of 6:03:45.

The fourth resumption of America's greatest motor annual, the Indianapolis five-century sweepstakes, at the speedway, drew sunshine and a great crowd. By 10 o'clock today the stands, with their capacity for sixty thousand persons, were well filled, and by noon the men at the gates said that last year's attendance record of 100,000 had been smsahed.

Children's Day Services for the Sunday School

Price 5c each; 55c per doz.; $4.40 per 100 postpaid.

SUMMER BLOSSOMS SUMMER GARLANDS SPARKLING JEWELS
SWEET MELODIES OUR CHILDREN'S DAY
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A beautiful design printed in gold and black
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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, June 11, 1914. No. 24.

A CHANGE OF PASTORS.

You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a sisterly, Christianly way.

Are you sure where the change is most needed,
In the pulpit? or in the pew?
Is the pastor the one who needs changing?
Or, my friend, let me ask, is it you?

Have you prayed for God's blessings upon him?
Have you been to him helpers indeed?
Worked with him, stood by him, upheld him,
And ministered oft to his need?

Has your place in the prayer-meetings always
Been filled, when you knew you could go?
And the Sunday school been brightened and flourished
At your presence and work—is this so?

Have you given your means to your Master?
Not merely a dollar or two?
But the twenties or fifties or hundreds
In proportion as given to you?

If these questions cannot be replied to
In a truly affirmative way,
Then I beg you to change now, my brother,
My sister, and do not delay.

Ne'er hope that a pastor, though gifted,
As Gabriel fresh from God's throne,
Or mighty as Paul, could accomplish
His labors among you alone.

—Baptist Flag.

PROPOSED LOS ANGELES MISSION BUILDING

The first city mission to be owned by the General Conference is a large old-style residence. By removing a few partitions a good sized audience room and a half dozen Sunday school rooms can be had. Besides in the north half of the second story there are rooms that would make a good home for a small family—could be used by some of our workers. The home is located on a corner of two good residence streets. Being located in what would be called a laboring men's district we believe it will be a splendid place for making a permanent church home. Besides it is only a few blocks from the district that we are already working, so that it would only be an extension of our work. The $5,000, the purchase price of the place, is less than is asked for vacant lots in that vicinity. We sincerely believe that the investment would be a good one merely from a financial standpoint and we believe with all our heart that the Lord directed us to that place for our Los Angeles mission home and for the building of a church home for the many that we believe the influence of our workers with His approval will there bring to Him.

Very kindly yours,

J. C. Mehl.

A CALL TO PRAYER

The Lord willing, the annual meeting of our F. M. Board will begin June 11, 1914, in Berne, Ind. We request the prayerful assistance of all mission friends that the many and often farreaching resolutions may all be passed in the spirit of Acts 15:28: "It seemed good to the Holy Ghost and to us."

P. H. Richert, Sec'y.

NEWS AND COMMENTS.

Building operations are going on on and around the campus of Bluffton College. The foundations for the Women's Hall will soon be complete and the building site for the Science Hall has been staked off across the street from College Hall and by this time the excavation will have begun.

Bro. Lee Lantz has been secured as field secretary for Bluffton College.

The International S. S. convention will meet inChicago this year beginning June 21. A Sunday School Week at the Moody Institute will precede it June 15-21. Rev. F. B. Meyer will lecture at the Institute July 1 to 5. We hope that many of our Sunday school workers will be able to attend these meetings.

Bro. A. S. Shelly writes in a private letter: We were in attendance at the Young People's convention at Saucon. Our rehabilitated C. E. society had a big representation. The program was good and our young people enjoyed it. On the Sunday evening following the attendance at our meeting was the largest thus far had since we started up again, excepting the joint meeting with the Schwenkfelder society some time ago.

The Commission on State and Local Federations of the Federal Council of the Churches of Christ in America, of which Prof. Alfred Wm. Anthony is chairman, has issued a complete directory of the state and local federations of churches in the United States. It contains a brief historical statement and defines the kinds and characteristics of federations, indicating also the extent to which the different Protestant denominations are participating in the federative movement. There is also included a statement of the principles of federation and definitions of the various terms employed. Under each federation are indicated its functions and activities, showing the possibilities and opportunities for community action. Copies of the Directory may be procured at the cost of printing, ten cents each, upon application to the office of the Federal Council, 105 East 22nd St., New York.

LOS ANGELES CITY MISSION.

Days of change have come to us again. Anna Penner has gone home to Mountain Lake after two years of faithful service. In fact we lose two workers for there were two Miss Penners. Lena, while not regularly called to the work has helped much in the 11 months she was here. A new worker, Miss Susan Franz, is here, but we must find volunteers from the city for teachers and helpers. We are now having students from the Bible Institute to assist in the Sunday evening meetings. Every Sunday evening last month we had conversions.

These are days of work for us. This is one reason why there are not more articles in the papers from this field. These are days of stress for this city. There are still many men out of work and many calls for relief. Many business men cannot make a living. Religious work is suffering because of lack of funds. Churches and Sunday schools are receiving much less than usual for the support of the work. Missions have been closed from lack of money. The less Christian work done the more sin prevails. Some forms of crime are more frequent now than in pioneer days.

Now is the demand and the opportunity for more work. But we must have more money and more workers. A few blocks from our present location is our new location on which we have an option that expires July 6. It is a field of great need and of promise. Here live workingmen of the poorer class. No church near. There are many children and they have no Sunday school near. There are breweries and wineries to be voted out of the state on Nov. 3, we pray, and places of worldly pleasure near but no place for the preaching of the gospel.

WE the mission get the $2000

needed by July 4? We shall if the people of the churches know the need. On that day the world will spend many times that amount in useless, harmful things that perish with the day, but we are doing a work for today and the ages to come.

We need a place where we can have gospel meetings for men, women and children, where the Word can be given every day and night.

Saloons and theaters are open as much. We want a place where people may worship; where they can be instructed; where sinners will be saved and saints edified.

The new location is a good one; far better than where we have been; a corner lot; school across the street. The need is great; the opportunity is here.

E. F. Grubb,

4900 Aldama St.

FROM SHATTERED LIFE PLANS TO GREATER SERVICE.

Alma E. Doering.

(Concluded.)

In our day, God is calling aside quiet workers for prayer ministry, and no class of God's children is more misunderstood. We are living in an age of unceasing activity and rush, where feverishness is in the very air we breathe, and in the quietness of our sanctuary one realizes how easily one has been caught in the currents of excessive busy-ness.

The writer has often felt too keenly the pressure of work. During the long time of illness, every day seemed to her a day of grace, in which she might wait before God and the physical weakness and suffering were far out-weighed by the glorious opportunity of being shut in with God. But this time of prayer ministry, alas! seemed only too short, and one was fairly thrust again into much service; and it seems necessary that God should have a little Gideon's ban, who drink by the way as they run, praying without ceasing, amid the strain and stress of a thousand duties; and God's Spirit teaches one under the pressure of meetings and correspondence, to turn one's whole being into a sanctuary by the Power of God, and know that every faculty is experimentally on the altar of prayer every moment of the day, even when unconscious of the fact. Yet how often when one has longed for a little quiet corner, and an hour or two of communion, uninterrupted by needy souls, who seem to crowd in upon us, God will bring to our minds the 'shut-ins', the hidden groups who were supplying our lack of privileged hours of waiting upon God, while we were permitted to supply their lack of outward activity, and thus our ministries would blend and make one perfect whole. Of course this by no means implies that busy Christians are hereby excused and exempt of having their definite seasons of waiting upon God, for no prayer-warrior could take the role of a sponsor for us in our personal fellowship with God. But what we are concerned about in this article is the going into real prayer conflict, for the beating back of Satan, and for the spreading of the Kingdom of God on the earth, and the outpouring of His Spirit; and for this work God assigns to each one of us our position and part in the battle. We see this exemplified in the progressive march and the encampments of Israel, for the priests, the Levites, the singers, the warriors, had each their special burdens and positions, and God was careful to emphasize that each individual was to pitch by his own standard. Under what ensign is our appointed place — the priestly responsibility and burden—the Levitical ministry of attendance upon the priests — the march behind the streaming banner of praise — or the rallying round the Simeon standard of prayer? The prophets also each had their distinct appointment — Habbakkuk mounted the watchtower, Daniel made his oriental apartment a veritable battle ground, while Ezekiel and Hosea were placed by God before the people, to be signs even in the sacredness of private life; Jeremiah had a heart made to beat with God's, and to feel His sorrow, while Isaiah was called to proclaim the messages of God with passionate appeals, and the ministry of each was a necessary provision for the perfection of the whole. When the first church was formed, there were those who were specifically set apart for the ministry of the Word and prayer, while others, also filled with the Holy Spirit, were given charge of the business departments. Acts 6:2-6. The different ministrations of the Church are pictured as the different members of the body (I Cor. 12) and in God's economy there is no under-estimation of the ministry given to another brother or sister, however different it may be from our own. Thus, in our own day, the active pioneer missionary is dependent upon the rope-holders of prayer. Peter and John would have been impotent without the prayers of the saints, and the first few chapters of Acts illustrate what a remarkable factor the prayer of the Saints was in the up-building of the Church. The only special healing recorded after Pentecost in chapter 3, bringing with it persecution, inspired the Christians in that wonderful Pentecostal prayer-meeting to pray that God would give them more boldness, and that more signs and wonders should be done in Christ's name (Acts 4:29-31), and at once we have the record of answered prayer in chapter 5: 12-17, were multitudes were healed and multitudes were added to the church. Here, then, is God's method of multiplication — one display by Divine power multiplied by Holy Ghost prayers brings the answer of multitudes of Divine signs and wonders, with thousands on the church roll.

Cases of remarkable answers to prayer in our own days could be multiplied and we know of missionaries whose diaries are replete with wonderful coincidences, where marvelous deliverances from death were contemporaneous with heavy prayer burdens on individuals in the homeland, who were led into prayer conflicts during the very hours when the missionary was passing through tests, which, humanly speaking, would have cost him his life.

In conclusion, however, we would add an instance gleaned from our Sister Stevenson's experience. When she and another missionary were returning at one time from the Congo, a fire broke out on board ship at midnight. Great excitement prevailed, and disaster seemed so imminent that the passengers were ordered to supply themselves with life-belts. The life-boats were lowered, and all arrangements were made to save as many lives as possible. But God had been particularly watching over the lives of those two missionaries. His own two children among the host of ungodly passengers, and they slept sweetly amid all the confusion. Wonderful to say, the battle with the flames was won, and against all hope the ship was saved. The two missionaries on going to breakfast next morning, wondered why some of the passengers looked so pale and weary, others strangely excited and many were missing from the table. Naturally they made inquiries, for as the sea had been so calm they knew that sea sickness could not be the cause. What a storm of ejaculations these question gave rise to, for no one on board could believe that it were possible for anyone to sleep through such scenes. A few months later in the course of her missionary travels in the United States, Sister Stevenson lighted upon the secret of this wonderful deliverance, and why God had so kept His hand over them during that terrible night on the ocean. A Sister related how one night she was troubled for these two missionary friends, that she could not sleep. She suffered so intensely that she rose up, fell on her knees, and spent the night in agonizing prayer for them and their safety although she did not know they were on their way home. When dates were compared, they discovered that very night of her soul anguish was the night of the fire outbreak and its miraculous extinction. Had this dear prayer-warrior not obeyed the promptings of the Spirit, what might have been the consequences? Yet she was only a simple little woman, with apparently no opportunities for service. Many, many more instances of like nature can be recorded from the writer's own experiences, but they must be left for another article.

No doubt Paul felt the importance of these praying saints when he wrote in I Thes. 3:8, "For now we live, if ye stand fast in the Lord," or when he admonished the Colossians in Col. 4:2-4. And if Paul recognized that the length of his life, and the success of his labor, hinged upon the prayers of those who remained in their homes, how much more does the modern missionary know it? Was Paul in daily perils? So also are the pioneer missionaries among the degrading tribes of Africa, or the infuriated fanatics of the Orient. Did he fight with the beasts at Ephesus? So does every missionary who proclaims the full Gospel in the darkest places of the earth, even where Satan's seat is. And who is more able to enter into this prayer conflict, and win the battle in the heavenlies as did Jacob and Moses, Elisha and Daniel—that all-important intense, invisible warfare upon whose issues hang the visible results — than those who feel their call to the field has been frustrated? For if that call to Africa, China or India, or whatever part of the foreign field it be, were of God, then beyond the heart and its yearnings must and will always be there, in whatever local spot the actual body is compelled to remain; just as the real mother, obliged to leave home for a long time, during her enforced absence lives in spirit at home with her children, and her heart and thoughts, plans and prayers, are all with them, and it would be as impossible to separate her own personal interests from those of her children as to cause a waterfall to flow upwards. So it is with

the ones who have the true missionary Spirit and call, for their heart is out on the field, doing heart service, and it is heart service that counts, for "out of the heart are the issues of life." Surely Caleb's heart was in Canaan during those forty years of barred entrance, and when we note how he changed the name of Kirjath Arba, the Mountain of Giants, when the latter were destroyed, into "Hebron," the city of fellowship, can we not read in between the lines and see him entering into fellowship and partnership with God, in those years of weary wilderness wanderings, as he went into prayer conflict for the destruction of Canaan's giants, and thus those detained servants of God, held back from what they understood was their "promised land", may find that wonderful fellow-relationship and partnership with God and the missionaries on the field, as they too enter into prayer conflict for the destruction of the giants of demon-power and sin, and the pulling down of Satan's strongholds in the land of their heart's desire, and in thus co-operating with God the seemingly shattered life's plans become the unfolding of the eternal purpose of God. An ' to such as these, every missionary field would say, "We live, if ye stand fast in the Lord." — The Chr. Evangel.

Home Circle.

THE ANGEL OF BARTON'S ALLEY

By J. L. Glover.

(Concluded.)

The doctor still hesitated in the passage, conscious that he was listening to what was not intended for his ears, yet unable to tear himself away. Suddenly the door opened from within. He could not retreat now. So he stood still and faced "the angel," a charming vision with a wild-rose face and shy, startled eyes.

"I beg your pardon," he said. "I must apologize for listening; but you were singing when I came up, and—forgive me—I could not help it. I have wanted to see you, to thank you for the good you have done my little patient. He has told me, you see."

"Is it not pitiful?" returned the girl rather breathlessly. "I never knew there was such poverty, such suffering—never, in our old happy life in the country. But here in the city! — And there is so little one can do. Jim's mother is our laundress, and she told me about her little boy and how he had been hurt; and I have tried to do what I could for Jim—but it is so little."

"It is much," he assured her. "You have done him good physically as well as spiritually. A few weeks ago he was going downhill, but now I have good hopes of him."

"Doctor," called Jim, "come an' see what the angel brought me this time."

The "angel" fled down the rickety staircase, and the doctor, realizing that he had forgotten his patient, entered the room, where the radiance of her presence still seemed to linger.

They met often after that, not only by Jim's bedside, but by the side of other poor and sick ones of the miserable alley, who had learned to look for her visits as for the sunshine itself. And by degrees their friendship ripened into something that was deeper.

One afternoon, meeting her in Jim's dingy attic room, the doctor determined to make the most of his opportunity. Jim was propped up on his pillows, enjoying the grapes his "angel" had brought him, when the doctor entered, and she seemed about to take flight, but he promptly and effectually barred the way.

The conversation that followed was too low for Jim to hear, and finding himself forgotten, he discreetly cleared his throat to remind them of his existence. Neither noticed him in the least.

Presently, however, "the angel" remembered Jim, and turned quickly, a deeper wild-rose tint on her cheeks.

"Good-by, Jim; I must go," she said hastily.

"You promised to sing to me 'fore you go," reminded Jim. "The angel song, just once, please."

And with clasped hands and eyes fixed on the "bit of blue sky" that could be seen from the narrow window, she sang the hymn he loved.

"Angels, sing on! your faithful watches keeping.
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love."

* * *

"Doctor," said Jim a few days later, "I'm gettin' better fast, ain't I?"

"Why, yes, Jim. I hope that before long you will be all right again," said the doctor cheerily.

"An' I can sell papers again?"

"Yes, if you want to."

"I'm sorry," said Jim unexpectedly, and something in his voice made the doctor look closely at him.

"Why do you say that, my boy?" he asked kindly.

"'Cause—" Jim swallowed a sob — "you won't come to see me no more, nor the angel neither; an' I never knew nothin' 'fore she came. I want to help mother, of course, an' it's all I know how to do—but I don't want to go back to sellin' papers——"

"Listen, Jim!" The doctor laid a friendly hand on his shoulder. "I am going to tell you something. The angel and I have decided to establish a home of our own, and we shall want a boy to run errands and look after my horse. You may have the job if you like. You will be able to help your mother then, and have time to go to night school, and make something of yourself. What do you say to that plan?"

"Bully!" was all Jim said, but the doctor understood.

—Am. Messenger.

PROGRAM OF THE PACIFIC DISTRICT CONFERENCE,

To be Held at Paso Robles, California, June 21-24, 1914.

Sunday Morning, June 21.

Mission Service.

Home Missions.—J. S. Hirschler, Upland, Calif.

Foreign Missions.—J. Hege, Aberdeen, Idaho.

Afternoon.

Children's Meeting.

Evening.

~~Sermon by conference visitors.~~

Conference Session Beginning Monday, June 22.

Conference Sermon by the president.

What can be done towards awakening a greater fidelity, love and respect for our Mennonite principles?—J. Hege, Aberdeen, Idaho.

How can the spirit of mission be encouraged and intensified?—H. Toevs, Aberdeen, Idaho.

City Missions.—E. F. Grubb, Los Angeles, Calif.

What can our Conference do in the religious field in connection with the Panama Pacific Exposition in 1915?—H. J. Krehbiel, Reedley, Cal.

Church Extension.—J. C. Mehl, Upland, Cal.

How should the work proceed in new settlements where members of different denominations meet together?—A. A. Sommer, Escondido, Cal.

Sunday School Convention.

What benefit does a Sunday school derive from a teacher's training course? — H. Schmutz, Upland, Cal.

The Bible and the Sunday School.—M. J. Welty, Reedley, Cal.

How can the work of the Sunday School be made more efficient?—Abr. Rempel, Dallas, Oregon.

Christian Endeavor Convention.

How can the C. E. Society be made more attractive?—P. R. Aeschliman, Almota, Wash.

The C. E. Society, a good school for young people.—V. Krehbiel, Pratum, Oregon.

What dangers are to be avoided in the Christian Endeavor Work?—Jacob Krehbiel, Lind, Wash.

The Intermediate Society—Its aim—Its possibilities.—A. C. Eymann, Reedley, Cal.

John K. Lichti,
J. Krehbiel,
C. U. Widmer,
Committee.

Deaths.

Kennel.—John Kennel was born in Bavaria, September 15, 1817. He came to America in 1830 and settled in Butler Co., O., where he spent his entire life. On March 7, 1843, he united in marriage with Amelia Iutzi. This union was blessed with seven children all of which survive him. His wife died in 1902.

Mr. Kennel united with the Mennonite church in youth and was active in all the affairs of the church. He was a warm friend of education, and a strong supporter of the school at Wadsworth. He died May 1, 1914, aged 96 years, 7 months, 16 days. Services and burial were held at Trenton on May 4.

Shaddinger.—Near Dublin, Pa., on May 17, 1914, Elizabeth Ann, nee Fretz, wife of Harvey G. Shaddinger, aged 76 years, 6 months and 1 day. The deceased was a devoted member of the Deep Run church, active in every good work, especially in Ladies' mission society work. Interment at Deep Run on the 22. Rev. A. C. Hiestand spoke at the house, her pastor, A. M. Fretz, at the church. Text, Rev. 7, 9:14.

Contributions.

For the Pacific District Conference.

From the congregation at Dallas, Oregon, $5.

Gratefully acknowledged,

S. R. Aeschliman, Treas.

For India.

Schuwanow church, Sibiria, through Rev. Jacob J. Voth, 25 rubles.

May God bless the givers. Gratefully acknowledged,

Birra, C. P., India. **P. J. Wiens.**

HOME MISSION

General Treasury.

Friedensberg church, Avon, S. D., $11; Ernest Workers Class, Donnellson, Iowa., $3.30; anonymous, $10.

City Mission.

S. S., Johannesthal, Kan., $23.50; Bergthal church, Korn, Okla., $15; Friedensberg Y. P. S., Avon, S. D., $50.30; Y. P. S., Pulaski, Iowa, $15; friend of missions, Moundridge, Kan., $50; anonymous, $15; Christian church, Moundridge, Kan., for Los Angeles, $45.80; Deer Creek church, Okla., $9.75; Gnadenberg church, Whitewater, Kan., $22.35; mission box, Berne, Ind., $9.71; anonymous for Los Angeles, $15; Neu Hoffnungsthal, Menno, Okla., $20.20; church Rosthern, Sask., $6.90; Tabor church, Goessel, Kan., $28.28; Johannesthal church, Kan., for Los Angeles, $37.54; church, Pretty Prairie, Kan., for Los Angeles, $92.14; E. F. Grubb Los Angeles, for Los Angeles, $25; sister Iva Feigner, Los Angeles, for Los Angeles, $10.

The remark "for Los Angeles" means that these gifts are for the new mission home which we hope to buy in Los Angeles. Who has a gift for this work? The Lord will bless abundantly.

Gratefully acknowledged.

M. Horsch.

The Mennonite.

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MENNONITE MINISTERS

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

Correspondence.

REPORT.

Odessa, Wash., May 30, 1914. As I labored under the auspices of the Evangelization Committee of the Pacific District Conference for nearly 3 months last winter and spring I thought it would be right to give a numerical report, as far as possible, and it might be interesting to other members of the Conference. Some of the work was in Oregon, at Pratum, Salem and Dallas. Most of it was in Washington, both sides of the Cascades, Monroe, Colfax, Lind, Ruff, Tiffis, Quincy, Menno and Spokane. This is a report from October 1, 1913, the time we left Missouri, to (Easter) April 14, 1914, when we left Monroe to accept the Menno and Ruff-Warden charges. Six months. Number of sermons preached, 106; number of house-to-house visits made, about 150; talks to Sunday schools and young people's societies, etc., 16; decisions for Christ 24; baptized 16; hours catechetical instruction given them 18. To accomplish this it was necessary to travel 1600 miles by rail and 300 miles with team as the members live in widely scattered sections. Besides this I nearly always led the congregational singing, sometimes choir; sang quartets and solos. Hoping and praying that the mutual blessings may be more than the figures represent and thanking all for the love and courteous reception given me by the brethren everywhere, I remain as ever

Yours in His service,
D. D. King.

West Swamp. To the Readers of the Mennonite. Greeting. As to West Swamp there was for quite a while no correspondence. Although still pastorless we are glad to say we are well supplied with good preaching and the work seems to go on well under the circumstances. However, we ask all your sincere prayers that the Lord may soon send us a shepherd. Lately we were favored by two brethren which gave us fine gospel sermons, one was on May 17, when Bro. S. M. Musselman from Wayland, Iowa, visited his home church and delivered a very able and inspiring sermon to a well filled house of his relatives, friends and old acquaintances.

And on May 27 in the evening Bro. Jacob Snyder of Roaring Springs, Pa., favored us with a rousing evangelistic sermon, and on Saturday was convention day for which our young people are always anxiously waiting, and again we had a good representation there for which we were awarded the banner, but best of all, I hope, was that we took along home abundant inspiration to go on in the work of the Lord.

Our Sunday school is well attended on the average and is now getting ready for a children's day service in the near future. **B.**

Altoona, Pa., June 4, 1914. To the brethren and sisters scattered abroad, greeting in Jesus' name. We wish to tell those who are interested in the Altoona mission that the dear Lord is blessing the work here. Our Sunday school is doing well, the Spirit of the Lord is in our young people's meeting and the dear Lord is wonderfully blessing the preaching services. On Sunday evening May 31, two souls accepted Christ and others asked for prayer. Continue, dear ones, to hold us up before the Lord in prayer.

We also wish to thank Souderton, Quakertown and East Swamp for their contributions which are gratefully received. May God bless you all, is my prayer.

I remain your Bro. in Christ,
E. C. Miller.

Upland, Cal. To the editor of the Mennonite and all the readers, Greeting in the name of our Master, Jesus the Christ!

Ascension Day was a red-letter day for us Uplanders. Our Missionary Sewing society and the circle had planned an all-day meeting over in Ganesha Park, Pomona's beautiful place of recreation and enjoyment. Quite a number of our people took the opportunity for an outing and spiritual blessing.

Autos and electric cars were employed to take the people to the park and about 11 a. m. all were present. A substantial luncheon was provided by our sisters and after the material blessings were enjoyed, a program full of good things along spiritual and missionary lines, followed. Sister Anna Penner, a laborer in our Los Angeles mission, was present and told us of her experiences among the poor, neglected people in our southwestern metropolis. Sister Franz, our new worker, accompanied Sister Penner and we were glad indeed to have her with us and learn to know her.

But this is not all! A representative of our Montana Indian mission, in person of Sister Linscheid, was also present. She spoke interestingly of their labors, trials and victories among their Indians. While Brother Linscheid itinerates among the churches of the Canadian northwest, Sister Linscheid and the boys are at home with parents and grandparents.

The several addresses were interspersed with songs rendered by a ladies' quartet. Out among the hills, surrounded by nature's beauties and grandeur, on an occasion like this the heart is drawn to Him, who ascended into the heavens and who is to come again, to restore this sin-cursed earth to its paradisical purity and splendor.

After the program a social hour was enjoyed and those who felt so inclined, climbed the many cement steps, leading to the summit of Ganesha mountain. The sides and slopes of this mountain are beautifully parked and terraced. An auto driveway also leads spirally up to the summit. Those who take the trouble of the ascent, are richly rewarded for all their toil and labor. A small, but pretty lake crowns the very top. This lake is surrounded by beds of flowers. The view into the valley must be seen, it cannot be described. The little city of Pomona looks for all the world like a well kept park. One of the most fruitful and richest valleys in California spreads in panoramic view before our wandering eyes. It is dotted with orange and lemon groves, fruit orchards, vineyards and hay fields. Upon all sides the horizon is bound by lofty peaks of the Sierra Madre mountain range. We notice serene and snow-capped "Old Baldy" to the north, Cucamonga peak to the northeast and far, far to the east looms San Bernardino peak, vying with "Old Baldy" in its snow-capped splendor. David must have beheld similar scenes, when he gave vent to the emotions of his heart in the composition of Psalm 121. As children of God we are privileged to enjoy the beauties of nature and such outings as this certainly draw us nearer to the father-heart of God.

But it is not upon the mountain tops, nor at such gatherings, but in our every-day toils and labors, troubles and vexations where we must bear the fruits of the spirit and thus be known as true children of God. We are glad we need not understand the ways and thoughts of the Infinite, for they are past finding out. He permits dark and heavy clouds to overshadow our lives and our homes. He has recently permitted the angel of death to visit one of our homes and take the father away from his dear ones, who were dependent upon him for their daily bread. Suddenly and hardly without warning life's candle was snuffed out. Why does God permit it? We simply believe, though we cannot see, that somehow it must be for the best.

We are thankful to God that our church is still steadily growing, both in numbers and interest concerning God's kingdom. There are battles to fight, dangers to be pointed out, wrongs to be corrected, but the dear Lord has thus far graciously helped us and in an unmerited way prospered us. May we always be truly grateful to Him.

With greetings to all who love God's kingdom. **M. Horsch.**

Los Angeles, Cal., 5017 Granada St., June 3. —Many of the readers know that I have followed the call to the mission work in Los Angeles, Cal. I came here the 14th of May to get somewhat acquainted and started in the work before Miss Penner left, and I am very thankful for these two weeks. They have meant very much to me for I now know what my work will be. It will by no means be an easy work, but that is not what I have been looking for. But it is a great and blessed work and I am looking to the Lord for great things for it is His work and may many souls who are in darkness be lead into life. I am so thankful that I can take part in this work.

I also have met many friends in these two weeks. On May 21 Misses Anna and Lena Penner and myself went to Upland for a Sewing society mission program, which was held in a park not very far from Upland, where Miss Anna Penner told about the work in our mission. On that same evening the Upland Circle girls had a surprise at the Schowalter home for Miss Anna Penner where some 30 girls were present. We stayed in Upland till Saturday and visited at many places. And I being a stranger this indeed meant very much to me.

Last Wednesday evening Mr. and Mrs. Grubb had a reception and farewell gathering in the home, where some 25 people were present and all the guests had a verse of Scripture as a farewell to the Misses Penner and a verse as a greeting to me. Such an evening can not be forgotten and we felt unworthy of such great kindness.

Last Sunday morning we had communion services in the mission hall and in the evening had a special meeting which also was a farewell and reception and consisted of short talks from Mr. Grubb, Miss Anna Penner and myself, songs and testimonies and Scripture verses from many. The meeting was quite well attended and the greatest joy was, that one man took Jesus as his Savior.

Monday we went to see a sick lady in this neighborhood and had communion with her and in the evening Miss Anna and Lena P. left.

Pray for this great and needy field, that many poor souls may find Jesus as there Savior.

Susan M. Franz.

Editorial.

Proselytes are those who are induced to change the religion with which they were connected for another. Among the Jews in Christ's time the proselytes were those won to the Jewish faith from heathendom. The Jews were very zealous in their efforts to make proselytes. In our time the term proselyting has come to mean the winning of members from one church to another. In the time of the Jews there were sufficient reasons for being zealous in proselyting since the Jew was confident that he possessed the oracles of God while the heathen was entirely without God in the world. If we called proselyting today only that method by which we brought the Christless to Christ then proselyting would still be commendable, but, unfortunately for the spirit of Christian charity and brotherly regard, the proselyter exists today as hardly anything more than a person who seeks to increase the number of the body of Christians to which he belongs by decreasing the number of another body. Proselyting is sometimes frivolously spoken of as "sheep-stealing". We have, on several occasions, heard ministers frankly confess that they had been "doing a little sheep-stealing". In England, we understand, there still remains on the statute books, unrepealed, a law which makes any one guilty of the crime of sheep-stealing liable to be hanged. This should be a sufficient warning to those unscrupulous pastors who indulge in such a calling. We are of the opinion that there still remain some in the clerical calling who are decidedly in favor of enforcing an ancient law. When the unfortunate circumstance of a church quarrel occurs, or when a church is divided over matters which, with the exercise of a little patience and brotherly helpfulness might be patched up again by the assistance of neighboring pastors, do they offer their friendly office? No, not generally that you can notice it. The usual procedure is for them to do everything in their power to win the dissatisfied ones to themselves. "Where the carcass is there will the buzzards be gathered together."

Sometimes proselyting becomes the policy of a whole church, especially if that church insists upon some rites or doctrines radically different from those which other churches hold. To be sure every unorthodox doctrine must and does gain its following by winning it out of other churches. To the Mormons, the Russellites, Christian Scientists, etc., it does not matter if a church with full equipment to carry on its work is planted on every corner of the town; they just go in and shamelessly endeavor to establish their questionable work by undermining and breaking down the work of the churches whose only record is one for doing good. Nothing else is to be expected of a work of this kind and if it were confined to the unorthodox alone we would have nothing about which to complain. But when evangelical bodies ignore the opportunities for winning the unsaved and devote their energies to coaxing members from other churches a condition confronts us that should make every earnest Christian blush. When proselyting is noticed by the world, and we must not suppose that the world is blind to such things, the church becomes an object of ridicule. Is it saying too much to say that such procedure deserves all the ridicule that might be brought to bear upon it? The denomination that gains its strength from other churches and makes proselyting a part of its policy must, if it will be honest, believe that it alone has the truth and those without its fold are lost. We know of no denomination which consistently holds to such a position, save the Roman Catholics, and even among them there are some good priests, whom we know, who will admit that, under certain favorable conditions, it is possible for a Protestant to be saved although they pity such poor Protestants because of the very big dose of purgatory awaiting them. For any body of Christians to claim a monopoly to the truth, their history must show that they have honestly endeavored to present it to all men everywhere and their endeavors must at present be world-wide and persistent for, if haying the truth, they fail to bring it to those who have it not, they invite the blood of the lost upon their heads. If proselyting is done only for the sake of the numbers, if it is done for the sake breaking down a rival, if it is done without the sincere desire to save a soul from eternal death then it is a very wicked procedure entered upon with the purpose of gratifying vanity.

The question naturally arises, Is any one justified in changing his church relations? Our answer is that circumstances do arise when such a change is not only desirable but often honorable. Suppose one becomes so situated that he is too far away from his church or any church of his kind to be either a benefit to his church, or to enjoy its fellowship, it is the business of that one to find a church home where he is and to take upon himself the responsibility of church membership by financial support and regular attendence at service. Again there is a possibility of one honestly coming to the conviction that he can no longer accept the doctrines of the church with which he is identified. The better and the more honorable policy for such a one to pursue would be to quietly withdraw and then identify himself with the body with whose doctrines he is in harmony. There is neither profit nor wisdom in combatting the teachings of a body with which one is connected. Another interesting question suggests itself, When is a minister justified in asking one to renounce affiliation with one church and identify himself with another?" To this we would say, when one indicates his desire to unite with the church and gives evidences of having accepted the church's form of truth and there is sufficient evidence of a pious Christian life, it is the pastor's duty to receive such a person. When one is separated from his own church and needs the fellowship of a church closer to him, it is a perfectly legitimate thing for the minister to invite such a one to identify himself with the church of which he is pastor. Since we hold that the Roman Catholic church does not present the truth in its purity we believe it just as fair to go after Catholics as it is for the Catholics to go after the Protestants. The same we hold, is true of any other unorthodox body. But we must be careful in our relation with evangelical Christians. The differences among them are so slight, and in many instances so insignificant that it would be foolishly absurd to maintain that in opposition to them we alone have the truth. Evangelical Christians should work together as brethren, when they do not there is likely to be something the matter with their Christianity.

With the coming of the beautiful summer days and the opportunities for getting out next to nature to enjoy God's sunshine, God's fresh air and all the good things God has made for His creatures one's mind naturally turns to vacation time. God never intended that man should be an everlasting drudge with all work and no recreation. The one who has no time for nature with its beauties, or at least the one who never takes time to enjoy them, dooms himself to a very dull existence. One owes it to his mental and physical health to devote a reasonable portion of his time to recreation. In spite of all that is said about hard times and the terrible grind to which workers are doomed, we notice that a very considerable portion of our fellow men do find it possible to secure and enjoy a vacation period. In this nerve-wrecking age we would soon be a race of mad-men if opportunities for complete change and rest were not available.

Now, having said all this in favor of vacations, let us remind our reader of some of the things a Christian should not neglect at this time. In the first place he should take his religion with him. There is a Christian and a decidedly unchristian way of behaving one's self when away from home. If away from his church home he should attend church where he is. In the meanwhile he should bear in mind that the church at home must go on just the same, and therefore needs the contributions of the absent member. It is a poor kind of a church member who, when he absents himself from church, also withholds his contributions. It is niggardly conduct such as this that keeps congregations struggling

the year out with an empty treasury.

Again hot weather doesn't mean that one should make every Sunday a vacation Sunday. Many preachers try to persuade themselves that the slim audiences during the summer months are entirely due to the vacation period. The truth generally is that they are due either to the indifference or laziness of the church members who, at that time, do not all happen to be taking a vacation. The foolish notion that summer is a sufficient reason for letting up on religious activities is dangerous to spirituality and may lead to habits of carelessness and even sin which time will not be able to correct. For the honor of your religion; for the encouragement of your pastor; for your own spiritual health, continue to be as faithful in your church duties when the thermometer is flirting with the ninety-five mark as when it is modestly holding its own somewhere a little above freezing. Sometimes the suggestion is made that it is too hot in church. Drive such a thought from you! It is no hotter there than in your home, the chances are, the church being a much larger building, is the cooler. Remember that Satan is the "prince of the power of the air" and that he will use a suggestion about it being too hot or too cold to his own wicked advantage.

NOTES ON THE SUNDAY SCHOOL LESSON

June 21.

The Great Refusal.

Mark 10:17-31.

Golden Text—Luke 16:13.

The question asked by the young man, "What must I do to inherit eternal life?" is the most important one anyone may ask. Upon its answer depends the everlasting destiny of the soul. But a concern for eternal life does not depend upon doing. The young man supposed that he might merit life by some particular act. Jesus showed to him that the thing by which eternal life is secured is not merely a single act, but a life wholly given to God. Throughout the whole incident one may observe that the youth was wanting in a realization of the things involved in salvation.

When he called the Master good it was not the intention of our Lord to deny his own goodness, but he was directed to God in order to show to him how superficial His words were. Only God, who is absolutely holy, can be really good. Jesus is God because. He is without sin and is God's Son. The young man had not gotten so far as to understand that this could be true of the Master, who only appealed to him because of His wisdom and the wonderful works He had performed.

Since the young man asked what to do, Jesus directed him to the law which says what man is expected to do, but which no man has ever kept. It may have been an earnest notion but it was a mistaken one that possessed the youth that he had kept the same. However, according to the other version which Scripture gives of this incident the young man asks, What lack I yet? this may have implied either that he felt he had done all that was expected of him or that he was dissatisfied with himself and sought further instruction. The narrative implies that he felt he had done his duty.

Jesus loved the young man. He loves all sinners and especially those who are awakened to an interest in spiritual matters. But, much as the Lord loved the youth, it did not prevent Him from bluntly laying down the condition which, from a worldly point of view, seem hard, was, after all, the only one he could reveal to him in all kindness.

There was only one thing lacking, but lacking that he lacked all, His possessions were his idol. He loved them better than his neighbors, He loved them better than God. He could neither be a good neighbor nor a true child of God worthy of eternal life. When Jesus commanded him to sell all and give to the poor, in a sentence he convicted him of making a false confession, for his holding onto them proved that he had not kept all the commandments. He had not given God a first place in his affections.

The choice the young man made was a sad one. It doomed him and eventually when he entered into the next life he lost all that he had treasured above God. So it goes with all who are not ready to obey God and give up all He commands them to give up. It is not only those who have great possessions who permit them to come between them and God. Often men allow their love for such a little thing as a habit or an unholy friendship be the means of their losing eternal life.

When Jesus stated the difficulty of a rich man being saved it astonished his disciples, they were accustomed to regard the rich as fortunate in everything. To their question "Who then can be saved?" Jesus answered that all things are possible with God, even the saving of a rich man, but God sets the condition, and the condition for the rich is the same as for the poor. They must be prepared to give up everything that comes between them and God.

Peter called attention to the sacrifice he and the apostles had made and the Master blesses it. The loss of even those bound to us by the dearest ties of kinship is no loss after all compared to what God gives in return when they are lost to us because of our devotion to God.

NOTES ON THE C. E. TOPIC

June 21.

Chief Seats and How to Reach Them. Luke 14:7-11.

In the parable selected for this week's Scripture Jesus notes the vanity involved in some people's social position and the means they use in order to gratify their social ambition. He also notes how short such shameless means may, in the end, result in humiliation and advises an attitude of humility as a better means for obtaining the end in view. Social prominence is a thing dear to the hearts of many, but having attained it they find, in most instances, that the only satisfaction left to enjoy is an apple of Sodom, something utterly useless that goes off into smoke. The accounts that one frequently reads of the doings of the so-called "four hundred" and the means to which they resort in order to attract attention to themselves is, to say the least about them, disgusting. Fortunately for theAmerican people the high society or moneyed aristocracy about which the world reads so much is not typical of American life and is limited to an exceptional group not particularly distinguished by the possession of brains or an inheritance of blood and denotes a worthy ancestry.

But there is more than the matter of chief place in social affairs involved in the subject before us. Social importance is the least of things to be sought. In all other matters leadership is of vital importance. No cause can survive or succeed without leadership. Men attain to leadership by seeking it or by having it seek them. Seeking the leadership may, in itself not be a wrong procedure if the seeking is done in the right spirit and proper and honest methods are employed but in the Christian work fitness for leadership must be proved by the possession of a becoming spirit of humanity. All great and true leaders in God's cause were essentially humble people. Greatness, as the world knows it, may be attained though the one seeking it is prompted by the most selfish motives. Greatness in the kingdom of God must begin with great humility.

As we study the work which God has intrusted into the hands of men we discover that this work generally centers about those who occupy the chief places. Moses, Joshua, John the Baptist, our Lord's disciples and Paul were men to whom leadership was given and whose leadership was acknowledged but none of them were self-seekers. They were worthy of their great places because of the abilities they possessed and because they were willing to let go their personal ambitions in order to devote themselves to the cause to which they were called.

There is much to be considered in regard to the influence of leadership. The one who possesses the chief place directs and inspires those under him. His influence may be the making or unmaking of the careers of those who follow him. He should always bear in mind that his influence is a great talent and that it is to be invested to the glory of God and the salvation of men. Someone wrote an excellent book on the "Investment of Influence." The idea is a good one. Influence properly invested brings large results.

The power of leadership is among the greatest forces that man may employ for good or bad. Every talent may be called into play to strengthen leadership and to bring about the results a leader wishes to secure. It is the Christian leader's opportunity to use whatever power God bestows upon him to lead souls from darkness to light. Make a list of the great leaders in the cause of Christ and you will be certain to have it composed of men and women who made every power God gave them one for righteousness and salvation. To desire such power is not a sin, it is a great virtue, but we must again be reminded that such power is born not of self-love but of humility and a sincere devotion to the Master's ideals.

The chief place is the place of responsibility. God does not place any one in a position of power or influence without requiring that one to give a strict account of how he used his place. Too often in desiring influence we lose sight of the responsibility that goes with it. One who is not ready to answer for all that he has been the instigator of is obviously not fit for leadership.

Leadership has its reward. But leadership is not to be sought merely for the reward that may result from it. The best reward a leader in Christ's work may have is the consciousness that he has been true to his responsibilities and has in all his efforts only sought the good and glory of his Master's cause.

News of the Week.

MORE ARMS ON WAY TO PORT OF TAMPICO

Washington, June 6. — While administration officials still awaited Carranza's note to the South American envoys as to the next move in mediation proceedings, attention in Washington today was directed to shipments of war cargoes for the Constitutionalists through Tampico. The reported landing of arms for Carranza from the Galveston schooner Sunshine without interference was regarded as significant. Officials of the state and navy departments declined to comment on it.

There were indications, however, that the Washington government would continue to regard Tampico as an open port. With the Cuban steamer Antilla on its way from New York to Tampico, carrying arms for Carranza, there had been much speculation on that point—what the United States would do if Huerta attempted to set up a blockade. American warships were keeping Huerta's three gunboats under surveillance. They had made no move early today toward Tampico. The navy department will be notified immediately if they sail.

WOMEN'S CONDUCT TERRIFIES OFFICERS

London, June 5.—Miss Mary Blomfield, daughter of Lady Sarah Louisa Blomfield, widow of Sir Arthur Blomfield, was the woman who created the sensational scene at Buckingham palace last night, when she threw herself on her knees before King George and Queen Mary, supposedly to make a plea to the monarchs in behalf of the suffragettes.

Officials of the palace, today, were on the verge of nervous prostration as the result of last night's scene, and the lord chamberlain's department has taken every precaution to circumvent any attempt by militants to repeat the performance tonight, when another function takes place at Buckingham palace.

Persons in the immediate vicinity at the time declare that the whole scene lasted less than tne seconds and that the woman had only time to ejaculate audibly "Your majesties! God God's sake—!" when she was siezed and hurried out of the throne room, finishing the sentence as she went.

King Perfectly Calm.

King George was the coolest man in the company and the presentations proceeded without interruption.

MANSION BURNED; CHURCH IS SAVED

London, June 6. — The campaign of the arson squads of the militant suffragettes was continued today when the women set fire to and destroyed a fine mansion near High Wycombe, in Buckinghamshire, about thirty miles from London. The mansion was filled with valuable furniture and objects of antique art. The usual suffrage literature was found about the grounds. The house adjoined the historic parish church, which is believed to have been the real objective of the women, who were, however, unable to obtain admittance.

This incendiary fire is regarded as part of the plan of the militant organization to give the people of England no rest until the parliamentary vote is granted to women.

SEVERAL VOLCANOES IN ACTION AT SAME TIME

Batavia, Java, June 5. — A violent volcanic eruption occurred today on the Dutch island of Sanguar, 140 miles directly south of Mindanao, in the Philippines. Several volcanoes were included in the disturbance.

Streams of boiling lava poured down the sides of the mountains, overwhelming forests and cocoa plantations. At the same time a heavy rain of stones and ashes from various craters fell over the whole island.

Official reports do not mention loss of life, but register the destruction of one hundred houses.

Sanguir is the largest of the group known as the Talautse islands in the Celebes sea, about five hundred miles to the east of British North Borneo. Destructive outbreaks of Guning Abu, the principal volcano on the island, occurred in 1711, 1812, 1856, 1883 and 1892.

REMNANT OF "KELLY'S" ARMY AT FT. WAYNE

Fort Wayne, Ind., June 6. — Fifty-one tattered and footsore vagrants, the remnant of "Kelly's" army, which left Sacramento weeks ago with Washington as their destination, reached Fort Wayne at dusk Friday night, and as they were hustled off a Lake Shore train, they literally fell into the arms of a squad of police that had been notified of their coming.

They are quartered at police detention station, under formal charges of vagrancy, and Police Judge Kerr declared his intention of putting them to work in cleaning up the river banks. The "army" was in command of "Colonel" C. D. McLennan, who says he is a prospector and that he went broke in British Columbia.

KING ALFONSO WANTS TO COME TO PANAMA EXPOSITION

New York, June 5. — King Alfonso of Spain is anxious to come to the United States next year to visit the Panama Pacific exposition in San Francisco and to play polo, according to J. Cheevers Colgin, a well known polo player of the Pacific coast, who arrived from Europe today on the steamship Aquitania.

"I talked to King Alfonso one afternoon last month," said Mr. Colgin, "just as he came from a polo game where he had played nine periods. The king was wet with perspiration, but he was smiling and happy. He said to me: 'I want to go to the Panama Pacific exposition in the United States next year, but just now they won't let me. I am in the position of the small boy who cried for the moon and was told he could not have it.'"

SCHUMANN-HEINK IN DIVORCE SUIT

Chicago, June 5. — Extra seats for the Schumann-Heink-Rapp divorce case were placed in Judge Sullivan's courtroom today. Spectators, more than half of them women, waited while the court and counsel were in secret conference in chambers.

Mme. Schumann-Heink is under contract to appear at the Wagnerian festival at Beyreuth, Germany, June 15, and the conference concerned propositions, including night sessions, to hasten the court proceedings. The singer says she must sail not later than next Tuesday.

RAPPITE MORNING CALL HEARD AGAIN

New Harmony, Ind., June 6. — It was 3 o'clock this morning — dawn was just breaking over the Wabash river bottoms—when New Harmony folk, and the vanguard of centennial visitors were awakened by two voices calling out in the gray light:

A-g-a-i-n a night is p-a-s-t. The m-o-r-n-i-n-g is come. Our t-i-m-e runs away. The j-o-y-s of h-e-a-v-e-n are our r-e-w-a-r-d. A-w-a-k-e!

Times have changed in a hundred years, when, through these same streets, the Rappites' night watchman made the rounds and gave this call. The Rappites arose. And so some did this morning, possibly to see the two night watchmen clad in quaint Rappite period styles, who, with old perforated tin lanterns and candles for illumination within, were making the rounds. The major part of New Harmony, however, rolled over and slept on.

Some even were able to ignore at 4 o'clock the booming of cannon, the ringing of bells and the blowing of the electric light power house whistle, which in a more modern manner proclaimed:

Behold! A century has passed since the Rappites founded Harmonie, one of the most picturesque and peculiar communal colonies this country has ever known; which, in its time, was supplanted by the brilliant colony of the noted Owens. Arise, put on your tango shirts and modern skirts, for the lambs and the sheep and the goats have come home, and people are coming and New Harmony is to celebrate a whole week—its first century of glorious memories, and to hold all Indiana's attention. Arise!

W. H. Taft to Speak Monday.

This, the opening day of the week's festivities, was "Rapp day." Owen day is to follow on Monday, with William H. Taft, former president, as the principal speaker, while Tuesday is to be woman's day, which will attract a great deal of attention and bring many of the most noted women in the state and country, because New Harmony was the home of the woman's club movement in the United States. The first woman's club was organized in the old Fauntleroy home here in 1859. Then are to follow various other days, concluding with picturesque pageants on children's day—Saturday.

MURDERER, FORTIFIED IN STEEPLE DEFIES POLICE

Budapest, June 6. — A mad murderer, August Tomsics, since yesterday morning has made an impregnable fortress out of the steeple of the village church at Hoeflany. Armed with a repeating rifle and five hundred cartridges, he took refuge in the steeple after killing a farmer and his wife and wounding their daughter. Police tried to reach the murderer, but were repulsed with a fusillade which killed two and wounded fourteen others.

Parish Priest Brings Peace.

The parish priest of Hoefiany eventually proved more powerful than the rifles of the gendarmes, and Tomsics yielded, this afternoon, to the prayers of the clergyman. A heavy fusillade from the gendarmerie against Tomsics' refuge drew from him a volley which wounded five other men. The priest then stepped into the breach. Tomsics yielded to his exhortations and surrendered.

BLOCKADE ORDER COUNTERMANDED

Washington, June 8. — Huerta has decided, after all, not to blockade Tampico and force the hand of the United States with the possibility of disrupting the mediation proceedings at Niagara Falls. Mr. Riano, the Spanish ambassador, notified Secretary Bryan officially to that effect today.

Huerta's change of front averted the latest crisis in the Mexican situation, which had contained possibilities of renewed hostilities between Huerta and the United States.

There were broad intimations here that the influence which had caused Huerta to rescind his order had gone to Mexico City from Niagara Falls, where, it was said, the mediators and the Mexican delegates had been urging him in the strongest possible terms to withdraw from his position and let the mediation proceed.

One thing was plain. President Wilson was determined that Tampico should be kept open to the commerce of the world, and the American ships, under Rear-Admiral Mayo, were in evident readiness to enforce his decision.

Whether the war cargo of the steamer Antilla, now on her way to Tampico with arms for the Constitutionalists, would have been considered as commerce had the situation come to the point of a break, officials here declined to say.

In diplomatic circles Huerta's action was regarded as conclusive evidence of the sincerity of his assertions that he has placed the fate of his government and the settlement of the Mexican problem fully in the hands of the South American mediators and his representatives at Niagara Falls.

KING GEORGE RECEIVES SALVATION ARMY HEAD

London, June 8. — King George today received in audience General Bramwell Booth, head of the Salvation Army, who had been requested to go to Buckingham palace to give his majesty the details of the forthcoming international congress of Salvationists. The king expressed his warm hope that the congress would be productvie of great and lasting good and declared that he was a thorough admirer of the work of the Salvation Army.

The men and women of the American contingent of the Salvationists, wearing flaming scarlet hats, were to be seen everywhere in the London streets today. Their hats and the Stars and Stripes they carry on their shoulders make them very conspicuous and groups of the curious were attracted wherever they appeared.

LARGEST CROP OF WHEAT ON RECORD

Washington, June 8. — Nine hundred million bushels of wheat, almost half of the average world's wheat production, and a new record for the United States, is the prospective total yield of the farms of the country this year, the department of agriculture announced today in its June crop report.

The enormous crop will be 137,000,000 bushels more than ever was grown before in the United States in any one year. Excellent weather for the growing crop and an increase of 6.4 per cent. in the acreage planted to wheat are responsible.

Children's Day Services for the Sunday School

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SWEET MELODIES OUR CHILDREN'S DAY
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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, June 18, 1914. No. 25.

HEARTS TO PRAY, HANDS TO PAY

By Rev. H. B. Hartzler.

We bless Thee, Lord, that we are Thine,
Bought with Thy precious blood divine,
And gladly now our hearts agree
To bring some gifts of love to Thee.

With hearts to pray and hands to pay,
We'll help to haste the glorious day
When Thou alone, from zone to zone,
The only Saviour, shalt be known.

O, if we love Thee, Lord, indeed,
Sure we must heed the cry of need,
And for Thy sake in mercy speed
The starving, dying souls to feed.

We come to pray, we come to pay;
We come our hearts and gifts to lay,
Dear Lord and Saviour, at Thy feet,
And bear away Thy blessing sweet.
— The Evangelical.

NEWS AND COMMENTS.

More and more is the divergence of present-day scholarship from the Higher Criticism of the past forty years becoming obvious. Thus, Hugo Gressman has published a work, "Moses and His Times" (Goettingen, 1913), in which he describes Moses as the founder of the Israelitish religion, and the Decalog as the catechism of the Hebrews in Mosaic times. The narrative of Genesis, he insists, antedates Moses, and that of Exodus, Leviticus and Numbers, far from being post-exilic, goes back to Moses' time.

In the recently published autobiography of the Jesuit Father Tyrell, one finds the severest strictures on Romanism. Of the Jesuit College in Malta, Father Tyrrell wrote:

"I was unutterably shocked and disgusted by the general tone of the community; by the utter absence of all I had expected to find and the presence of much that I should have thought incredible." (Vol. I., p. 183).

And again:

"The old ultramontane Jesuitism is doomed. Nothing can save it, thank God." (Vol. II, p. 355). —Record of Chr. Work.

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has issued a comprehensive "Year Book of the Church and Social Service" by Harry F. Ward, Associate Secretary of the Federal Council Commission.

It contains a complete directory of church Social Service organizations, an historical chapter on the Social Service movement in the churches, a very full description of the various denominational and interdenominational organizations, a list of their publications, and a series of Social Service bibliographies.

The various secular organizations are described as co-operating agencies and a complete list of national organizations for charity and social work is set forth with descriptions of the work done by each.

The two most helpful chapters are those on "Methods and Programs" and "The Voice of the Churches". The first of these gives important instructions for every type of community service on the part of the churches, and the second the utterances of the Federal Council and the various denominational assemblies upon industrial and social conditions, social justice, civic activities, capital, labor, industrial democracy, wealth and property, and social redemption.

This volume, which should be in the hands of all pastors and church workers, may be obtained at the cost of publishing which is thirty cents in paper and fifty cents in cloth, upon application to the Book Department of the Federal Council, 105 East 22nd Str., New York.

THE NEW MENNONITE CHURCH AT REEDLEY, CAL.,
which was dedicated May 24, and to which the General Conference is invited to hold its sessions in 1917.

CHURCH DEDICATION

Dear Editor:—I will write a brief report of the dedication of our new church building which took place May 24, a beautiful Sunday morning, at 9:30 o'clock, there were about seven hundred people gathered in front of the church waiting to be photographed and for the door to open for the dedication services both of the Mennonite Brethren churches took an active part in the program. They had no services in their churches so attended our services in a body and united we dedicated the new church. Promptly at 9:30 the congregation sang a beautiful German song together and immediately the doors were opened and the crowd gathered inside and the auditorium soon was filled to the last seat and many had to be contented standing. The first half hour was given to Sunday school exercises, mostly songs and music followed by an address by Rev. Horsch, Upland. At 10 o'clock our pastor, Rev. H. J. Krehbiel, gave a brief dedication sermon after which Rev. John Berg, pastor of the Mennonite Brethren church, preached a sermon on the text, Psalm 122:1, and clearly showed how glad and thankful we should be to have a house of God. Next followed a sermon from Rev. Horsch of Upland, on the text Zech. 4:6, and told us how needless it is to try and please God by our own power but through His Spirit. The evening program was a union program of the different churches in the English language. The following pastors were the principal speakers, Rev. Ulmer of the Baptist church, Rev. Needham of the Christian church, and Rev. Cummings of the Methodist church. The choir rendered special songs throughout the services. We also had meeting every night during the week at which two preached every night during the week. We are glad and thankful to God for the completion of our new church and we have now all the necessary room for our Sunday school classes and church services.

We had a few nice warm days and it was enjoyed by all to get a taste of real California summer weather, but now it is rather cool and everything in the line of fruit looks good; early peaches and apricots are ripe and drying; also shipping has commenced. Grapes look especially good for this time of the year. The general health is good except Bro. C. W. Widmer has a light stroke of paralysis.

With best wishes for editor and reader, M. J. W.

HIS WORK NOT IN VAIN.

Whenever Satan scents loss of prey he certainly stirs up reenforced energy to prevent such. It is lamentably true that in too many cases he overrules the good, still not in every instance which the following clearly corroborates On the other hand one must be greatly surprised how seed, unconsciously strewn at times, germinates, develops, prospers and yields precious fruit. Consequently it is not to be considered squandered time and unprofitable efforts to sow good seed everywhere notwithstanding the undeniable fact that much falls on the hard-trodden roadside to be picked up and devoured by the fowls of the air.

Some three years past an aged widow passed away in our nearby

village, who frequently was employed by the mission. Thereby finding opportunity to behold the general routine on the mission compound. Apparently most everything passed by without causing the least interest nor paying much respect to the Christian religion. On her dying bed my wife and the Bible women called. Now her attention was pretty soon directed to death. Ultimately my wife asked permission to pray with her which was granted. Thereafter the old, weak mother sobered up, presently assured her faith in our Lord, shortly after died without any further witness and was buried in the common heathen way. Thereupon hardly anyone remarked more concerning her departure.

Her son Hirwa likewise is numbered amongst the most faithful servants of the mission, nevertheless in October 1913 without the least previous notice suddenly left his employ and took work at a telephone company some 250 miles away. Immediately before Christmas he unexpectedly returned to his former service, but again within a few days quietly, without permission, absconded, reentered the service at the telephone line. In January he re-appeared at the bungalow one day, however, much undone and scared, relating his dream which troubled him exceedingly. The dream runs as follows: "I was lying on my death bed. The caste fellows gathered to exercise their empty, utterly worthless ceremonies, intending to resort to divers heathen practices. Suddenly my own mother appeared on the scene and cried out, 'Son, have you not yet repented to the Savior? Behold, I am in heaven, you will never get there as long as you cling to the heathen customs.'"

The Hindu obstinately pronounces the cow holy, no one dares kill her without committing a grave sin. A renowned Brahmin teacher intimated to his scholar, the missionary Sam. Hebich, it is a greater sin to kill a cow than 100 children. Frequently the tail of the cow is pressed into the weak hand of the dying one, even her urine poured into his mouth, holy water gotten from the Ganges or some other river sprinkled over his body, also a string of beads hung around his neck, etc. Such all happens to assure a safe landing of the soul up yonder. Oh, what utter darkness without the only light of the world. Jno. 8:12. Not knowing the strength expressed in the beautiful verse:

"Yea, living, dying, let me bring
My strength, my solace from the spring,
That He who lives to be my King
Once died to be my Savior."

From the day of this impressive dream Hirwa importunately longed to become a Christian, proved to be an honest, seeking candidate, desiring immediate baptism. He brought his wife with him having the same purpose in view. Boht can neither read nor write. Especially he, through the efforts of our language teacher, quite readily memorized the Lord's Prayer, the Apostles' Creed and the Ten Commandments. On Easter morning, in the presence of many witnesses I was highly pleased to baptize both on a good unwavering confession of their faith and receive them into the church. Since they, in spite of all scoff and scorn from their fellowmen, remained steadfast I deemed no other text for my sermon more appropriate than Matth. 28:5, "Fear not, ye: for I know ye seek Jesus which was crucified."

On account of him obviously being a competent leader in his caste during the various festivals, his numerous friends advised him repeatedly almost vehemently not to accept Christianity. The evening prior to their baptism they arranged a farewell dinner for their brothers and sisters who wept sorely over the loss. After the baptism they are totally outcasted, not permitted at all to touch any one elses' prepared food. In case of a Brahmin not even the shadow may pass over. On Easter morning the last siege was provided for by their caste, but both escaped the impertinent ranks and took refuge at the mission compound.

Never before at any baptism at Janjgir have we welcomed such a full church as this time. Hirwa's sister's mother-in-law and his sister-in-law during the services bemoaned with tears the great loss out of their midst. Heretofore the religious teachers appeared before the services and most emphatically instructed them that in case they would attend such ceremonies of the Christians they thereby made themselves responsible for the blood of the ones baptized, furthermore entrusting themselves irrevocably into our hands. These ridiculous warnings evidently lose their power quite rapidly. After the baptism Hirwa turned to his former caste brethren in the rear of the church room and greeted them friendly as a Christian and church member, which, of course, was returned only by a very few.

Are we not obliged to this blessed and assured belief that Hirwa's mother may be numbered among the saved ones with the Lord up yonder where pain, sorrow and sin cannot claim any right? May these newly grafted plants, yet very frail, grow and be an object of special prayer that they may develop steadily to their full manand womanhood in Christ. And through His Holy Spirit certainly other precious souls shall be won into the Master's fold here and elsewhere. It is becoming true now already what the sainted J. Wakefield MacGill tells us in his beautiful mission hymn:

"Coming, coming, yes, they are,
Coming, coming, from afar;
From the Indies Ganges,
Steady flows the living stream
To love's ocean, to His bosom,
Calvary their wondering theme.

Coming, coming, yes, they are,
Coming, coming, from afar;
All to meet in plains of glory,
All to sing His praises sweet,
What a chorus, what a meeting,
With the family complete!"

Yours in His wonderful service,
P. W. Penner,
Janjgir, C. P., India.

THE FINANCIAL SUPPORT OF MISSIONS

By J. S. Shoemaker.

The purpose of this article is to suggest plans by which the church may be enabled to more systematically and generously support (with her means) the Lord's work in home and foreign lands. The financing of the mission and charitable interests of the church is no small matter. It is rather embarrassing to those who have been appointed by the church to look after the receiving and disbursing of the mission funds, when the monthly expenses are to be met and certain of the funds are exhausted, as is true of the India Mission Fund at this time.

To carry on mission and charitable work successfully without sufficient funds is as difficult as to keep up a full head of steam in an engine without sufficient fuel, and one would succeed as well in conducting a banking business without system as to carry on the mission interests of the church without system and regularity. The success of almost any kind of business or profession depends upon the system used.

Days and nights followed each other successively, the seasons come and go regularly according to a most perfect system. We have no occasion to worry as to whether our physical wants shall be supplied, because of God's perfect system in governing the planets and seasons. God's systematic method of governing the universe should be an object lesson to us as workers together with Him, inspiring us to adopt more perfect plans and methods of securing workers, assigning work, raising funds, giving mission information, extending the work, etc., enabling us to carry on the mission and charitable interests of the church more systematically.

The financial support of the mission cause should be considered as sacred a privilege as to meet together to pray, sing songs of praise, and hear the Gospel preached.

The expense of supporting our mission interests in the past has been borne by the minority rather than the majority of the brotherhood. The church as a whole should have a part in this all important work.

We herewith give a number of suggestive plans for raising mission funds. If either one of the following plans were adopted in each congregation the mission treasury would be abundantly supplied with funds.

First.—The holding of monthly collections for mission and charitable purposes. The offerings to be taken in each congregation on the first Sunday of the month. This plan is working splendidly in a number of congregations, the ministers in charge using their influence to create a mission interest by giving mission information and general encouragement to the work.

Second.—Each member of the church obeying Paul's admonition, and "upon the first day of the week . . . . lay by him in store, as God hath prospered him"; turning the same over into the mission treasury at the end of each month, informing the treasurer for what purpose the offering is to be used.

Third.—In adopting the tithing plan as was required under the Jewish economy, and encouraged in the Christian economy, by giving "as God hath prospered." If the tithing system were generally adopted there would be no lack of funds. No devoted Christian should think of giving less than the tenth. The offerings of those who are under grace should far exceed the offerings of those who were under the law.

Fourth.—By individuals, or a group of individuals pledging themselves to support a certain missionary or native worker in the foreign field. Thus their work for the Master will be constantly carried on, twenty-four hours each day. It is not possible for each one who is interested in foreign mission work to go to the field, but many can avail themselves of the privilege of having a representative on the field.

Fifth.—By congregations, young people's societies, and Sunday schools making themselves responsible for the support of certain missionaries who are engaged in foreign work. This plan should greatly appeal to such congregations as have one or more of their number on the field, in whose work they are especially interested.

Sixth.—By the primary department of a Sunday school, or a group of primary departments making themselves responsible for the support of one or more of the missionaries' children which are on the field. We are confident that if this plan is presented clearly to the children in our Sunday schools, there will be a ready and hearty response. Their liberality in the past proves their intense interest in mission work.

Seventh.—By turning over to the mission board certain amounts of money as annuities. This is a very desirable way of helping the mission and charitable work of the church. The parties turning over such certain amounts will be paid a certain rate of interest semi-annually, as long as the annuitant lives, thus receiving interest upon money that is not subject to taxation. This is an excellent way to endow the mission work of the church.

Eighth.—By individuals who are more than ordinarily blessed with this world's goods giving liberal amounts either as free-will offerings or upon solicitation for the support of such lines of work which may especially appeal to them, such as opening up of new work, erecting new buildings, providing special equipment, etc. There are those who would cheerfully give liberal amounts if they knew where the money could be used to the best interest of Christ's cause.

Ninth.—By adopting what is called the "Apportionment Plan." To carry out this plan it would be necessary to ascertain approximately how much would be needed to support the various phases of mission and charitable work of the church, one-twelfth of which would be needed each month. A certain proportion of the amount of money required could be assigned to each congregation or district conference that would be willing to give on the apportionment plan. The assets of each congregation or group of congregations could be secured and sent in to the proper officials of the board and they in turn could make an estimate as to how much each congregation should contribute each month. If this plan were adopted by the church in general the question would be satisfactorily settled as to whether the funds were forthcoming to meet the general expenses of carrying on our mission and charitable interests. By this method each congregation would have an equal share in helping to extend Christ's kingdom, and each would share in the blessings which accompany the giving as God hath prospered.

Those individuals or congregations that would prefer to support a certain work, or special mission either home or foreign, could do so instead of contributing to the general fund.

Tenth.—By giving as the Lord hath prospered. If all gave according to this standard the home and foreign work would be abundantly supported, and funds would be forthcoming to open up work in other cities and countries.

Those who are desirous to

(Continued on page 4.)

Marriages.

Nice—Shissler. — At the home of the pastor at Schwenksville, Wilmer S. Nice and Florence F. Shissler, both of Harleysville, were quietly married on Saturday, June 6.

Deaths.

Graybill.—Bishop Solomon Graybill died June 7, 1914 at the age of 76 years, 6 months and 10 days. On Dec. 22, 1864 he was united in marriage to Mary Ellen Winey. They lived together in wedlock 50 years and 5 months. This union was blessed with two children, one son, Rev. E. W. Graybill and one daughter, Mrs. J. G. Shelly, also 9 grandchildren and 6 great-grandchildren. One grandchild preceded him to the spirit world. Jan. 1 1878 Bro. Graybill was ordained to the ministry in the Mennonite church where he faithfully served until death removed him. He was a good husband, kind father and grandfather. He was the youngest son of Rev. Christian and Barbara Graybill, who had a family of eleven children, seven sons and four daughters. The funeral was held from his late home on Wednesday, June 10, conducted by Revs. Jacob G. Snyder of Roaring Springs, Wm. Seiber of Mifflintown, J. F. Riehl of Louisburg, P. A. Apple and Bishop Wm. Graybill of Richfield.

Moser.—Oliver Moser, second oldest son of Mr. and Mrs. Philip Moser, Pandora, O., died on June 5, 1914, at the age of 7 years, 4 months and 7 days. The funeral services were held at the Grace Mennonite church on June 8.

Bucher. — Peter Bucher, the oldest member of the Bluffton, O., congregation, was born in Switzerland, May 23, 1816 and was one of the pioneers in this section, arriving here with parents in 1834, and died on May 24, 1914, aged 98 years and 1 day. He is survived by his only son with whom he lived, two and half miles west of Bluffton. He was a faithful member of the Mennonite church since his youth and was of a quiet Christian disposition. His remains were interred at Ebenezer cemetery. Funeral services were conducted by Rev. W. S. Gottschall.

Steiner. — On May 28 in Bluffton, O., after a lingering illness of kidney trouble, Tobias Steiner, aged 70 years, 4 months and 20 days. Deceased is survived by his widow and nine children, two brothers and one sister. He was a faithful member of the Mennonite church, of a quiet disposition, but deep spiritual life and a patient sufferer. Funeral services were conducted by Rev. W. S. Gottschall in the Frst Mennonite church and interment was made in Ebenezer cemetery.

Gottschall.—It is with sorrow that we record the death of Bro. Harvey S. Gottschall, who died at his late home at Landsdale on Wednesday, June 3. For about ten weeks he was confined to his room. The start was pneumonia; this left his system in a weakened condition fell a prey to tuberculosis. Many were the prayers throughout the entire church and community that his much needed life should be spared, but God willed otherwise. He was of a studious nature and worked himself through the public schools at the head of his class. He was a graduate of Perkiomen Seminary and Ursinus College. He taught school a few terms and then became principal of West Point and later Landsdale high school. For the last five years he was instructor of German in the Northeast Manual Training School in Philadelphia, where he stood high with the faculty and pupils. While a student at College he was ordained to the ministry of our church and after laboring faithfully for several years was obliged to leave the ministry on account of his health. Although not actively engaged in the work his heart was in it and he was intensely concerned about the churches' development and future welfare. He was a faithful member of the Eden church. He was an obedient son, a true and faithful husband and father. He will be greatly missed by his family. He is survived by his wife Alice, nee Kerr, and three children, his father, Deacon M. C. Gottschall, four brothers and five sisters. The funeral was the largest ever held in town., many people being unable to get inside the church. The services at the house were held Saturday evening, June 6. A large delegation of teachers from Philadelphia attended in a body. The remains were viewed by a constant stream of people from 6:30 to 8 p. m. The pastor had charge of the services. Rev. N. B. Grubb gave the address. Burial was made Sunday p. m. The sermon was preached by the pastor. Text Rom. 8:18, followed by Rev. H. G. Allebach and Dr. O. S. Kriebel. Glowing tributes were paid to the departed brother's noble life. His remains were laid away but his works remain with us. His age was 35 years, 6 months and 9 days.

Kratz. — Death came as a shock to all who knew Sister Kratz. She was present at the services of the Eden church on March 15. She was a faithful, true, loyal member. Not only did she come alone but a two-seated carriage, purposely purchased for the cause, brought fellow-members, neighbors and friends. Not only do we miss her but those she used to bring. We can say—"A mighty oak in the forest has fallen. She started with grippe which developed into pleurisy and caused great pain and internal heat. She suffered intensely but patiently. A stroke finally brought death. Funeral services were conducted from her late residence at Harleysville on April 4, burial taking place besides her husband on the Mennonite burial grounds, near Harleysville. They services at the house and in the church were in charge of the pastor, assisted by Rev. Jacob Moyer. Text, I. Sam. 20:18, "Thou shalt be missed, for thy seat will be empty." Her age was 57 years, 2 months and 10 days. She seemed always happy and thoroughly enjoyed life in a Christian way. Hannah Kratz is no more, but her earnest, upright, loyal Christian example we shall never forget and tell as a memorial of her. "Our loss is her eternal gain."

Umstead. — Another beloved sister, Mrs. Maria Umstead, was called away by the hand of death. Sister Umstead had been sickly for a long time. She only lately was able to attend services. The news of her death was a great surprise. She was one of those who didn't become too old to come to Sunday school and like Sister Kratz took a front seat in the house of God. She selected as her funeral text the words of Jesus about Mary, as recorded in Mark 14:8, "She had done what she could." The words suited well for her funeral text. The husband and daughter Ella surely will miss her. Her age was 61 years, 1 month and 13 days, and is survived by her husband and daughter Ella, at home. Two sisters also survive. The funeral was largely attended. Her death was a sweet home going.

Reiff. — The oldest member of the Eden church, Bro. Jacob S. Reiff, quietly fell asleep on May 22, aged 91 years, 5 months and 23 days. Father Reiff was a consistent member of our beloved church and even last fall was present at communion services. His wife preceded him in death four years ago. He fell and broke his leg two years ago, but in spite of his old age the fracture knit and he was able to move about, although lame since then. He long awaited and expected death. Death does not forget and now his remains rest by the side of his wife in the Lower Skippack cemetery, where their family plot is. Services were held from his late residence in Lederach and was in charge of the pastor. The regular services being held in the Lower Skippack Meeting House. The Pastor spoke on Rev. 14:13 and was assisted by the Brethren.

Contributions.

For City Mission.

Kintzi Bros., Butterfield, Minn., $25; C. E. Society, Silver street Menn. church, Goshen, Ind., $11.

Gratefully acknowledged,
W. W. Miller,
727 W. 63 Str., Chicago, Ill.

For the Treasury of the Pacific District Conference.

From brethren at Woodlake, Cal., per Bro. Neufeld, $7.75.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

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MENNONITE MINISTERS

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

Editorial.

THE REVIVAL.

In former years the Mennonites were opposed to revivals, at least to man-made revivals, because they believed them to be unnecessary and of little or no value. Since then times and views have changed and revival meetings are of frequent occurrence among Mennonites.

For years earnest Christians have been wishing and praying for a world-wide revival. There have been revivals in some places with blessed results, but others have been waiting in vain. What can we do to bring about a revival?

Do we need a revival? Most earnest children of God will agree that we do. All over the world Christians are praying for such a revival. Evangelists are working for revivals in many places with more or less success. Why does not this world-wide revival come like a second Pentecost?

A revival has its laws, which are God's laws and there must be a preparation before such a revival can come. What are the conditions for such a blessed experience?

When we observe how the disciples were prepared for the outpouring of the Holy Spirit, we find that they obeyed Christ's command to tarry in Jerusalem. They were of one accord, of one mind, — something which only too often is lacking in many churches—and they continued steadfastly in prayer.

How can a revival come now? Not by different methods, but by earnest prayer; this prayer being born out of repentance. We must try our own selves, whether we are in the faith; we must prove our own selves. Beginning at home, in the own heart, is the beginning of a true revival. When we have humbled ourselves, feeling our own need and unworthiness, we will begin to pray, to cry out to our heavenly Father for more holiness, we will consecrate ourselves anew and since God can fill empty vessels, emptied of self, such hearts are prepared for a new spiritual blessing.

Since one live coal will heat another, so a heart burning with longing for more intimate communion with God, steadfastly continuing in prayer will speak to others, will pray with others who are like-minded. Hidden idols of the heart will disappear and sincere, heartfelt prayers will rise to the throne of grace.

Thus the way may be prepared for the work of an evangelist, but better yet if the regular pastor, or several pastors united, will pray and work being led by the Spirit of God, leading all Christians in prayer, Bible study and consecration. When all the Christians are set on fire by the Holy Spirit, the revival will spread, others will be attracted and brought to Christ. God's Spirit will do the work, we will be richly blessed and will be consecrated instruments in God's hand for the salvation and blessing of others.

May God grant us such lasting revivals, which bring untold blessings to the individual and to the congregations. v. d. S.

Correspondence.

Moundridge, Kan., June 7, 1914.

Dear Readers:—Some time ago we had the pleasure to have Rev. J. J. Balzer, Secretary of the Board for Home Missions, in our midst. He spoke on two evenings to large audiences. P. H. Unruh of Alexanderwohl also preached to us in behalf of the Evangelization Committee of the Western District Conference.

On Pentecost Sunday 10 young people were received into the church through baptism. On the following Monday we partook of holy communion.

Today the church reelected Bro. Phillip Krehbiel as deacon for a term of five years.

Our pastor, Rev. Wedel, is at present preaching a series of sermons on the Ten Commandments. We are shown through these sermons that the Ten Commandments have not lost their significance in our times, but that on the other hand, we as Christians need to mould our lives in accordance with the spirit of these commandmnets if we would live the Christ-like life. Our elder, Rev. Goering, preaches regularly the first Sunday of each month.

The weather has been very good for all sorts or vegetation. If the good Father sees it fit, to let us reap the fruit of our toil, we shall have a harvest as we have not had for a number of years. May we not forget amidst these aboundant blessings that we are only stewards. With love,

Bernard S. Krehbiel.

Upper Poplar Run, Pa., June 15. Editor:—Greeting. I thought a letter from this place might be appreciated, as we have been receiving a numbr of blessings of late. Our Sunday school has begun to organize, beginning with April 1, has been moving along with increased attendance and activity. On Saturday evening the Brethren, Revs. Jacob Snyder and H. E. Miller came to this place, Bro. Snyder preaching on Saturday evening and Bro. Miller on Sunday morning. The attendance was good. Announcement was made also of our annual grove meeting which will be held beginning July 18 and continuing over the 26th. Those expected in attendance at the meeting and to take a part are the following ministers and workers: H. G. and Jacob Snyder of Roaring Springs, S. D. Yoder and Rev. W. H. Grubb of Trenton, Ohio, Rev. E. W. Graybill of Richville, Pa. We crave an interest in the prayers of the Brotherhood in these meetings. This affords a great opportunity for teaching many the way of life. The writer and Brothers Snyder and Miller crossed the mountain in the afternoon and attended service at Smith Chapel in Freedom Township. At this place we also found an interesting Sunday school. Bro. Snyder also preached at this place. This congregation at the present time is in charge of Bro. S. D. Yoder of Roaring Springs as pastor.

Yours in Christian love,

Clarence Dively,
Claysburg, Pa., R 1.

WHAT DO WE WORSHIP

Most people have heard of Helen Keller, who lived in Boston. She was deaf, dumb and blind and the first several years of her life were a total blank, because all the avenues to the world were closed to her. From there on by the efforts of her nurse and teacher, her mind began to unfold. After a time she was taken to the Rev. Phillips Brooks who was a clergyman of great spiritual force, and by his efforts and the aid of this young lady who had been the means of opening her senses, she was gradually told about God, who He was, What He had done, how He loved man and what He had done for us. The child listened very attentively, then she looked up and said, "Mr. Brooks, I knew all that before, but I did not know His name." — There was something within her soul, that told her of a creator — that there is a God, even being deprived of her senses through which we get our first and greatest impressions.

There is a very important lesson in this story. First, that there is something implanted in every human mind, which we cannot entirely get away from. That there is a living soul in every human body, and that soul is inclined to look up to something higher, future existence. And naturally wants to worship that higher being. That seems to be inborn, for no heathen or wild race of people has as yet been found who did not worship something. Here is where idolatry so easily comes in, brought about by the enmity of the devil, who wants man to worship any thing else besides God, the Creator. No matter whether it is an idol of wood, stone, silver, gold, or any living being, even **self.**

Just so it is not God our maker. Thereby breaking the first commandment, "Thou shalt have no other Gods before me," the German version makes it a little plainer, "Thou shalt have no other Gods **beside** me." — J. D. G., in Herold der Wahrheit.

(Continued from page 3.)

know to what extent the Lord hath prospered them can readily find out by making a note of all their assets, and looking carefully over their tax receipts. To give less to support the Lord's work than for the support of the government would indicate a lack of mission interest.

The foregoing suggestive plans are given for our prayerful consideration. May the consideration of the same arouse us all to a sense of our highest duty in supporting the mission and charitable interests of our beloved church, and may we all pray, give, and labor as if the success of the work depended upon our individual efforts.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Freeport, Ill.

All I wish to add to the article above is a hearty Amen.—P. H. R.

Editorial.

The readers of this paper must feel with us the great loss the Mennonite church has had to endure in the death of two of its ministers during the past two weeks. Prof. Harvey S. Gottschall, of one of the Philadelphia high schools, a minister of the Eastern District Conference and a member of the Schwenksville church, was buried June 7 at Schwenksville. He was a loyal friend, a devoted Mennonite and a sincere Christian whose life was an influence for good to all who knew him. Among the hundreds of students with whom he came in contact professionally he exercised a wonderful power and was exceedingly popular. Bishop Solomon Graybill, of the church at Richfield, whose funeral took place June 10, spent a long life ministering to the spiritual needs of the people living in the beautiful valley which for generations has been the home of the Graybills. His death followed closely after a wonderful revival in the Richfield church in which many were won from the world to Christ. It was indeed a blessed mercy that God prolonged his life and permitted him to see such a wonderful ingathering of souls in his declining days. The simplicity of his life, the warmth of his faith and his great interest in spiritual matters made him mean much to the people among whom he lived and labored so long and so faithfully. We express our sincere sympathy to the families and churches of the departed brethren.

In spite of the fact that the self-styled "Pastor" Russell, has been shown to be one of the boldest imposters of the age, it cannot be denied that great crowds flock to hear him as he goes back and forth through this land preaching the doctrines of Millennial Dawnism. This is due largely for three reasons; First, he sets himself up as a teacher of a unique doctrine at variance with Evangelical Christianity and makes great pretense at a superior knowledge of the original languages in which the scriptures were written, drawing his peculiar views from the interpretations he places upon Greek and Hebrew. Secondy, the fact that he has had trouble with his wife is well known, and nothing seems to interest the vulgar so much as some one who has been mixed up in a scandal. Thirdly, he is an aggressive advertiser with great sums of money at his command to be used in that way.

In the booklet by Rev. I. J. Ross, "Some Facts and More Facts about the Self-Styled "Pastor" Charles T. Russe, published by Charles C. Cook of New York, there is to be found an account of how it was shown in court that Russell could not even read the letters of the Greek alphabet as they appeared on a single page of the Greek Testament, and this after he had declared that he knew Greek. Afterwards he also admitted that he did not know Hebrew. Yet this man poses as the teacher of a doctrine that rests upon the interpretation of words used in the original text of the Bible! We might, if space allowed, and it were not entirely out of place in a religious paper, insert the testimony which gives the reason for Russell's separation from his wife. It suffices us that the head of an organization devoted to teaching the Bible should at least be free from such conduct that compells a self-respecting wife to leave her husband. With a great flurry of trumpet Russell made an investigation of the foreign mission work of the world. On coming home he belittled the work in every possible way. A newspaper man, Mr. Wm. Ellis, who for many years was a neighbor of ours and is an expert on foreign missions, having personally visited the fields, in investigating Russell's report, discovers the most superficial and insincere procedure on the part of Russell. He found that while Russell made much of the failure of missionaries in China and Japan, he was in Japan and China only so long as his ship remained in port discharging and receiving cargo, for he traveled by the same ship from San Francisco to Hong Kong. He admitted to Mr. Ellis that the only missionaries he met were, one, a Methodist, in Tokio, and the secretary of the Y. M. C. A. in Canton, and that he had only visited one mission, the compound of the Methodists at Tokio. No other missionaries were interviewed. No inland stations or hospitals were visited. In fact Russell confined himself to making speeches, arranged for him by his agents while on this tour of inspecting missions. And, with this experience, such as any ordinary traveler trying to circumnavigate the earth in a hundred days, Russell felt himself qualified to speak of the efforts and sacrifices of the missionaries in a most unfavorable way.

The system which Russell stands for involves practically the whole Bible and could not be discussed in the space allotted to this department in a single article but it is, to say the least, very dangerous and should not be permitted to go on unchecked. Every pastor, if he is zealous for the cause of his Lord, will warn his people of its danger. A circular recently placed before us presents some of the dangers of Russellism all of which and many more are aimed at the truth as the word presents it. The circular, though short is a striking one.

BEWARE
Of Millennial Dawnism.

WHY?

1. It doesn't seek to convert sinners. It perverts saints.
2. It denies the deity of Christ.
3. It denies the bodily resurrection of Christ.
4. It denies that believers in Christ have "eternal life" now.
5. It makes "God a liar".
6. It offers people a chance in the next age: it offers no present salvation in this age.
7. It is at enmity with the evangelical faith of all true believers.

It has various names for itself. Why? Its advocates alone know why.

1. It calls itself "Millennial Dawn" in its books.
2. It calls itself "The Watchtower Bible and Tract Society" in its pamphlets.
3. It calls itself "The International Bible Students' Association" in its advertisements.

HOW CAN WE CREATE A LARGER INTEREST IN OUR SOCIETIES?

This question constantly rises before pastors and leaders of young people's work everywhere. The old saying is, "Throw out the crumbs and the birds will gather." So it may be said of our C. E. meetings—make the meeting attractive, interesting and helpful and the young people will come. This is an age in which the unusual and spectacular are prominent. Business men recognize it. Thus they have taken to all sorts of showy advertising. The church has not been blind to this tendency. And frequently churches offer special attractions such as outside speakers, special music, singing and a number of other things. Now this we believe to be necessary. It is well to break away from the usual routine once in a while and have some special meeting simply for the purpose of attracting. But it should be borne in mind that the unusual—the spectacular, will not attract permanently. We enjoy a special feast once in a while, but if we had the sweet and the goodies spread before us on the table all the while, we would soon tire of them. We crave for the wholesome substantial necessities of life day by day, so, if we would create and sustain permanent interest in our societies, we must not depend upon the special services, which are very well in their place, but we must seek to make every meeting connected with our societies as interesting and helpful as we possibly can. The social meetings should be well planned beforehand, and the program should be carried through without hitch or bolt. It is with the devotional meeting that we are concerned. What then constitutes an interesting and helpful devotional service? Well, if a devotional service is to be really interesting and helpful, the following elements must be held in the foreground, namely prayer, testimony, instruction, inspiration and fellowship.

First, Prayer. Many young folks, however, shirk the duty and privilege of public prayer. They do not acknowledge it to be a duty. Surely, they do not esteem it a privilege. Prayer, they say, is a thing between my God and me. When I pray in public, prayer becomes a mere formal exercise and loses its reality. What are we to say in answer to this argument, or this feeling? We might appeal to the experience of multitudes who have found themselves strengthened and blessed by offering public prayer. We might ask these young people if they themselves are not often helped by hearing the prayers in the prayer meeting and if they should not train themselves to offer such helpful ministration when they grow up. But an argument, even more convincing, is the simple statement of the relation that Christian believers should hold to one another and to God. For God is our Father, Christ is our elder Brother. We are all brothers and sisters, members of one family. We all say this, we all believe it or pretend that we believe it. Looked at in this light, can anyone fail to see that prayers are necessary to create a larger interest in our Y. P. S. of C. E. prayer meetings? They need not be long or systematic, or comprehensive, or logical, or eloquent. A child's talk with his father may have none of these things. It is often made up of little questions, brief communications. A whispered word of love, a quick appeal for advice or help. That is the model for us in our public prayers in our meetings. Of course, we shall show our respect for our heavenly Father by using our best language, however simple it may be, however stumbling and awkward. Urgings like these should often be placed before our societies by the pastors

and older members. Make it easy for beginners to pray. Let the prayer meeting committee form a list of those who are willing to be called upon to offer prayer, and continually seek to enlarge it. Give this list to every leader, and ask him to call on several of these members to offer prayer at the opening of the meeting. Never let a meeting pass without sentence prayers, and make it someone's regular duty to call for them Form prayers from Psalm quotations written on slips of paper and given to the timid ones to read is a good plan to get some started. Of course we know that prayer is not all of worship, that our singing, our Bible reading, our testimonies even the giving of money should be made acts of worship. But prayer is the main and most direct act of worship, and as it is practiced and honored, the spirit of worship will come to fill all these other acts, and not until then.

(To be concluded.)

NOTES ON THE C. E. TOPIC

June 28.

Civic Reforms That Endeavorers Should Promote.

Isa. 1:10-20.

To be a good Christian always means to be a good citizen. One, who is a part of a community, owes it to that community to do all in his power to promote the happiness and righteousness of the community. When one neglects his civic duties he ignores, or forgets, that he is his brother's keeper and that he should at all times array himself, with all the influence he can command, on the side of right against unrighteousness. There are those who believe that, as Christians, it is unbecoming for them to interest themselves in public affairs. Nothing pleases the corrupt politician, the grafter and the rum-seller better than to have clean living people take such a position. It gives them every chance to carry on their corrupt practices and eliminates the decent element. The result of such an attitude, if continued for any length of time, would be an unrighteous and altogether godless nation.

The Christian should always be on the side of law. God has instituted government and laws are for the securing of his rights and the protection of those of his brother. Someone might ask, How about the observance of a law which one believes unjust or burdensome? The answer is that, while it is a law, unless it is a direct violation of one's conscience, it should be observed. The opinion of a single person is hardly to be depended upon when it comes to saying that law ought to be violated. The way the Christian can secure the repeal of bad laws, or relief for the hardships they may impose, is through the regular channels provided for that purpose. The occasions for resort to violence in a Christian land when it comes to resisting law do not exist.

As a citizen, everyone should have an intelligent grasp upon the affairs of the nation. He should understand its institutions, its system of creating laws and calling men to official positions, then, he should act according to this knowledge. If bad laws get upon the statute books and bad men get into office it is either because the voters who are responsible for them have been ignorant or careless, and there is no occasion for either.

There is a vital connection between the state and the victims of poverty or misfortune, things which the state cannot always prevent, but which it may be the means of relieving. Every confessor of Jesus Christ is, if he is true to the spirit of his Master, interested in those who need the help of a strong hand. As Christian citizens we find great opportunities for seeing that the state properly provides for its suffering, its poverty-stricken, and its victims of misfortune. It is a work in which Christians should lead. The same is true of education. The true Christian nation is an enlightened people. Education, so largely in the hands of the state, may, if Christian people do not prevent it, become godless. With the education of our youth must go instruction that turns their hearts to God. Wherever an attempt is made to take the Bible from our public schools you have an evidence of the activity of either the downright godless or the bigoted sectarian. Bear in mind that the sectarianism that allies itself with the unbelieving is as dangerous as unbelief itself.

The health and cleanliness of a community, particularly in cities, bear a close relation to one another. **A clean city is a healthy** one. Deliberate neglect of the communities in this connection is permitting the germs of death to multiply and destroy lives. It is murder. So are unsanitary housing conditions, and the permission of the sale of the adulterated or polluted foods. No man with a heart, and particularly no Christian, will permit such things to go on without his most earnest opposition.

Graft and corrupt politics have been said to be the curse of American government. They always lead to crime, injustice and injury, indeed, they are all of these things in themselves. Where they break out it is because the Christian watchman has been asleep at his post. Remember that the punishment to fall upon the head of the negligent watchman must always be severe.

Of all the civic reforms needing the Christian's immediate and continual attention the abolition of liquor is the most important. It is not only absurd but wicked and self-destructive to permit such a foul evil as the liquor traffic to supply by the tax it pays so large a portion of the country's revenue. Possessions, life, soul, liberty, happiness and comfort are always in danger so long as the stuff may be procured. Should any reasonable person be satisfied to let the liquor curse continue its career of destruction?

NOTES ON THE SUNDAY SCHOOL LESSON

June 28.

Review. — The Seeking Savior.

Read Heb. 4:14—5:10.

Golden Text—Luke 19:10.

Lesson 1.—A lesson of humility showing how the self-seeker does not always attain the ends he seeks. A lesson rebuking excuses, showing how that the interests of men should be given up in order to enjoy the higher blessings God has to bestow. A lesson of God's grace showing how that there is a place at the feast God bestows for all, even those from the highways and byways.

Lesson 2.—A walk during which Jesus was the subject of conversation. A walk in which he joined. The risen Christ explains the Scriptures and opens the eyes of the disciples. The lesson recalls the blessed truths that the resurrection assures.

Lesson 3.—The cost of discipleship in which conditions are stated. First the necessity of turning away from every earthly thing to Him. Second, the necessity of cross-bearing. Third, the necessity of forsaking everything.

Lesson 4.—A parable illustrating how that men, like sheep, have gone astray because they were too stupid and too self-willed to remain safely in the fold. Another parable showing how some are lost because of carelessness. Both were sought and found and there was great rejoicing. So there is to be joy in heaven over the saving of the lost.

Lesson 5.—The Prodigal Son. One who deliberately chooses evil. One who squanders all he has and comes to grief. One, who in his helplessness, becomes disgusted with his condition and turns to his father and is forgiven. It is a picture of the sinner wandering away from God and finding nothing but husks to satisfy him until he returns, seeks forgiveness and gets it. The return brings joy to the father's heart.

Lesson 6.—The unjust steward is not an example for one to follow in his wickedness. We are to learn the lesson of providing for our future while the opportunity is still with us from the way he, a worldly man, made sure of his worldly future.

Lesson 7.—The rich man and the beggar contrasted. One had everything and the other nothing in this world. Both died as rich and poor must. In the next life their condition was reversed. The selfishness of the rich man continues even in torment. He expressed no regret and thought only of his torture and his brethren. Our condition in the next life will be what we make it in this. Present life is the only time in which to prepare for the next.

Lesson 8. — Unprofitable servants all. Forgiveness is a duty. If we cannot forgive the little shortcomings of our brethren, how can we expect God to forgive us of our great transgressions? No matter what we do, we can never place God under obligations to us. All we get from Him is by His grace which is his mercy to the undeserving.

Lesson 9.—A picture of Christ's tender regard for the hopeless lepers. The leper is a type of the sinner hopelessly, helplessly lost. Only Jesus can free him from the disease of sin. The Samaritan's return to give thanks shows a good quality in an unexpected quarter. Gratitude is both a duty and an opportunity.

Lesson 10.—The coming of the kingdom is uncertain. We should always be ready and watching for it. It will come while men are following their accustomed vocations. The coming will find some not prepared for it. The Christian who lives right always prays, "Thy kingdom come."

Lesson 11.—A Pharisee and a Publican pray. Even in prayer the Pharisee shows his unlovely character. He boasts to God of what he has done and asks for nothing. He belittles a fellow worshipper even in his prayer. The Publican's prayer is a confession and a plea for mercy. To such a prayer God always listens. Zacheus, another Publican, seeks Jesus and finds Him. His contact with Jesus makes him do right, as contact with Him always does.

Lesson 12 is indeed a great refusal. One who knows the law, who gains access to Jesus and is loved by Him, lets Jesus go for the perishing stuff of earth. Jesus states how great are the hinderances that worldly things throw in the way of those who might follow Him.

News of the Week.

WILSON SHOWS UP BIG BUSINESS

Washington, June 15. — President Wilson made the direct charge today that sentiment in favor of postponement of the administration trust legislative program was the result of a campaign by certain interests and intimated that is was the cause of the "psychological business depression" of which he recently spoke.

President Wilson made public several letters to prove his contention.He expressed the view that business was as good if not better now than a while ago, and that it would be less harmful to the business of the country to have the trust legislation program completed than to be confronted with a period of uncertainty which would accompany delay.

Not since President Wilson made his charge of "an insidious lobby" in Washington to influence tariff legislation has there been a sentation of such a sort in official circles. News of what the president had said and of the giving out of the circular letters spread quickly to the capitol, where it became the subject of animated discussion in both houses of the congress.

In his talks with callers today President Wilson expressed the view that business men ought not to be kept guessing six months longer as to what kind of anti-trust legislation will be enacted. He feels that the senate ought to dispose of the trust bills without any unnecessary delay and he indicated that all the influence he can exert will be used to expedite the legislation. He said that it was perfectly obvious that there was unnecessary delay in passing the tolls repeal bill.

In commenting the status of the anti-trust legislation and the business situation throughout the country, the President indicated that he is convinced that there is an organized effort being made to persuade the congress to adjourn without completing the legislative programm.

THINGS DONE BY WOMEN AT CHICAGO CONVENTION

Chicago, June 15. — Mrs. Percy V. Pennybacker, of Austin, Tex., the incumbent of the presidency, headed the slate of the nominating committee adopted today by the General Federation of Women's Clubs.

As the biennial convention of the General Federation of Women's Clubs draws to a close, prominent leaders are calling attention to the following things already accomplished by the delegates.

Pointed the way to correct mistakes that men have made in affairs of the government.

Indorsed universal teaching of social hygiene.

Demanded pure air and modern buildings for inmates of public institutions.

Discussed the problem of caring for the unemployed.

Urged that there be greater restriction in immigration.

Demanded a reduction in the high cost of living and an increase of food supply.

Demanded better wages, better hours and better working conditions for women.

Demanded a stringent law against child labor.

Indorsed vocational training in all schools.

Favored plans of minimizing disease.

Resolved in favor of adjusting the recreational problem.

Demanued the same standard of morals for men and women.

Indorsed a movement to put the study of the Bible in the curriculum of every school and in the literature of every club.

Indorsed a movement to get the best of the drama into the "movies."

Discussed the dress problem and declared for sane and sensible garments for women.

It denounced tango and similar kinds of dancing.

It protested against suggestive stories in magazines.

MT. LASSEN SPOUTS A PILLAR OF FIRE

Red Bluff, Cal., June 15. — Mt. Lassen, ninety miles south of the Oregon line and ninety miles west of the Nevada line, the world's newest active volvano, spluttered today. What may come from two new cones, which came into existence last night, or the third, which has been growing larger steadily since May 30, is a matter of much scientific conjecture. Her activities, beginning with geyserlike steam clouds, two weeks ago have augmented steadily, until a burst of smoke rising two thousand feet yesterday morning was followed last night by a pillar of fire visible a hundred miles down the Sacramento valley.

Indications are that Lassen will imitate the performance of Krakatoa, a volcano on the Island of Java. Krakatoa in 1883, after a few minor disturbances similar to Lassen's present activity, burst into one tremendous explosion, which destroyed the mountain and spread a pall of darkness over thousands of square miles, said a scientist of the eruption.

SEVEN MEN BURNED TO DEATH IN LODGING HOUSE

Milford, Mass., June 16. — Seven men were burned to death and twenty seriously injured when eighty persons were trapped in a burning Armenian lodging house here early today.

The bodies were taken from the upper floors of the four-and-a-half-story brick and wooden building. In addition to the twenty men taken to the hospital suffering from burns or from injuries received in jumping from windows, thirty received minor hurts. The interior of the building was burned out.

AMERICAN ARRESTED FOR SNEEKING INTO KING'S PALACE

London, June 15. — Harry Pike, the young American who astounded England by his nocturnal visit on June 7, to Buckingham palace was today bound under bond of $100 to keep peace and released.

It was known in the Bow street court where the young man was arraigned, that King George had requested leniency in dealing with the intruder, who confessed his exploit was caused by a spirit of bravado, due to overindulgence in drink. Pike proved he was not a suffragette sympathizer. The authorities were really obliged to him for showing them how easy it might have been for a suffragette to penetrate into the palace enabling them to take extra precautions against the "wild women."

The religious element in the city was up in arms today at the latest demonstration of the suffragettes — a bomb explosion in St. George's church and a riot of screams and disorder at the afternoon service at St. Paul's. Already so far this year there have been a dozen churches in England destroyed or damaged by the "furies."

WANTED: SUCCESSOR TO DICTATOR HUERTA

Niagara Falls, Ontario, June 15. — The American delegates, mediators and Mexican delegates resumed their informal conference today on the personnel and form of the new provisional Government of Mexico. More names were discussed, but the American delegates have not yet obtained from the constitutionalists a complete list of those persons who would be acceptable to them.

In the absence of definite information about the constitutionalists' attitude on personnel, the discussion was devoted to some extent to phrasing of the second plank of the peace plan. It is likely that a provisional president and four cabinet officers will be provided for instead of a commission or council, as the latter is not in conformity with the Mexican constitution.

WILSON PUTS HIS NAME TO TOLLS REPEAL BILL

Washington, June 15. — President Wilson today signed the Panama tolls exemption repeal bill as amended in the senate and agreed to by the house. Vice-President Marshall and Speaker Clark signed the bill Saturday.

Washington, June 12. — Without the formality of a conference the house today, by a vote of 216 to 71, accepted the senate's amendment to the repeal of the Panama tolls exemption and sent the bill to President Wilson. Mr. Wilson will not sign the bill before Monday, as he is absent today attending commencement at Princeton University.

Acceptance by the house of the senate amendment specifically reserving all rights the United States may have under the Hay-Pauncefote treaty or otherwise concluded congressional action on the measure.

In the senate the bill carried by fifty votes against 35 opposing. Thirty-seven Democrats and thirteen Republican voted for it and eleven Democrats, twenty-three Republicans and one Progressive against it.

LINER PRETORIA RIPS THE NEW YORK

On Bord S. S. New York by Wireless Via Siasconset, Mass., June 13. While the American liner New York, west bound, was motionless in a heavy fog four hundred miles east of Ambrose lightship early today, the Hamburg-American liner Pretoria, bound east, ran into her and ripped a hole twelve feet high and thirty-two feet long into her port side.

The hole is flush with the main deck and is fifteen feet above the water line. So great was the force of the collison that the Pretoria's anchor was torn from her bow and left hanging inside the gap that had been torn in the New York. Practically all of the passengers on both ships were asleep.

After the passengers had been assured that they were in no danger they began to laugh and joke over the queer costumes in which some of the travelers appeared on the deck. The passengers refused to return to their cabins until daylight. After it was determined that no serious damage had been done to either of the ships they proceeded on their way.

BALLOON WRECK

Portland, Ore., June 13. — Captain John Berry, pilot of the missing balloon, Million Population Club, and his aide, George Y. Morrison, walked into Oregon City at 9:45 a. m. today. Their balloon was wrecked in a tree in the forest some miles from Morrison, and Berry was rendered unconscious, but was not seriously injured.

Two other balloons which started in the race are still unaccounted for.

The balloon "Million Population Club" was smashed against a tall pine and collapsed in the top branches. Neither of the aeronauts was thrown from the basket, but Berry hurled against the side that he was made unconscious.

While the rain came down in a deluge and lightning flashed almost continuously, Morrison revived his companion as they hung in the tree top a hundred feet above the ground. At length Berry was able with aid of Morrison to descend the trail rope to the ground.

Thousands of persons through Oregon's mountainous region continued today to beat the densely timbered slopes in search of the Springfield and the Kansas City III.

ZEPPELIN AIRSHIP WRECKED

Diedenhofen, Germany, June 13. — Another of the Zeppelin airships of the German army, the "Z 1," was badly wrecked near here today. While trying to effect an emergency landing the air cruiser broke at right angles behind the rear gondola. A lieutenant was injured.

The accident occurred during a flight from Cologne to Metz. The Z 1., with military crew on board, ran into a rain storm and the commander decided to descend. When the air vessel was within a few yard of the ground a sudden vertical gust of wind forced it viotently to earth and broke in two. The airship will have to be dismembered for repairs.

GREECE ANNEXES CHIOS AND MITYLENE ISLANDS

Athens, Greece, June 13. — Formal announcement of the annexation of the Turkish islands of Chios and Mitylene, by Greece, was gazetted today, the Helenic government thus further emphasizing its determination to ignor Turkey's contention that the possession of these islands was necessary for the defense of the adjacent Ottoman territory is Asia Minor.

In diplomatic circles here, it is feared that this action of the Greek government at the present moment when the tension between the two nations is so great, may be regarded as especially provocative by Turkey and force a crisis.

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Millennial Dawnism

(Russelism)

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, June 25, 1914. No. 26.

THE TREASURERS
Of the Different Committees of General Conference.

Foreign Mission:
Rev. Gustav Harder,
Whitewater, Kan.
Asst., John G. Regier,
Newton, Kan.

Home Mission:
Rev. M. M. Horsch,
Upland, Cal.

Emergency Relief Commission:
Harrison Landis,
Sixth and Columbia Ave.
Philadelphia, Pa.

FIRST VISIT TO THE LEPER ASYLUM

Janjgir, C. P., India, May 20, 1914. Dear Readers of the Mennonite:—On April 18, 1914, we first stepped upon the threshhold of the missionary station at Champa. Two days later we had the privilege to attend for the first time, the semi-annual conference of our missionaries. We were also happy to meet Bro. and Sister P. J. Wiens and children at this time, a pleasure which had been withheld from us heretofore. It was a joy to meet all the missionaries in a body. We felt the Spirit's presence.

Bro. P. A. Penner had arranged a visit at the leper asylum for us on Saturday at 5 p. m. A ten-minute walk through the ravine and over the ridge brought us to the outer gate of the leper compound. Just beyond flows a beautiful river, presenting a very picturesque scene.

Upon our arrival we were agreeably surprised to find all the lepers formed in a double column, leading from the church towards the entrance gate, to welcome the new missionaries. On one side of the entrance-gate was floating the American flag; on the opposite, the British. It does one real good in a foreign land to look at the American flag, because "our flag" stands for a social custom and life quite opposite to that of India. The walk leading to the church was decorated beautifully. Bro. Penner said they did it all themselves. The lepers, with Bro. Penner directing, sang a beautiful welcome song. The strain of the sweet melody reached the sympathetic heart of their Lord. A letter of welcome from the lepers and written by the care-taker, a non-leper, was given to us, fastened to the point of a long stick, which was held by one of the sainted lepers. A copy of this letter follows, and it speaks for itself how glad the lepers are that more missionaries have come to help them.

"To Rev. and Mrs. E. B. Steiner, Gen'l. Conf. Menn. Mission:

We the lepers of the Bethesda Leper Asylum are gathered here with the feeling of true love, which binds God's children together in one happy family to bid Rev. and Mrs. E. B. Steiner a hearty welcome.

Although we are down in health and often sad in mind, yet we are happy in our souls, that our heavenly Father is with us and sends His servants from far-off lands to show us love and make us perfect for His kingdom.

We thank God that He placed into the hearts of Rev. and Mrs. Steiner the divine compassion of the Master for perishing souls which made them willing to leave home and dear ones to work and pray that the Gospel may be preached to every creature of the district.

We are ignorant and cannot bid you welcome as we would like, but this we know, if we will ask from God, then He will make Rev. and Mrs. Steiner heroes for His kingdom. Our prayer from God is this that He may protect you from the climate of this country and give you wisdom to spread the light in darkness and save you from all harm and bless you richly in your life.

We ask that you do not forget to pray for us. Remember us when you pray that God may keep us from all sins and fill our hearts with His love and make us happy in great pain and suffering.

We beg to remain,
Your Leper Brethren,
Sisters and Friends."

We were both greatly surprised to find such an extensive work carried on among the lepers at Champa by Bro. and Sister P. A. Penner We must confess that our conception of the leper asylum, both in buildings and work, was microscopic in comparison to what it really is. And if any reader of the Mennonite doubts that there is much service rendered for the lepers and that the money given towards its support is wasted, let him come to India and see for himself.

We asked Bro. P. A. Penner for some facts regarding the asylum, which he kindly gave to us, and we quote a few of them herewith.

The Bethesda Leper Asylum is under the supervision of the Leper Mission Trust Association of Edinburgh, Scotland. Our General Conference Mennonite Mission only superintendents the asylum and teaches what Mennonites believe. This asylum is the second largest one in this district. There are four wards in this asylum, two for men and two for women. These four wards have places for 156 lepers, but at present shelter is given to 170. The law permits but three patients to lodge in one room, however, by the above figures one can see the superintendent is compelled to place four persons in several apartments each. Therefore new quarters are needed immediately.

The staff of workers is as follows: one care-taker, Ambrose David, non-leper; one doctor, John Abram, non-leper; two water carriers, non-lepers; one teacher, leper.

The monthly cost of support of one leper, including food, clothing, teaching, care, medicine is Rs. 6 to 6½ ($2.00 to $2.15). Of this the English government pays to the superintendent Rs. 2 per month. The balance has to be paid by private subscription or be furnished by the board. Bro. Penner, as superintendent, receives no salary for asylum work.

There are, on the leper compound at the present time the following buildings: three to accommodate patients, one church, home for the care-taker. A much needed dispensary and office are under course of construction.

The church, built by friends in Australia, has a seating capacity of 250 to 300 people. To avoid the spread of leprosy, lepers are not permitted to go beyond a certain point in the church. The lepers love this church and the service Bro. and Sister Penner render. Christians are compelled to to attend the church services, but attendance is non-compulsory for non-Christians. This is a rule of the Leper Mission.

The following is the schedule of services:

Church Worship, Sunday, 8 a. m.
Sunday school, Sunday, 4 p. m.
Devotional, daily, 6 a. m.
Singing, Tuesdays.
Prayer meeting, Fridays.

The Sunday school is composed of five classes. Brother Penner teaches young men's class; Sister Penner teaches young women's class; care-taker teaches old women's class; leper-teacher teaches men's class; another leper teaches men's class.

Work among lepers is not in vain for the fruit of the service rendered is manifest. Since the induction of missionary service among these lepers by Bro. Penner, out of a reception of the five hundred lepers into the asylum he has baptized altogether 118 and some of these are jewels. At present there are ten under instruction.

Just one word in closing about individual lepers. In walking about the wards one sees some very pitiful scenes. Some lepers are happy because they have found Jesus, others are sad because there seems no hope, neither in this life, nor for the life to come. The fingers of some lepers have fallen off and the toes of others. One has lost his hand, while others have lost their eye-sight. How thankful we can be, that even in this condition the Savior has compassion on them and many accept Him. Pray for these lepers and Bro. and Sister Penner as they untiringly minister to the needs of these unfortunate creatures of God.

Your co-workers,
Ezra and Elizabeth Steiner.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held in Berne, Ind., June 11-13, 1914.

The session was opened by a short period of prayer. All the members of the board found it possible this year to be present, which was very encouraging. The work was taken up in connection with the reading of the various reports from the missionaries.

1. The board grieves at the loss of Bro. C. J. Frey, our faithful worker at Oraibi, and mourns his early death and departure from us and his family. To the latter we herewith express our heartfelt sympathy. May the Lord comfort them and us and also the weeping Hopis. May even this death have a spiritual effect upon the Hopis whom he loved so sincerely.

2. Since the missionaries in Oklahoma, upon request by the board, are visiting from time to time the Oklahoma congregations, Bro. H. J. Kliewer asked the question, whether money should be solicited while calls are made in the families of the congregations. This question was answered negatively, with the understanding, however, that voluntary offerings should be accepted.

3. The board rejoices over the completed translations of Scripture portions and entire books and over the completed part of the Cheyenne-English dictionary, which, according to Bro. Petter's last report, will presumably be finished in the summer of 1915.

4. Resolved, to raise Bro. Alfred Brown's salary from $120 to $180 a year as soon as he, in the opinion of the missionaries, can read well enough.

5. Resolved, as soon as possible, to call a new worker into the Cheyenne field in order to enable the board to make such a distribution of the Cheyenne mission workers that one of them can be stationed at Fonda.

6. We are glad to hear that Bro. Funk and his assistant, Bro. Meek, in spite of the many difficulties last year, are still hopeful. Bro. Meek is again allowed $180 for the ensuing year.

7. Resolved, to ask the three members of the board, Kliewer, Shelly and Musselman, to visit the Colony mission station in Oklahoma next fall in order to confer with the Dutch Reformed missionaries in Colony, regarding the proper division of the Cheyenne mission field between Colony and Clinton.

8. Bro. Linsheid's budget of $150 for Busby was allowed.

9. Bro. Neufeld's budget of $100 for current expenses was allowed.

10. Brother Wiebe's budget of $100 for Lame Deer was allowed.

11. Bro. P. A. Kliewer's budget of $106 for Birney was allowed.

12. Resolved, to send Sister Mary Schirmer again to Arizona for an indefinite time to assist in mission work.

13. Resolved, to allow the budget of $450 for Oraibi, and also $124 for Miss Olson's work there.

14. Resolved, that the traveling expenses of Mrs. C. J. Frey and family from Arizona to Kansas be allowed, namely $54.30.

15. In case Sister Elizabeth Schmidt goes back to Arizona, the board allows her $200 for taking care of the orphan children that are adopted by the mission, and $50 besides for each child thus adopted.

16. Bro. Duerksen's budget of $57 for Pakavi.

17. Bro. Frey's budget of $257 for Moen Copi was allowed.

18. Bro. J. B. Frey is instructed to introduce Sister Bessie Quayamyma into the work of an assistant, for which she immediately receives $25. How large her monthly salary shall be, is to be decided upon later according to the work done by her.

19. Bro. P. W. Penner's budget of $595 for Janjgir was allowed.

20. The ground plan for the Memorial Girls' School at Janjgir was inspected by the board and approved.

21. Resolved to allow Bro. Suckau's budget of $595 and Bro. P. A. Penner's of $297 for Champa. The request by Bro. Penner for $60 to pay for an evangelist at Bammidi was granted also.

22. Bro. Wiens' budget of $425 for Mauhadei was allowed.

23. Resolved, that the board assume the responsibility of Bro. and Sister Wiens' traveling expenses directly to America in 1915.

24. Upon the recommendation of our workers in India, the board drops the plan to build a rest house in the hills.

25. Resolved, that the request of our workers in India, to build a new station at Korba, be answered thus: As the medical and school work is to built up first, before a new station is built, lack of means compels the board to postpone the building of a new station. Meanwhile the strengthening of the outstation work at Korba is recommended.

26. Our missionaries in India may change their church rules, as circumstances may require, with the consent of the board.

27. Resolved, that such applicants for church membership in India, that have been baptized as infants, are to be instructed in our confession of faith, in order, if possible, to convince them, so that they may themselves desire to be rebaptized. As to further decisions on this question, our churches in India shall have the same authority that any congregation in our Conference has.

28. Resolved, that our missionaries in India be instructed to follow our rules and practice as to marriage as far as circumstances there will permit and in accordance with the spirit and principles in 1. Cor. 7.

29. The question regarding funerals was answered to the effect that the same shall be held in a Christian manner suited to the needs and conditions in India.

30. The rest of the church rules were approved in the form in which they were sent in by the missionaries.

31. Resolved to permit the building of a small house and a small school in Bhotia.

32. Sister Tabitta Neufeld is requested to start on her trip to India about the beginning of October.

33. Resolved to thank the many kind friends in Berne for the hearty welcome and rich entertainment, and the "Bank of Berne" for the cool and neat reception room, in which the meeting was held.

The Lord be praised for His guiding Spirit, so that everything could be discussed in love and harmony! The growth of our mission naturally increases the work of the board and the churches. We thank the Lord also for this, because He has given strength and gifts for both. May He continue to do so, and particularly lay His blessings upon the carrying out of these new resolutions and plans. A few important questions were tabled till next fall to be dealt with during the General Conference session. Dear friends, continue to pray for us and the mission cause. Let there be no stand-still! About thirty souls were admitted into church last year on our several mission fields. About $30,000 was received for missions last year; i. e. seemingly $1000 for each saved soul. This is, however, no fair calculation, as is shown by the great "mass movements" toward Christ in at least six regions in India. In faith we can see such a mass movement coming also to our missions, so that we can say with Isaia (60: 22), "A little one shall become a thousand." Though Isaia himself did not live to see the day.

The meeting was closed with prayer by Rev. Sprunger.

J. W. Kliewer, Pres.
P. H. Richert, Sec'y.

A SLANDER ON THE FATHERS.

A writer on the Church and Social Service says:

The reproach that the church concerned herself entirely with making men fit for heaven and did not trouble about how they lived on earth no longer applies.

It never did apply. The church has always concerned herself with how men live. The Bible is full of exhortations to godly living, charity and helpfulness, and the church has always emphasized these exhortations.

Another writer says:

The old conception of a compassionate Savior, wandering gentle and aimless among the ways of Gallilee and the streets of Jerusalem healing the sick who came in his way, uttering almost at random parable and sermon, must yield to another image.

There was no such "old conception" of Christ. The church never thought of Him as "aimless" and a "random" talker. The suggestion of such things is found only in the writers who think to magnify the present vision and duty of the church by denouncing the blunders and neglect of the church of the past.

Another writer, or, rather, speaker lately "electrified his audience" in this city and "scored the churches" for their obliviousness to social duties. We knew him when he was an infant, and when his mother, a widow with a large family, would have gone to the poorhouse and her children to the orphan asylum but for the church which supplied her needs, and church people, who encouraged her and found her places to work, and cared for her children when she was at work. He is a testimony to the social service of the church a generation ago, and, while doing good service, he is unjust to those whose efforts made him what he is.

A writer on "The Kingdom" says that "the church has never risen to a conception of the kingdom of God on earth." He says many things calculated to stimulate Christians to zeal and good works, but nothing which has not been said by writers who died before he was born.

We have heard the story of a patent medicine manufacturer who asked for the picture of a particularly decrepit man, and explained that he wanted it for "an awful example". His idea of a good advertisement was an array of pictures labeled "before taking" and "after taking".

There are people who can not argue for a good thing without finding or manufacturing an awful example of its opposite. If they argue for duty they must condemn doctrine. If they urge unity they must denounce those who hold distinctive principles. If their theme is social service they must paint a black picture of the church blind to the second table of the Decalog.

This logic of contrast is overdone. We believe in unity and duty and social service; but let us have exposition and exhortation and reason, and let us pray for zeal and be diligent without adverse reflections on the prophets and apostles and godly men and women of past generations.

Herald & Presbyter.

I THANK THEE.

For air and sunshine, pure and sweet,
For grass that grows beneath my feet,
For leafy trees with fruit and shade,
For things of beauty He has made,
I thank my heavenly Father.

For daily blessings full and free,
For all His care o'er you and me,
For Jesus Christ, our dearest Friend,
For life in Him which knows no end,
Oh! thank our heavenly Father.—Sel.

BOOK REVIEW

Bro. J. A. Huffman, one of the teachers of the Mennonite Seminary in Bluffton, Ohio, has written a small book, "Job a World Example."—The author treats the Book of Job in an unique and interesting manner and every one who reads it will be benefited by it. We agree with the writer in most points and can recommend the book The price at the Mennonite Book Concern, Berne, Ind. is 50 cts.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

ANNOUNCEMENT AND INVITATION.

The twentieth session of our General Conference shall, the Lord willing, begin on Wednesday, the 2nd of September, 1914, at 9:30 a. m., in the Neuhoffnungstal church near Menno, Okla. All our congregations are heartily invited to be represented by their delegates. Such congregations that intend to become members are also asked to choose delegates for their representation. The names and addresses of all delegates should be reported to the secretary at least one month before the opening of the conference. It is further desired that all reports of boards and committees should be presented in English and in German.

Let it be our hearty prayer and our faithful effort, that the deliberations of this session may again serve to promote the upbuilding of the kingdom of God.

H. D. Penner, Pres.
G. N. Harms, Sec'y.

PROGRAM FOR THE 20th SESSION OF THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

To be Held Near Meno, Okla., beginning September 2, 1914.

I. Conference Sermon, September 2, 9:30 a. m. by the President of the Conference, H. D. Penner, assisted by the Secretary, G. N. Harms.

II. Preliminary business.

1. Appointing of an Assistant Secretary.
2. Recording of the churches represented and their delegates.
3. Appointing of special committees:
   a) Committee for Receiving Applications for Reception into the Conference.
   b) Committee on Special Privileges.
   c) Committee on Special Provisions.
   d) Committee for Letters received.
   e) Committee for Auditing Accounts.
   f) Committee for Remembering the Members who have died.
   g) Committee for Nominations appointed by the Business Committee according to the Revised Constitution.
   A. S. Shelly, Bally, Pa.; J. B. Baer, Summerfield, Ill., John C. Goering, Moundridge, Kans.; Herman Wiebe, Beatrice, Neb.; D. J. Brand, Wisner, Neb., H. A. Bachman, Freeman, S. D.; P. R. Aeschliman, Almota, Wash.
4. Arrangement of Time.
5. Reading of the Resolutions of last Conference.
6. Receiving of Motions, Petitions and Memorials.
7. Miscellaneous Business.
8. Election of Officers.

III. Regular Business.

1. The following subjects are to be considered and decided on.
   a) Foreign Mission.
   b) Home Mission.
   c) City Mission.
   d) Publication.
   e) Education.
   f) Emergency Relief.
2. Reports from different branches of our work.
   a) Hospitals.
   b) Sanitarium.
   c) Sunday Schools.
   d) Young People's Societies, etc.

The order of business might be the following.

1. Report of the work for the past three years.
2. Reading of essays referring to the work.
3. Discussion of the work and the possible development in the future.
4. Election to fill vacancies.

Note the following: The financial reports shall, according to conference resolution be printed and given to the delegates before the conference.

Under No. 2 the following essays are given:

1. Mission—Could the Work of the Foreign and Home Mission Boards be done more in Union and for Mutual Assistance?—H. R. Voth.
2. City Mission—Is farther Extension of this Work Beneficial for our other Mission Work in Foreign and Home Mission? M. Horsch.
3. A Study of the Home Mission Work of other Denominations. What can we Learn from it?—J. H. Langenwalter.

Publication:

1. Our English Church Hymnal—Can it be made More Up-to-date and Adaptable to Our Needs; or Should we Adopt Another?—W. S. Gottschall.
2. Could the Usefulness of our Denominational Papers be in any Way Enhanced—If so, How?—H. H. Ewert.
3. Would the Removal of our Publication Interests to another Place improve the same and give a Larger Field to our Literature?—C. C. Wedel.

Education.

1. Report of our Present Educational Possibilities in Regard to the Needs of the Future.
   The Committee on Education.
2. Resolution 25 of the last conference shall be reconsidered.
3. Theological or Biblical Training—Which of the two is More Necessary for our Young Men Preparing for the Ministry?—P. H. Richert.
4. In which way could people be stimulated to write for Publication and thereby our own Literature increased?
5. Importance of collecting Historical Material of our Denomination. Silas Grubb.
6. a) Is Secrecy banished from our churches? b) Should it be banished? c) If so, how can we do it?—P. P. Pricheim.
7. The Mennonite Lexicon—What Is It?—H. P. Krehbiel.
8. The Question of Mennonite Settlements.—David Goertz, Bruderthal, Hillsboro, Kans.

IV. Special Work.

1. Revision of the Catechism.
   Report of Committee.
2. Union of Denomination
   Convention of all Mennonites—Which Position should we take to it?—J. J. Balzer.
3. Federal Council.
   Report of Delegates.
4. Report of Trustees.
5. Report of Statistician.—H. J. Fast
6. Report of Emergency Relief Commission.
7. Consideration of other timely subjects not provided for in the program.
   (N. B.—Such questions must be handed in to the Business Committee.)
8. The Memorial of our Departed Brethren. Conducted by N. B. Grubb.
9. Ought we not to Aim for a More Proportionate Division of our Conference Expenses, and in Which Way? — Bernhard Regier, Newton, Kans.
10. For Reconsideration No. 8, P. 22, 1911.
11. Does a Connection with the Federal Council Prove to be a Blessing to us or any one.?—J. W. Kliewer.

V. Closing Business.

1. Report of Special Committees, appointed at the beginning of the session.
2. Election of a member for the Business Committee.
3. Other Business laid on the table.
4. Selection for place of next conference.
5. The Business Committee proposes that an evening during conference shall be put at the disposal of our Sewing Societies. May the societies make use of this.
6. Close—Adjournment.

The Committee:

A. M. Fretz, President.
J. S. Krehbiel.
J. S. Hirschler, Sec'y.

P. S.—The translation of this program was made by the editor, so he is responsible for any incorrectness which easily creeps in when the exact meaning of the committee is not known.—The Editor.

Marriages.

Steiner-Schumacher. — On Sunday afternoon, June 21, 1914, at the home of the bride's parents near Pandora, Ohio, Mr. Lennis G. Steiner was married to Miss Hulda Schumacher, both members of the Grace church. Their pastor officiated.

Welty-Bucher. — On May 31, 1914, at the home of the bride, near Fortuna, Mo., John D. Welty and Mary A. Bucher, by Rev. J. M. Regier.

Contributions.

TREASURER'S REPORT OF THE PACIFIC DIST. CONFERENCE

For the Last Conference Year, from Oct. 1, 1913 to June 15, 1914

INCOME

Left in treasury Oct. 1, 1913, $460.73; cong. at Dallas, Oreg., $33.50; Brethren at Winton, Cal., $6.45; Brethren at Wood Lake, Cal., $8.70; cong. at Fratum, Oreg., $66; cong. at Upland, Cal., $160; cong. at Colfax, Wash., $26; Brethren Wiens, Spokane, per P. R. Aeschliman, $5; Jacob Krehbiel, Lind, Wash., $10; Daniel Krehbiel, Lind, Wash., per P. R. Aeschliman, $10; Andrew Schrag, Schrag, Wash., $8; cong., Ruff and Warden, Wash., $20; St. Marcus cong., Paso Robles, Cal., $30 Brethren at Quincy, Wash., per D. D. King, $5.80; St. Marcos cong., Paso Robles, Cal., $2; the cong., at Menno, Wash., $19.50; cong. at Reedley, Cal., $80; cong. at Estralla, Cal., $35; cong. at Dallas, Oreg., $11.25; cong. at Dallas, Oreg. $5; Brethren at Woodlake Cal. $7.75; cong. at Menno, Wash., $57. Total income $1067.68.

EXPENSES

Paid: Bro. J. J. Kliewer $16.70; J. J. Kliewer, 24.25; P. R. Aeschliman, $16; John Toews, $16.85; P. R. Aeschliman, $8; S. S. Baumgartner, $7.75; H. J. Krehbiel, $4; J. J. Kliewer, $9.45; D. D. King, $45; P. R. Aeschliman $32.50; S. S Baumgartner, $12; Wm Neufeldt, $4; J. J. Kliewer, $4; H. J. Krehbiel, $4; D. D. King, $64; P. R. Aeschliman, $6; C. Ramseier, $44.10; P. R. Aeschliman, $6; Wm. Neufeldt, $4; J. J. Kliewer, $4; H. J. Krehbiel, $4; P. R. Aeschliman, $6; D. D. King, $5; Wm. Neufeldt, $12; placed on interest at 5 per cent. $400. Total expenses, $759.60. Amount left in treasury June 15, 1914, $308.08.

S. R. Aeschliman, Treas.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Editorial.

THE DRESS QUESTION

Our Lord says in the Sermon on the Mount: "Be not anxious for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?" It is now not the lack of means to provide raiment as much as the question how to dress, which is ventilated in many church papers. The dress of man has never troubled people as much as that of women. Yet an old brother told me, that his father abhorred long pants as worldly and did not allow his boys to wear them, so at home they wore knee-pants and buckle shoes, but when they went to town, they put on long pants, when they were outside of the village, not to be ridiculed by the town boys. Some old brethren remember yet the time when suspenders were prohibited as worldly. When the editor, as a young man, visited the brethren in Switzerland he did not know what was fashionable with them, and came with a full beard and a black suit; he was regarded by some with suspicion because he had not the regulation coat, until he had preached, after which he was kindly received.

The Bible says more about the dress of women than of men, so it must be necessary to say more about it. And in our time even secular papers deem it necessary to write against the absurd and immoral dress fashion.

What does the Bible say in regard to dress? I Pet. 3:3; "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel." I Tim. 2:9; "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works."

From these passages we see that the women shall adorn themselves. The dress is not only given us as a covering, but we shall adorn ourselves by trying to make them modest, neat and becoming as God adorns everything and every animal with peculiar beauty. God is not any better pleased by having us wear a dress or a coat in the fashion of hundred years ago. God has nowhere made anything uniform, but God's works are manifold and beautiful.

But the adorning in clothing the body shall be in modest apparle, with shamefastness and sobriety. The clothing is given first as a covering in consequence of sin, therefore its first purpose is to cover. Any fashion that is immodest, unhealthy, extravagant in any way is sin. To be a slave of fashion is just as bad and sinful as to be the slave of Mammon or a slave of passion.

If we are children of God we are free, free from any dominion of sin or the devil. Christians ought to assert their liberty in regard to fashion, whenever it is indecent, immodest, harmful or wasteful.

If Christian women agree to wear a certain form of dress as most suitable to their needs they have perfect liberty to do so, but men have no right to prescribe a fashion for the women, neither the women for the men. Christian women are not subject to any fashion, old or new, when it does not conform to the laws of God in regard of health or decency. A Christian will always ask, "Lord, what wilt Thou have me do?" and not obey any commands of fashion, which is contrary to God's commands.

If we look upon the history of our church we find, that the question of dress has often been the case of dissension and even strife and faction, but on a whole, even where the churches made no laws in regard to dress, as in most churches in Holland and northern Germany, "Mennisten fine" meant the best goods, and the dresses were decent, modest, but pleasing.

The more we are filled with the Spirit of God, the more the dress question will be subordinate and God's will will be done in all things. May that time come soon

v. d. S.

Editorial.

Since there is to be no issue of the Mennonite for Fourth of July week the Sunday school lessons and the Christian Endeavor studies appear in this week's issues for both July 5 and 12 in order that those who follow up these studies may not be put to the inconvenience of missing a week.

This is about the time of the year when our schools and colleges turn out their crop of graduates to the world. These young men and women have been devoting years to getting ready for life's responsibilities and those who have had their training in charge have unselfishly thrown into it all the knowledge, experience and wisdom they could command. If there are miserable failures to come from this year's, or any year's graduates for that matter, the reason may usually be traced to two causes; either these youths did not make use of the opportunities that the unselfish efforts of others made possible for them, or they stupidly neglected to learn to use the material placed into their hands. Perhaps, when we speak of failures we may ask, How many of these will die no richer than many who never had their chances? But to measure success by the dollar standard is to miss the purpose of education and entirely misconstrue the meaning of a successful life. Education opens fields for greater appreciation of the things of life; it adds to the sum of the world's usefulness; it guarantees a progress in the world's culture and the refreshments of life. When the youth, now fresh from school, has given his best to the advance of these things, and when he has devoted his abilities, trained to greater efficiency, to the service of God and humanity, then, no man with the slightest regard for truth can be brave enough to assert that he has been a failure in spite of the education given to him at the sacrifice of much on the part of family and friends, perhaps.

To be sure the graduate takes himself rather seriously just now. The other day in a commencement oration we heard the solution of the great problem of today, "The High Cost of Living," by a youngster whose probable age was 19! Would that he has discovered the key to this vexing problem that keeps everyone busy trying to figure how to make a dollar earned, square up two dollars in the cost of running a family! But theory, though the immature sometimes are clumsy in handling it, is a power none dare ignore. Some day when the mellowness of age tones down the rashness of youth those who have mastered the theory will find themselves the masters of those who only know the practical. It is only when the young dream dreams and see visions that it is possible for them to reap the harvest that comes in later years from making these dreams come true.

HOW CAN WE CREATE A LARGER INTEREST IN OUR SOCIETIES?

(Concluded.)

I have tried to show that prayer is a very important part for every one in the meetings. The second is Testimony. Not all so-called testimony is interesting. We must think what real testimony is. One who gives testimony must bear witness to what he knows. What argument is more powerful than experience? How can we better recommend Christianity than by saying, I have tried it, and it has never failed me? What can the wisest and strongest man say for Christ that is more convincing than this that may be said by the merest child, I have found Christ to be my ever-helpful friend? You may say that young people have had little experience. True, but, in that little experience Christ can mean as much to them as He meant to Paul in his larger experience and they can testify to what He means to them. The dew-drop is very small, but it can faithfully mirror the sky. Oh, friends, in all deepest matters the heart speaks, not the head. We are not heard for our much speaking when we testify any more than when we pray. Like the story related of the young C. E. girl who started the great Welsh revival which spread over the wide world, and what was her speech? Only five stammering words, "I do so love Jesus," and then she sat down, perhaps covered with confusion. But the hearts of her simple-minded hearers were thrilled and warmed. Others were moved to speak out of their own lives. The splendid flames leaped from mouth to mouth, from church to church, land to land until the entire world was bathed in the Pentecostal glow. That is the kind of testimony that will make our meetings interesting. It is any participation in the meeting that manifests love to Christ, that shows forth the Spirit of Christ. One of the great tasks before our societies is to draw out this testimony. Prayer meeting committees, leaders, officers, above all pastors, are educators here and the more of this testimony they can educe the greater is their triumph and the richer their reward. There are many ways of educing it, but they are all dependent upon personal work. That is why they count, are we doing any personal work among the timid ones in our societies? Another reason why we should make our meetings interesting is the instruction we receive by taking part. Our meetings have an educational value which we should not overlook. There is instruction, in reading a Bible verse. The reader learns in what part of the Bible those noble words are. There is instruction in reading a quotation from some secular writer. It makes the names of eminent men more familiar and gives some idea of their styles of thought and mode of expression. Hearing others testify in the meeting teaches much of the art of public speech. The C. E. topics are so framed as to incite study and investigation. Many of them call for searchings of a book of the Bible or of all Scripture. Many of them are studies of the Bible characters. Some are temperance topics, and those meetings are brimful of statistics and other facts connected with the great reform. Some are patriotic topics, calling for thought and investigation regarding our country, its government, its men, the principles of a wise social organization. Municipal affairs, worthy politics, better citizenship. Some are themes of world-wide application, like the abolition of war, and bring out the largest considerations of international affairs. Many deal with home and foreign missions, picturing the condition of the Indians, the negroes, the foreigners in America. This question should interest every Christian in our country. Taking us also on journeys to all foreign lands, showing the natives in their home and schools and shops, outlining their government and religion, and relating the lives of the great missionaries who have planted Christian civilization in their borders. Often our meetings include definite courses of study in missions or the Bible, with the best of text books and with the brightest of methods. No one can follow such a course of study, without obtaining much information. The pastor, in his regular talks to the society in the pastor's five minutes always introduces many illustrations and facts that are educational in value. As I said in regard to testimony, so I must say in regard to the instruction of the meetings, it depends altogether upon personal work. Mind must act upon mind. The few intellectual leaders of the society must really lead. They must put their best into the meetings. Acting on the prayer meeting committee, they should give out questions to the backward and assign other definite tasks. There is room here for an intellectual leadership and the rewards will be blessed and eternal.

Inspiration. The inspiration of a prayer meeting implies its super-natural quality. Christ promised it when He said that where two or three should meet together in His name, there He would be in the midst of them. The keynote of every efficient prayer meeting is Immanuel—God with us. To bring about this exalted experience is the highest function of the prayer meeting. To that end all the managers of the meeting, the officers, committees, and leaders should labor and pray. It is the seal of all our endeavors. This experience does not come by chance. No careless methods will bring it. We must know what we want, why we want it, and how it may be obtained. Then we must seek it with all our hearts. Let us look at ourselves, then, fellow endeavorers, everyone of us, that our own lives interpose no barrier to God, that we enter the meetings in the spirit of prayer; that our own prayers are full of faith; that our singing is with understanding; that we love God and eagerly desire His presence. God will be with us and in us and He will be with our societies Then we have done all we can do, and can peacefully trust God to do the rest.

Finally, let us consider its fellowship. For fellowship is necessary that each member shall be consciously a part, and an important part, of the society. We must not allow "wall flowers" in this garden of the Lord. The social atmosphere must sweep all within its cordial fold. The circle of fellowship must enlarge to include every least member. We must feel no appeal for Christian work more than loneliness and awkwardness and embarrassment. Our social committees have a mighty work to do right in our prayer meetings. It is a great mistake for them to confine their activities to the social so called. Let me ask a few questions. The answer will help us to determine how near we are to the ideal fellowship in our prayer meeting. How do we treat strangers at our prayer meetings? Does the president give them an invitation to take part in the meeting? Do the older and more experienced members, reserve their participation until near the close of the meeting, that they may not anticipate the parts the beginners are prepared to take? Does the prayer meeting committee give out questions on the topic to beginners and assign other definite parts to them, so as to lead them on into original participation? Do we insist that all members shall take turns in leading the meetings. And if beginners are too timid have someone to help them? Do we instruct our leaders to pack the meeting full of fellowship features such as sentence prayers, the Lord's Prayer in concert, etc? If we do these things, or even a part of them, we will build up an interesting society, our prayer meeting will be a genuine social meeting and we will gain from this vital fellowship of young Christians a zest and a glow of Christian zeal that will surely be interesting.

And now in conclusion, let us remember that knowing how to create larger interest in our societies is one thing and keeping them interesting is a very different thing. Theory is the wire, but practice is the electricity that moves along the wire and alone gives the wire value or significance. If interest is lacking in our societies, and you see the need you are the one to apply the remedy. To lay the task upon someone else is to be disobedient to the call which God addressed to you in showing you the need. Get all the help you can, but go to work. To be successful we must be true to God and our ownselves. There is one other thing which, in my estimation counts so much in making a C. E. devotional meeting interesting and helpful, and that is suitable preparation on the part of the leader. He should come to the meeting prepared to lead, he should make up his mind to aim at something, to lead somewhere. He should immerse himself in the topic. Map it all out, and get others to help him in carrying the program through.

Clayton Fretz.

NOTES ON THE C. E. TOPIC

July 5.

Twelve Great Verses. VII. The Friendship Verse.

"Ointment and perfume rejoice the heart; so doth the sweetness of a man's friends by hearty counsel." Prov. 27:9.

The unhappiest person in the world is the one without friends There is a certain satisfaction to be gotten from success, from wealth, from talents, or power, but to possess them without a friend to rejoice with us in them makes them hollow mockeries all. On the other hand those who are blessed with real and true friends may be as happy as it is possible to be upon this earth though they are poor, obscure and without influence or great ability.

Friends prove one's character better than all the praise that may be heaped upon one." "Show me your friends and I will know what you are." We choose our friends, having the power to confer or withhold our friendships as we elect. The wise thing in choosing friends is to select only those whose characters should only be such that we will be attractive only to the friendship of those who live right and want to be helped to the better things of life.

Perhaps we find most of our intimate friends among those whose tastes and inclinations interest us. When we are very much taken up with great and good things it is quite natural that we should covet the friendships of those who are inclined like us, "Birds of a feather flock together" is an old proverb. Not only those interested in good and noble things crave one another's fellowship, evil also has an attracting power to evil. When it was brought out that neither Pilate nor Herod would come to the defense of Jesus they became friends from that day on, although previously to that they had disliked each other. Companions in wickedness, they became evil friends.

We want friends because friends can understand us. The world is in no position to appreciate the terrible strain under which a man succeeds, or goes down to failure, but his friends do, and frequently their appreciation is about the only earthly reward he gets. It is "When he thought of yielding in the thickest of the fight, the thought of friends and loved ones armed his soul with might."

Friends are hard to keep apart. One wants to be where his friends are. One wants to see their faces, and hear their voices. It is said of two great scholars, who were intimate friends, that they would pass hours without speaking a word. They knew how to be silent in seven languages. It was not what they knew but what they were to one another that made them friends. Our great Friend came to men because He loved them. His presence with them now is a sign of His friendship continued.

Friendship is born of sacrifice. No earthly friendship can exactly compare with that of mother and wife. Its intimacies and joys can only be born in sacrifice. So with our other friends, they grow dearer to our hearts in proportion to the spirit of sacrifice possessing them.

Friendship is prompted by love. There are those in the world who regard themselves fortunate because of what they can get out of their friends. The motives prompting such a friendship are so low that when discovered become the reason for breaking friendships. On the other hand, friendship studies to give. A true friend wants to share that which he has with those who are dear to him. The proof, then, of the genuineness of one's own friendships depends upon whether our attitude is one of giving or getting, of using or being used. Our Sav-

iors friendship is established in that He gave Himself. He is the one, and only great friend of sinners in that He gave His life a willing sacrifice for them while they were yet in their sins.

July 12.
The Christian Ministry of Song.
Psa. 150:1-6.

In the fourth chapter of Genesis we have a picture illustrating the birth of instrumental music. While Tubalcain busied himself as an "artificer in brass and iron" his brother Jubal became the inventor of instrumental music. One can readily suppose how that the sound of the hammer of one's brother suggested the possibilities lying in the harmonious arrangement of sounds for the pleasure of men. We there also get a sample of the earliest kind of song. Lamech, the father of these two sons, composed it. It is sometimes spoken of as the song of the sword. It is the oldest scrap of song that the race possesses, but it represents the emotions of a wild and bloody age. God, by sanctifying men and giving them noble thoughts, led them to express these thoughts in song. Indeed, there is much that men so often feel that words cannot express, but music can. It is these higher thoughts in our relation to God that music makes possible of expression.

The Old Testament is full of songs. Some of them, such as the song of Myriam by the sea and Debora are expressions of a wild triumphant joy. Others, like the song of Glannah breathes of noble devoted consecration to God. The Book of the Psalms, as we all know, was the hymn book of the temple service, but it was not confined to that ancient service alone. To all ages the inspiration, the faith, the power of religion and all the varied emotions of the human soul were best and noblest expressed in this wonderful collection of ancient hymns.

It is a matter of satisfaction to note that our Lord found consolation the last night before His crucifixion in singing a hymn with His disciples. Hymns bring to the soul a comfort in trouble, they set at ease his troubled spirit and give assurance of peace and rest. Hymn singing is always a part of true worship. In hymns the sacred emotions of the ages are expressed over and over again, ever old but always new, they pass on the soul-throbs of the saints who first gave expression to them.

Protestantism and hymn singing must go together. When in Reformation time the Pope sent a delegate into Germany, he sent word back to Rome, "The people are singing themselves into the Reformation." Luther's "Mighty Fortress is our God" is but a sample of the inspiring words and tunes by which we see how "Like a mighty army moves the church of God." During that trying period when our Mennonite forefathers were sorely persecuted, like the martyrs of old their own martyrs could march to the flames and to death with the sweet accents of praise upon their lips. In many of the hymns they sang over and over again the story of the faith and martyrdom of their brethren. To the "Ausbund", the Old Amish hymn book, belongs the honor of being the oldest hymn book in continuous use. A new edition of it appeared only a few years ago.

Modern music comes and goes, some hymns will live a few years, a very few will live for ages, but those which come down to us through the centuries, and those worthy to take a place by their side, breathe the spirit of love, of prayer, of hope, of victory and every other holy emotion of the soul.

NOTES ON THE SUNDAY SCHOOL LESSON

June 5.
The Laborers in the Vineyard.
Matt. 20:1-16.
Golden Text—Matt. 5:45.

In this lesson God is represented seeking laborers in His vineyard. God is always seeking men. Once to His harvest field, again to His feast, again into His fold and finally He is seeking men that they may be with Him forever. In heaven we shall be free from cares, in this life we are called to take them up. It will be noticed that the householder went out early. God's call comes to men early in life. Some suppose that it is only after life has really begun to have its heavy loads of responsibility that they should turn to Him and take their part in His work. Samuel was called as a mere child. It was as a mere slip of a boy that our Lord began to be about His Father's business. When we respond to the early call of God, get as old as we may, we have the joy of knowing that we rightly gave our best years to God, where they belonged.

In all ages the cause of God needs laborers. Make a survey of the field today. Think of the millions of heathens abroad, many times more numerous than the Christians. Then, think of the heathens at our doors, not to mention God's little ones, the poor, the afflicted and the distressed. Then, think of the shortness of the time. Life is but a span, eternity is always near, and who knows, but what tomorrow may usher in the Lord's return? But He always wants men.

To the first called a fair return or, we should say a rather liberal wage, was offered for that time, when less than a penny was the usual wage. Service in God's cause always gets a liberal appreciation. We must not measure this appreciation by a money standard, however, a clean heart, a free conscience and the assurance of sins forgiven and the eternal friendship of our Lord are compensations that cannot be rated as we do human and earthly values. The way was long and hot, but they could look forward to a just recompense in the end. It is worth the trial and troubles we have to face in life, when we regard that which awaits us when all is over.

Those called to the third hour service show, that though there have been many at work, the demand for more laborers is always great. The sixth, the ninth, and the eleventh hour workers prove that as long as time shall last the work for God in the harvest of souls needs the effort of many. The excuse for their idleness is shallow. No one had hired them. Had they no eyes? Had they no ears? The world is full of those who will never see or hear. They must be urged and almost driven to great and good tasks. They should have gone out and "hustled". There is no excuse whatever for idleness in God's kingdom. The idler is a menace to the cause but the gracious Master can find need for the most unpromising material if they but show a readiness to be used in His cause.

The pay of the ones last called shows how gracious God is. He does not pay us as we deserve. He pays us as His great love for us prompts Him to do. No injustice was done to the full-day laborers. They received a just return. But grace was shown to the others just as He always is gracious to the most unworthy.

The complaint of the full-day laborers reveals an unlovely side of human nature. It is the elder brother's complaint all over again. But all things are God's, He is under no obligation to explain how He uses His own. We may rest assured that all He has is devoted only to the best interests of His kingdom and the laborers in that kingdom.

July 12.
Greatness Through Service.
Mark 10:32-45.
Golden Text—Mark 10:45.

The going up to Jerusalem brought the disciples anticipation of great troubles in store for them. And why shouldn't it? They were to accompany their Master to the place in which the greatest crisis in creation was to be met. Life has its uncertainties, trouble, sorrow, pain, disappointments and, finally, death awaits us. Who but a fool could ignore the possibility of these things overtaking him at any time? There was one comfort possible for the disciples, and it was a sufficient one, they had Jesus with them. When Jesus is with us we never need fear the consequences of the troubles we have to meet.

There is something inspiring in the thought of Jesus going to Jerusalem. It was the great King going to the city of His kingdom which of old had been the joy and glory of the whole earth. Jesus again reveals the doctrine of the cross. The Son was to be rejected. Not only then, but at all times since has His complaint been, "He came to His Own and His Own received Him not." He was to suffer. It was so declared of old, but from the suffering could true peace come to the world. He was to die but that death would be man's salvation. He was to break death's power. Ever after that death would have no terror to those who loved and obeyed God.

One should read Matt. 20:20, 21 to get all the particulars concerning the sons of Zebedee.. We learn that they had not the nerve to ask personally for themselves but asked through their mother. It was noble on their part to trust their mother and to ask for a high place in the kingdom but it was ignoble for them to ask her do what they would not do, it was mean of them to ask for an advance at the expense of the rest. Their vow to "drink of the cup" was a leap into the dark. It proved their devotion, but it brought them none of the ease which men associate with chief places in kingdoms.

Though they sought an advantage over the ten, the conduct of the ten proves that they were no better than James and John. Human nature is pretty much alike everywhere. They all needed the experience of the cross and of Pentecost before they were really useful in the kingdom. That is just what everyone needs before he is a consideration in the kingdom.

Jesus then revealed true greatness in His kingdom to them. It is not the greatness as the world understands being great. It consists in great humility. Jesus, the greatest and mightiest of beings is always an example of humility. We become humble and great only as we beome like Him in all things.

News of the Week.

SUPREME COURT DECISIONS.

Railroads Win a $700,000,000 Case.

Washington, June 22. — Transcontinental railways won their long fight for title to some $700,000,000 worth of oil lands when the supreme court of the United States today held void the clause in the patents making the land revert to the government if found to contain minerals.

Affects Catholic Orders.

The supreme court today reversed the decision of the Eighth United States circuit court of appeals which held that the vows of poverty in Catholic orders were void because against public policy.

The point arose in the case of Augustin Wirth, a member of the order of St. Benedict for some sixty years, who died while serving as a priest in charge of the parish of the German Catholic church at Springfield, Minn. He had taken a vow of poverty to turn all his property over to the order and all that he might thereafter possess in return for his support and education.

On his death he was possessed of more than $5,000 received from several copy-righted books written by him. Wirth's nephews and nieces, as his heirs, claimed the property. The circuit court of appeals held that the agreement of poverty with the society was void as against public policy, and held that the nephews and nieces were entitled to the property.

Justice Hughes, announcing the decision today, held that the lower court erred in interpreting the rules of the order as preventing member from leaving. He explained the court failed to distinguish between an ethical withdrawal and a civil withdrawal from the order. The rules, he added, merely bound him for life in a religious sense to the order.

Concerning Cuban Sugar.

The supreme court today refused the request of the state of Louisiana to enjoin the secretary of the treasury from continuing to grant to imported Cuban sugar a 20 per cent. preferential below the reduced sugar duties of the Underwood tariff law.

Blacklist Decision Stands.

The supreme court today affirmed the decree of the New York federal court holding organizations of eastern state retail lumber dealers had violated the Sherman anti-trust law by circulating among their members blacklists of wholesalers who sold lumber direct to big consumers.

The court held that the action of lumber dealers in circulating blacklists and creating lists of "undesirables" was a violation of the law and restrained competition.

U. S. ASKS MEXICANS TO MEET IN NIAGARA

Niagara Falls, Ontario, June 22. — The United States government has invited representatives of General Carranza and General Huerta to meet at an informal conference here with the hope of bringing about the pacification of Mexico.

The Huerta delegates today informed the American delegates through the mediators that they were willing to deal with the Constitutionalists in this way.

The appeal, which is said to have influenced both factions, is that the Mexicans themselves must save their country from further spoliation and bloodshed by each making certain sacrifices, but neither side will be asked to abandon the principles for which it has been contending. It will be several days before the plans will materialize and Constitutionalist delegates can arrive. In the meantime the mediators and Huerta and American delegates will continue their discussion of other points in the general peace plan than those on which they have been deadlocked. Separate conversations with the Huerta and American delegates were set for today.

The determination seems to be to leave the question of a provisional president to the two Mexican factions to decide. Any agreement which they may reach will be approved by the American government and the results of the negotiations would later be incorporated in the mediation proceedings for final agreement.

HEAVY RAINS IN KANSAS TIE UP MANY RAILROADS

Kansas City, June 22. — Heavy rains today washed out railroad tracks in eastern Kansas and brought to a standstill business on several railroad lines. Near St. Joseph, Mo., Chicago, Burlington & Quincy trains were detoured because a bridge at Wester, Mo., went out.

No trains were running between Atchison and Topeka, on the Atchison, Topeka & Santa Fe, a three-inch precipitation in the intervening district having swept away large stretches of track. The Missouri Pacific was temporarily tied up between Atchison and Kansas City by wash-outs.

WILSON AND KAISER EXCHANGE WIRELESS GREETINGS

Washington, June 20. — An exchange of wireless messages between President Wilson and Emperor William was made public today at the White House. The messages sparked through 4,062 miles of air between Tuckerton, N. J., and Eilvese, Germany, near Hanover. President Wilson and Emperor William exchanged messages last January, when the emperor sent a message to the Tuckerton station, but as it was not then equipped to transmit messages, but only to receive them, President Wilson's reply went by cable.

The messages of yesterday, signalizing a new agency of trans-Atlantic wireless communication, were as follows:

"Washington, D. C., June 19, 1914.
His Majesty, William II, German Emperor:
(Via wireless station, Tuckerton,N.J.)
"On this occasion of the opening of the Tuckerton radio station, I send to your majesty my best greetings and offer my congratulations on this additional link to bind the United States and Germany in closer intercourse and good relationship.
WODROW WILSON."

"German Trans-Atlantic Station,
"Eilvese, June 19, 1914.
President Woodrow Wilson, Washington, D. C.:
"During my visit to Eilvese station I received your kind message. I thank you for the greetings. I return your congratulations on the opening of wireless communication between Germany and America. I, too, consider it as an additional link which will bind our two countries in mutual friendship and closer intercourse.
WILLIAM II."

MILLIONAIRE PLACED ON TRIAL IN VICE CRUSADE

Chicago, June 19. — Frederick W. Porter millionaire real estate owner and clubman, was placed on trial in the morals court today, charged with leasing property used for immoral purposes. The court granted his request for a jury trial.

Porter was arrested on complaint of the Rev. E. L. Wiliams, a vice crusader, who alleges that the Medinah hotel, on property owned by Porter, was used for immoral purposes. His arrest was part of a campaign directed against owners of property in which immoral resorts are conducted.

$40,000,000 TO BUILD CHURCHES IN U. S. IN 1914

New York, June 20. — Reports now fairly complete indicate that there will go into new churches and into buildings intended to advance the Christian cause in America between $35,000,000 and $40,000,000 this summer and fall. Delays in construction operations may carry some of this outlay over into next winter, perhaps beyond the end of the year, but such sums are offset by those expended since the beginning of 1914, so that the church erection outlay in the United States for the year will reach about forty million dollars. This sum is $5,000,000 above the normal, indicating that causes affecting business in general, and hurting gifts to missions and to charities, do not prevail against the carrying forward of new projects.

The American people put into Christian work of all forms $400,000,000 a year. This amount grows steadily, having nearly doubled in the last fifteen years. Some say people do not go to church as they once did. However that may be, they give money in large sums, and seem not to have been affected in so doing by financial stringency in other lines.

Of the total named $45,000,000 a year goes to so-called home missions, a very broad term; $35,000,000 into new structures and enrichments; $18,000,000 into foreign missions, and the balance into maintenance. Apart from these Christian people give large sums to charities and to public relief of all kinds. Indeed, while church members number only about a third of the population, they give $3 of every $4 that goes to charities, education and hospitals.

CARRANZA TELLS WHY MEDIATION CANNOT AVAIL

El Paso, Tex., June 21.—General Venustiano Carranza has forwarded his reply to the two notes of June 2 and 5, sent him by the mediation commissioners at Niagara Falls, it was learned here to-night. According to information received here his reply to the A. B. C. mediators was sent to the constitutionalist headquarters at Washington to be forwarded to the Brazilian, Argentine, Chilean and American members at the Niagara Falls conference.

Carranza's note, it is understood, reiterated his willingness to have participated in the various conferences whoce sole object he recognized to be the pacification of Mexico and whose good offices he tentatively recognized. The futility of the discussion of Mexican internal affairs, however, is pointed out.

While thanking the mediators for their efforts the "first chief" made plain, according to the word reaching here that among the subject he considered as impossible to discuss are the proposed armistice, military movements of the constitutionalists, the Agrarian question and the designation of a provisional president of Mexivo.

Carranza stated he believed that he only complies with his duty as first chief of the constitutionalist forces when he declares that a grave error has been committed in attempting to solve such questions of transcendental importance to the Mexican people. It devolves upon the constitutionalists he held to decide what is best for the interests of their country.

"PEOPLE'S MACHINES" URGED BY MISS WILSON

Madison, Wis., June 19. — Organization of "people's machines" to combat the old political machines were urged by Miss Margaret Wilson, daughter of the president, who arrived here today to attend the preliminary conference on civic secretaryship which will begin here tonight.

"If we do not want officeholders whom we elect to be under obligations to political machines not of our making we must make our own machines — machines of democracy — and demand their allegiance to the people," said Miss Wilson.

"Conservatism and organization of the forces of democracy is the great work the American people have before them. The school buildings are natural centers where people can meet and concentrate their forces. Not only should the schoolhouse be provided free of charge for public meetings, but a civic secretary should be furnished, just as secretaries are furnished for meetings of city councils.

AEROPLANE RAMS A DIRIGIBLE BALLOON

Vienna, June 30. — Nine aviators lost their lives today when a mimic war in the air was suddenly turned into tragic reality by the accidental ripping of a dirigible airship by a biplane while both were flying at a great hight during the Austrian army manuevers.

Both crafts were destroyed and their occupants, nine military and naval officers and non-commissioned officers, were burned and mutilated beyond recognition.

TESTIFIES EMPRESS WAS STEERING BADLY

Quebec, June 19. — Odin Sabje, second mate of the steamship Alden, testified at the Empress of Ireland inquiry today that when the Empress passed his ship on the St. Lawrence, shortly before the fatal collision with the collier Storstad he noticed that the Empress was steering badly, and had to port his helm to avoid her.

This testimony was introduced by counsel for the Storstad's owners in corroboration of the testimony yesterday of James Galway, the quartermaster of the Empress, who said the vessel's steering gear was defective.

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VOL. XXIX. BERNE, INDIANA, July 9, 1914. No. 27.

HIS TOUCH.

My hands were filled with many things
That I did precious hold,
As any treasure of a king's—
Silver, or gems, or gold.
The Master came and touched my hands
(The scars were in His own),
And at His feet my treasures sweet
Fell shattered one by one,
"I must have emptied hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth;
And I my works did oftimes soil,
And render little worth,
The Master came and touched my hands
(And crimson were His own),
But when, amazed, on mine I gazed,
Lo! every stain was gone.
"I must have cleansed hands," said He,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care!
Trembling with haste and eagerness,
Not folded oft in prayer.
The Master came and touched my hands
(With healing in His own),
And calm and still to do His will
They grew—the fever gone.
"I must have quiet hands," said He,
"Wherewith to work My works for Me."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine,
The Master came and touched my hands
(And might was in His own)!
But mine since then have powerless been,
Save His are laid thereon.
"And it is only thus," said He,
"That I can work My works through Thee."

—Gospel Banner.

INVITATION.

Having enlarged and remodeled our church, and believing the Lord favorably approves our purpose of dedicating this house for the performance of the several offices of religious worship, we set aside Sunday, July 12, 1914 for that purpose.

We hereby extend an invitation to the churches of our Conference to be with us on that day.

Com. on Dedication,
Louis Shoemaker, Pres.

NEWS AND COMMENTS

A grove meeting is arranged for at Terry Hill, Pa., during August and will commence August 9 and continue over the 23rd in charge of Bro. Leo Lantz of Normal, Ill.

Bro. P. J. Wiens writes from Mauhadei, Birra, India: We have right pleasant weather. The building of the school house will soon be finished. The rainy season is near.

The Program Committee has selected Saturday, August 22, as the date for our Eastern Conference Sunday School Convention to be held in the Quakertown church. There will be a morning and afternoon session. The committee is endeavoring to arrange a good helpful program. Those attending will supply their own lunch. Mark the date, August 22, 1914.

In Java there are more than 24,000 living converts from Islam to evangelical Christianity. There seems to be much ferment in the Moslem community. A great popular organization, the Sharikat Islam, has been formed and holds immense congresses. A missionary in Java writes that greater changes have come into the minds of the Javanese in the past year than in twenty-five years. "We stand before a new epoch."—Record of Christian Work.

OUR INDIAN CHRISTIAN CONFERENCE

Janjgir C. P., Apr. 12, 1914.

About a month or so ago we were all very busy getting ready for the Indian Christian Conference. Many of the missionaries had not as yet returned from camp work, so there was double the amount of work to be done on their return. We were all looking forward for a blessed time when suddenly the measles broke out among the girls in our boarding school, which prevented many of us from going.

The place where the Conference was held is several hours by train and then 7 miles bullock cart, from where we live. It is an island covered with strong, sturdy and wide spreading, most beautiful trees with thick foliage. This island is surrounded by two wide rivers in which crocodiles abound. On this island we pitch our tents and each mission brings a number of their own Christian people, thus forming little villages all over the island. Each little village bears the name of a city of Palestine. Because India's sun does not hide for many hours, most of the people live in the shade of the trees by day and under the star-spangled heavens by night. In the evenings we hear music from all sides and it certainly is a blessed time for our Indian Christians.

Our place for the meetings was called Jerusalem. Here from 500 to 600 people met four or five times a day, to learn more of Him who so loved the world that He gave His only begotten Son, that whosoever would believe on Him would have everlasting life, etc. There is no nice temple like there was in Jerusalem of old but we all sat beneath the branches of large beautiful trees, all our Indian brethren finding their places on the straw spread over the ground. On leaving the worshipping place or Jerusalem, we passed the villages called Bethlehem, Hebron, Bethany, Bethel, Sychar, Nazareth, Mt. Carmel, Mt. Hermon, Tyre, Sidon, etc. The Zenana quarters were known as Bethany and Bethlehem, the Old Mennonites lived at Hebron, if I remember correctly. Some of the German Evangelicals lived in Sychar and some at Nazareth. The speaker of the conference, Rev. Forman, lived at Mt. Hermon. Brother and Sister P. A. Penner and Bro. P. W. Penner lived in Jericho. I lived in Bethlehem.

The first two days were allotted to missionaries only and there were 25 of them present from this district. The meetings for the Christians lasted four days. During the first two days we discussed problems of missions and how best to carry on God's work in a more united way. There were Methodists, Evangelicals, Christians or Campbellites, Pentecostol Band, Old and General Conference Mennonites.

The days allotted to our Christians were spent as follows: sunrise prayer meeting, then followed the sectional meetings which began at 8 a. m. Men, women, yong men and young women, girls and boys and the little children all were taught separately. These meetings were led by missionaries who had been chosen by the program committee, and had prepared for this work. Subject for the men and women was, The Responsibility of Mother and Father. How do we know that we are Christians? How can we show to others that we are Christians? For the young folks, "Elijah and Christ"; for the children, "Joseph".

Subject for our Christian workers such as preachers, teachers, Bible women, was, (1) Christian self-denial as seen in Christ; (2) Christian self-denial as seen in the early church; (3) Christian self-denial as seen in the church of today.

At 9 o'clock they would all gather at Jerusalem for a joint meeting again at which Rev. Forman, a very devout man of God, broke to us the bread of life. At 4 p. m. there was another meeting, at this time our Indian Brethren was given the privilege of expressing their ideas about certain questions such as opium and what should be done in order to decrease the use thereof among our Christians and friends, another question was, What place should the Bible hold in our schools? At 5 p. m. there followed another preaching service, and at 8 we gathered for the last service and Rev. Forman preached very earnestly to all of us every night.

The rain spoiled a few of our services, but otherwise we had very good weather. One evening Bro. Forman preached, the rain began, a man who had come from a distance and was hungry for the bread of life, sadly said, "Now, why is it? Why is it? I've come so far and now the devil is trying to spoil this good meeting." Soon, however, the rain ceased and most of them were found in their places again, listening eagerly to the words as they fell from the lips of God's servant. When the meetings closed we all felt that we had been greatly benefited and thanked and praised the Lord for all the blessings and for His great love to us. May God help that

our Christians may have been greatly helped and that their lives will shine brighter for Christ than they did before. God bless you all.

Yours, happy in Him,

A. P. Braun.

REGULATION OF SPEECH

Mrs. P. R. Schroeder

Self-control is a complete success **only** when we, with the help of God, have learned to regulate **every phase** of our being and can be temperate in **all** things.

It is not enough to have control over our habits, our passions, our wills; no, **everything** must yield to a well trained spirit-filled conscience.

Man is the only being having the power of articulate speech, of which Huxley says, that it lifts him above all other animals and constitutes him the Alps and Andes of living beings.

But it is just this power of speech which has been the means of so much evil, that it is perhaps not out of place to let a few thoughts follow on ways and means and results of regulating our tongues to the glory of our Master and the good of ourselves and fellowmen.

James speaks of the tongue as "a small member, but a fire, the world of iniquity which defileth the whole body and setteth on fire the wheel of nature and is set on fire by hell."

Every wrong word, every expression that may work harm, must be left unsaid. Evil thoughts are bad, but evil **words** are worse. For as long as we think, only God and **ourselves** are the witnesses, but the moment our lips utter a wrong or harmful word, our fellowmen are affected by it and the responsibility is increased.

Mogridge has said, "Bad words are as influential as the plague and the pestilence. They have wrought more evil than battle, murder, and sudden death. They creep through the ear into the heart, call up all its bad passions, and tempt it to break God's commandments. A few bad words got into the ear of the mother of mankind; and they led her on to eat the forbidden fruit, and thus to bring death into the world."

Among wrong words we must class **impure** words, **false** words, **angry** words, **profane** words, **foolish** or **harmful** jesting.

How much of crime is not suggested by **impure speech.** We do not guard our lips enough; we are too prone to let words pass over them which border on foulness and uncleanness and thus arouse our own and our hearers' imaginations. Of course out of a pure heart will pour forth only pure words, so let us pray that God may cleanse our hearts. On the street, in the alleys, in public places, everywhere one can hear impure speech. I sometimes tremble when I think what the results may be. Even the children use language which makes one blush for shame at times. Let us search ourselves closely that we may abstain from such practice and do all in our power to banish this evil.

Falsehoods are wrong words. Perhaps most of us have experienced what havoc untruthful reports can work. A rod becomes a mile, a child a man, a lamb a lion, etc. in the mouth of untruthful gossip. Most gossip becomes untruthful; everyone must add a personal thought to a given report and soon the story is so ornamented that it is difficult to trace it to the original.

How often do we not meet people who are so "overly" nice that we are forced to suspect the sincerity of their manners just for that reason. A pure-hearted person will say what he has to say in a smiple straight-forward way, without presumption or a hidden something which makes us feel all the time as though he really is not what he appears to be.

Colton says, "Falsehood is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong; as no watches so effectually deceive the wearer as those that are sometimes right.

An untruthful person is harder to deal with than anybody else, it seems to me. We had an experience while teaching school in North Dakota a few years ago which taught me a great lesson. One of the school patrons there brought in false accusations against us. We tried to reason with the man and straighten out matters but it was absolutely impossible to do anything for the simple reason that the party mentioned did not remain truthful. As long as we beat about the bush and twist from one thing to another, nothing can be accomplished that will work for good.

Many people seem to think that there is a difference between one lie and another, or in other words, seem to feel that they have a right to use the so-called "white lie". Let us not be deceived. In God's eyes lies, falsehoods are **all** black. There is not a white one among them. And it takes great grace from our heavenly Father to discern and avoid anything and everything that is not entirely truthful.

But let us not think that we must at all times, under all circumstances, tell all we know about a subject. In many cases the knowledge of the whole truth may work great harm. But all we do say must be truthful, and then we will be led by God as to how much of the truth we should say.

Angry words, hastily spoken, are absolutely wrong. It is well, as someone has said, to count till ten before we let an angry word escape. There are by far more hasty words that we afterwards regret having said, than that we rejoice over. Self-control is very essential to the person of a hasty temperament and one whose temper is easily aroused. The German poet Freiligrath gives this so beautifully in the stanza:

"O lieb' so lang du lieben kannst,
O lieb' so lang du lieben magst,
Die Stunde kommt, die Stunde kommt,
Wo du an Gräbern stehst und klagst.
Und hüte deine Zunge wohl,
Bald ist ein böses Wort gesagt!
O Gott, es war nicht bös' gemeint—
Der andre aber geht und klagt.
Dann kniest du nieder an der Gruft
Und birgst die Augen trüb' und nass,
Und sprichst: "O schau auf mich herab,
Der hier an deinem Grabe weint!
Vergieb, dass ich gekränkt dich hab'!
O Gott, es war nicht bös' gemeint!"

How many friendships have not been broken, how many sons and daughters hardened, fathers and mothers cut to the quick, happy homes broken up — all by the angry word. Robertson has truly said, "You may tame the wild beast, the conflagration of the American forest will cease when all the timber and the dry wood is consumed; but you cannot arrest the progress of that cruel word you uttered carelessly yesterday or this morning."

Oh let us more than ever strive to overcome that passion in us to flame up and in hasty angry words, give vent to our feelings which arise only as the result of our sinful, uncontrolled natures. For hard words are like hailstones in summer beating down and destroying what they would nourish were they melted into drops.

God gave us ten holy commandments of which the third reads thus: "Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless that taketh His name in vain." Swearing, cursing, the use of profane words, is a certain misuse of the wonderful power God has given us of using our tongues in speech. Would we only stop to think of the holiness of the One whose name we so glibly use, we would be so overcome by the sacredness of it that we could not use it so lightly as we so often do.

Profanity is said to be a tribute which the servants of the devil pay to their master, in token of allegiance, as the tenants of a Scotch landholder pay him a pepper-corn annually in token of submission.

The American people, as a whole, are known the world over to be habitual swearers. In Russia it happened that an American was thought for some time to be a minister because he did not happen to indulge in swearing, whereas all other Americans there did. Shame on us, that such should be our advertisement. Many boys think it big to use bad words and do not realize the awfulness of the sin they are committing. Let us guard our tongues daily that they may speak in accordance with the Third commandment.

Then there is one other class of words which it is wise for us to have regulated and under proper control, and that is the common every-day jesting and joking. God surely meant for His children to be the happiest, most cheerful creatures on earth, but how often do not Christians indulge in a questionable way of showing their happiness. Harmless mirth is the best cordial against the consumption of the spirit; wherefore jesting is not unlawful, if it trespass not in quality, quantity or season. Oftentimes one remark is made, another added, a third knows a little more, until the whole thing becomes so silly and obnoxious that everyone is sickened by it.

A jest should be such—that all shall be able to join in the laugh which it occasions, but if it bears hard upon one of the company, like the crack of a string, it makes a stop in the music.

Especially should we avoid jesting at the expense of an unfortunate person or some sacred relation. How many socalled "jokes" have not been given relating to love, marriage, racial differences and others. I can see very little consistency in a paper or magazine which contains a long article on divorce, and on the next page perhaps has columns of jokes on the wife, husband, mother-in-law, father or mother following.

May we guard our tongues from speaking wrong words, but may we never let them be idle, but use them aright to the glory of God's kingdom and the help of His people.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

CORRESPONDENCE

Manschoice, Pa., June, 1914. Editor of the Mennonite:—Following is the report of the evangelistic service held in Zion church, Manschoice.

Opened June 7 under the leadership of Rev. H. G. Snyder of Roaring Springs, Pa., and assisted by Jacob Snyder of Roaring Springs, Pa.

This meeting was one of the most successful meetings ever held in Manschoice, it rendered great service to the people in attendance, which was very large. During this service the audience received the pleasant opportunity of listening to a few very interesting sermons, given by Rev. Jacob Snyder, of Roaring Springs, Rev. Rupp of Wolfsburg and others, which was highly appreciated by the people who filled the church. The conversions and confessions were twenty-two. The services lasted three weeks, ending June 26.

Baptismal service will be held at Manschoice Sunday, July 12.

Yours,

Lulu Slick.

Summerfield, Ill., June 25, 1914. As no news from this church appeared in our papers since New Year and the writing material was transferred to me, I deem it my duty to send in a few lines for the Mennonite's journey.

Shortly after New Year one of our members was laid to rest in his 51st year and he was one of those that are known to be "Die Stillen im Lande." One of the largest funeral processions followed the remains to its last resting place, which showed what a large circle of friends he had, though in his years of suffering he experienced there was not a friend like the lowly Jesus, no, not one; none else could heal all the soul's diseases, no, not one.

On Easter most of the members gathered and partook of the Lord's supper.

On April 7 our township election came off at which time the women, for the first time, had the privilege to cast their ballots principally for wet or dry. It was a hard fought battle and I must state the "wets" came out victorious.

On account of being afflicted with asthma our minister left the first week in May for Asheville, N. C., to remain for several months and during his absence we succeeded in getting Bro. P. J. Boehr, a student from McCormick Seminary, who is preparing for the foreign mission field and as a beginner wish to say that he is meeting with apparently good success and we appreciate very much the solos he sings for us in church as also the leading of the choir, this week he closes two months of German school.

One day, the first week in June the Sunday school took an outing in Pletcher's grove where we listened to recitations, songs, etc., rendered by the children as also an address by Sister Hillegonda from Newton, Kan., who stopped off here on her way to Berne, Ind. This year will go on record as one of the driest seasons we ever experienced in this section, had no good rain since the 7th of April. Pastures are all withered and no hay for stock, chinch-bugs are invading the corn fields by the millions. Some wheat fields were badly damaged by the fly while others are giving good yields, clouds come and go and still the Lord withholds the rain, why such a drought is sent to us the Lord only knows, we had a dry season last year also, but this eclipses it by far and it will be indeed a trying time for the renter.

The different departments of our church are steadily on the increase, still there is room for more. Not one-half of this town and community attends Sunday school or church. Have you not such, my dear reader, in your vicinity? Are you doing what you can to gather those that are astray in the fold? Our church has been trying it for the last few years and with apparently good success—why not you? Our Mennonite church is not active enough in this line, they only aim to retain those who are from Mennonite parents; this should not be so, for some drop out of the fold and wander away and these gaps should be filled up. Go along hedges and by-ways, you will find children and young people who never saw a Sunday school. If you do not, the priest and rum will do their share and it is for our denomination to get busy. What large mission fields for the Mennonite church in our larger cities. Thank the Lord, we have started and I hope the time will come when the Mennonites unitedly will establish missions in all our larger cities and then reapers are needed and it resounds over hill and plain, "Go, labor for the Master while you may." Lo, He is calling, night is falling, hasten to obey, for reapers are needed today.

With best wishes to all the readers,

S. J. B.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

Marriages.

The following marriages were solemnized by Rev. N. B. Grubb, of Philadelphia:

Cameron-Dittie. — On April 11, Arthur T. Cameron and Margaret Dittie, both of Philadelphia, Pa.

Alderfer-Leber. — On April 15, Abraham Alderfer and Kathryn Leber, both of Philadelphia.

Harr-Richenbach. — On April 25, Abraham S. Harr, of Souderton, and Mrs. Susan Richenbach, of Philadelphia.

Jarden-Haas.—On May 25, William J. Jarden and Kate M. Haas, both of Philadelphia.

Weiss-Fretz. — Elmer S. Weiss and Barbara E. N. Fretz, in the First Mennonite church, on June 27, both of Philadelphia.

Rosenberger-Baum. — Wilmer G. Rosenberger and Rachel S. Baum, at the bride's home, Hilltown, Pa., June 27, both of Hilltown.

Kratz-Kremer.—John F. Kratz and Minerva K. Kremer, at the bride's home, June 30, both of Philadelphai.

Johnson-Haupt. — On April 11, Benjamin S. Johnson and Mary M. Haupt, both of Philadelphia.

Contributions.

HOME MISSION.

A—General Treasury:

Young Men's Bible class, Newton, Kan., $7.30; church, Newton, Kan., $51.10.

B—City Mission:

Anoymous for Los Angeles, $35; J. J. and Maria Schmidt, Goessel, Kan. for L. A., $25; Y. P. S., Beatrice, Neb. for Chicago, $5; for L. A. $5; church, Alexanderwohl, Kan., for L. A., $85; A. C. Eyman, Reedley, Cal., for L. A. $10; Bro. and Sister Dan Vogt, Pratum, Oreg., for L. A., $25; Bethel church, Fortuna, Mo., $30; Hoffnungsfeld-Eden, Kan., for L. A., $71.50; P. A. Pankratz, Hillsboro, Kan., for L. A. $10; sister, Bethel Hospital, Newton, Kan., for L. A., $2; Tabor church, Goessel, Kan., for L. A. 45c; John G. Garber, Pretty Prairie, Kan., for L. A., $25; T. P. Wedel, Canton, Kan., ditto, $2.10; P. H. Schroeder, Goessel, Kan., ditto, $6; Mrs. P. Buller, ditto, $1; John Quiring, Mt. Lake, Minn., ditto, $5; West Swamp church Pa., ditto, $18.85; N. G. Fankhauser, Berne, Ind., ditto, $1; Mrs. Judith Bowman, Bowmansville, Pa., dito, $10; Father G. Neufeld and his church, ditto, $100; Lizzie Ruth, Moundridge, Kan., ditto, $20; anonymous, ditto, $7; Dan. Auernheimer, Moundridge, Kan., interest on note, $15; John Lichty and his church, Berenda, Cal., for L. A., $3; Hoffnungsau church, Buhler, Kan. ditto, $52.38; Y. P. S., Hoffnungsfeld-Eden, ditto, $9.30; church, Bluffton and Pandora, Ohio, for L. A. and Chicago, $150; church Hillshoro, Kan., for L. A., $27.80; E. M. Vogt, interest on note, $15; Grace S. S., Pandora, Ohio, for L. A.,$50; Deep Run church, Pa., ditto, $18.25; Alfred Sprunger, Berne Ind. $20; D. C. Sprunger, ditto, $10; mission hox, ditto, $5.35; sewing society, Geary, Okla., $10; church Halstead, Kan., for L. A., $118.03; anonymous, ditto, $100; Garden Township church, Kan., ditto, $29; wedding gift, Donnellson, Iowa, ditto, $2.70; Bethel College church, Newton, Kan., ditto, $34; anonymous, ditto, $15; Herman and Elisaheth Staufer, Donnellson, Ia. ditto, $5; Upland church, Cal., ditto, $120.57. Gratefully acknowledged,

M. Horsch, Treas.

FOR FOREIGN MISSION

General Treasury.

Sewing Society, Neuhoffnungstal church, Meno, Okla., $38.86; a sister, Newton, Kan., $2; Tabor church, Goessel, Kan., $72.37; P. A. Pankratz, Hillsboro, Kan., $10; Y. P. S., Bethel church, Inman, Kan., $13.25; mission class, Halstead, Kan., $31.25; Alexanderwohl church, Goessel, Kan., $46.30; Mennonite church, Pratum, Ore., $16; Lizzie C. Ruth, Moundridge, Kan., $10; Menn. church, Fairmead, Cal., $2.50; Bergtal church, Korn, Okla., $7.16; Berne, Ind., birthday gifts, $1.12; mission box, ditto, $16.35; Alfred Sprunger, $20; D. C. Sprunger, $15; Salem church, Dalton, Ohio, $96.42; Bethel College church, Newton, Kan., $27.35; Christian church, Moundridge, Kan., $19.50; Bethany church, Quakertown, Pa., $20.48; Neuhoffnungstal church, Meno, Okla., $35.34; sewing society, Altona, Man., $100; First Menn. church, Reedley, Cal., $39.85; S. S., Brudertal church, Hillsboro, Kan., $32.06; friend of mission, Newton, Kan., $100; Bethesda church, Langham, Sask., $23.65; Jacob A. Lepke, Herbert, Sask., $10; John Driedger, Osler, Sask., $1; Peter Dricdger, ditto, $1; several brethren, Langham, Sask., $2.55; collection in Edenhurg school, $8.80; ditto, Carson school, $4.65; ditto, Waldheim church, $16.75; ditto, Carman school, $5.90; ditto, Danzig school, $6; ditto, Laird church, $9; ditto, Blaine Lake, $4.05; Albert C. Claassen, Cantonment, Okla., advanced tuition returned, $216.70; Menn. church, Summerfield, Ill., $23; S. S. Wipf church, Freeman, S. Dak., $42.;; mission society, Grace church, Pandora, Ohio, $50; Salem-Zion church, Marion, S.D. $105.61; children's festival, ditto, $30.32; collection at mission festival, Hydro, Mont., 78c; Salems church, Childstown, S. D., $135; Menn. church Halstead, Kan., $33.36; Swiss church, White Water, Kan., $15.56; friend of mission, Newton, Kan., $5.

For Birney, Mont.

For bell tower: Altona, Man., Sewing society, $50; friend in Oregon, $17.65.

Gratefully acknowledged,

P. A. Kliewer.

For Chicago Mission.

Miss Sprunger, $2; Hillegonda v.d. Smissen, $1; a friend of mission, $3; Mike Ramseyer, $5; Anna Graber $1. Gratefully acknowledged,

W. W. Miller, Supt.

727 W. 63rd St.

For Janjgir, India.

Sukwara society, Newton, Kan., $20; mission S. S. class, Pandora, O., $25; Rosthern sewing society, $15; society, Upland, Cal., $20; sister M. A. Bechtel, $25; Johannestal S. S., $25; Schoental S. S., Man., $27.50; for orphans, boys and girls.

Gratefully acknowledged,

P. W. Penner.

For Mauhadei, Birra, C. P. India.

Sustenance for an evangelist from the Sisters Mary and Magdalena von Steen, Beatrice, Neb., $30.

Gratefully acknowledged,

P. J. Wiens.

Treasury for Special Gifts.

S. S., Salems church, Ruff and Warden, Wash., for mission in Champa. $23.

Gratefully acknowledged,

Gustav Harder, Treas.
John G. Regier, Asst. Treas.

The Mennonite.

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MENNONITE MINISTERS

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

Editorial.

NUGGETS FROM THE INTERNATIONAL S. S. CONVENTION

Being permitted to attend a few sessions of the International S. S. convention we tried to gather a few nuggets for the Mennonite.

Dr. F. B. Meyer said: "May God pour out His grace to brimming over, so that grace overflows in you in smile, in prayer, in deed. Love poured out is grace."

God wants us to enjoy richly all things. He gives not only bread but also fishes. It is your Father's good pleasure to give. My cup runneth over. God likes to give. Give all that God gives you. Be not a dead sea, always receiving never giving. God is ready to give whenever we are ready to receive. He wants us to have a chance to pray. God gives as many times as we ask.

Every soul has a door into the infinite. The house of the soul is built with many doors which open upon outer staircases. The lower doors of the soul belong to the body, the upper floor is the terrace garden of spiritual pleasure. The soul by the spirit has an affinity to the infinite. By the body the soul is connected with the material world. The higher apartments are richly furnished, but neglected and often covered with the dust of earth. In our spirit there are apartments for our King, Jesus Christ. The spirit has to be opened to the knockings of the spiritual world. The spiritual Christ, by His spirit stands and knocks. There is a door to God, not a wall shutting us out. It is a door, not a window. I can talk not only through the window, it is a door, Christ can come in. You shall receive Him, incarnate Him.

The knocking is always going on, but the noise from the outside drowns the knocks. Christ rings us up, we would say today.

Christ knocks to get in, we are not knocking. Christ wants to get in. Be willing for Christ to enter. The will is the hinge of the spirit life. Jesus steals in and gives you everything for your life. The peace of God enters in and remains.

Mr. Warren: "It is more blessed to give than to receive." Who believes it?

Mr. Shreve spoke on the Home Visitation department. All faiths co-operate here. In the last six years 31,000,000 people have been visited by the house to house visitation. Jews and Christians, Catholics and Protestants unite in this work, to find out whether and what religious preferences the people have. Less than 4 per cent of the millions visited have no religious preferences. Preferences were followed up by visits from the preferred churches.

v. d. S.

Correspondence.

Roaring Springs, Pa., July 2, 1914. Editor of the Mennonite: Dear Brother:—We have completed arrangements for the holding of a grove meeting in Lancaster county, at Terry Hill, Pa., during August, and will commence August 9 and continue over the 23rd in charge of Rev. Lee Lantz of Normal, Ill.

The following ministers are expected to be present: Rev. Victor Boyer, Allentown, Pa.; Rev. J. W. Shantz, Schwenksville, Pa.; Rev. A. S. Shelly, Bally, Pa.; Rev. E. W. Graybill, Richfield, Pa.; Revs. H. G. Snyder, Jacob Snyder and S. D. Yoder, Roaring Springs, Pa., and others. The meeting place is located near the trolley line. The meeting shall be evangelistic and evangelical, and all Christian people are asked to co-operate. Missions, education and church work in general will be considered. For further information address Jacob Snyder of Roaring Springs, Pa.; J. H. Graybill, Terry Hill, Pa., or J. B. Weber, Denver, Pa. Tents can be secured for the season for two dollars ($2.00) with bed without bedding. Meals will be furnished on the ground for 20 cents.

May the Lord bless our endeavors.

J. S.

Allentown Pa., July 3.—Greetings:—Brother Jacob Snyder, of Roaring Springs, Pa., was the guest of our pastor for a half week, preaching for him on June 28 at his two charges, Zionsville and Allentown. Our people have been especially aroused by the present temperance campaign, and Bro. Snyder's stirring sermon on temperance was timely and greatly appreciated. He showed that real temperance does not mean abstinence in some things and only moderation in others. Bro. Snyder clinches his statements with facts and illustrations that are bound to convince his hearers.

The attendance at the Sunday and mid-week services has not suffered much from the hot weather. Recently the Sunday school celebrated children's day; and in May a delightful musicale was given by members of the school, netting about $12. Our Junior choir shows promising talent, and often helps the morning service with an appropriate selection.

Like the Psalmist (Psa. 122:1) we are glad to meet in the house of the Lord.

A. G. S.

Philadelphia, Pa., July 3, 1914. On Sunday evening, June 28, we had a service in the First Church of Philadelphia that was new to our church. It was the occasion of the graduation of our first Teachers' Training Class. This is the first class in the history of our Sunday school that has completed the regular or first course in this study. Seven of our Sunday school workers, all of them present teachers and officers, one a former superintendent, completed this course, in a most creditable manner, and were awarded the Penna. State Diploma for Teacher Training. The study required considerable effort and time and sacrifice, but was very well worth the effort. We learned many new things about this very responsible work and also had many things emphasized in a very forcible manner.

Mrs. Emilie F. Kearney, the Philadelphia Teacher Training secretary, was with us and delivered a splendid address on the subject, "What Jesus has to Teach the Sunday School Teacher." Among the things she mentioned was that Jesus had one aim in all His work, that was to win people. Jesus had a message and He had to work through the disciples' wills, so that it led to action. The teacher must have a distinct and clear message and should endeavor to so influence his pupils that action will result. Jesus' point of contact—that point where He connected the hearers' known knowledge with what He wished to teach — always fitted His hearers. To the farmer He spoke of planting and harvest time, to the shepherds of lost sheep; to the house-wife of the broom and candle. The teacher must adapt his teaching to his pupils. Jesus learned much by observation and used the knowledge in His teaching. He varied His methods to suit different persons and classes of people. He was absolutely sincere in His teaching and His life. He knew His message and it rang tone. There was no suggestion even of any doubt in the message he presented. The teacher of today must follow these principles of Christ in his work in the Sunday school as closely as possible.

Our pastor, in presenting the diplomas to the class, spoke of the highly responsible work of the Sunday school teacher and of the sacredness of the calling, for a calling truly it is. He spoke of the great opportunity open to the teacher in the Sunday school for influencing the lives of boys and girls, men and women. He spoke some words of commendation to the class and complimented our entire teaching force for their faithfulness.

We indeed feel pleased that we have now eight of our members (one had taken the course in another school) in the large body of Penna. Teacher Training Alumni. Our state leads all the other states. Philadelphia alone has as many graduates as any one other state, with but a very few exceptions. We wish all our Sunday school teachers would take up this study as there is so much helpful information in the study. This is the beginning and we hope to continue the good work.

A. S. B.

Editorial.

The employer, who has one working for him who picks out his work and only enters enthusiastically, earnestly, and faithfully into that portion of his task which appeals to his liking, is likely to let such a one go as soon as possible because he makes himself a nuisance, because he is a menace to the discipline of the establishment, and because, after all, that which he does accomplish satisfactorily to himself may be far from satisfactory to the one who pays for the work done. When one gives his time and talents to another in exchange for wages, it no more remains for him to do that which suits him best; he is then under moral and legal obligations to the one to whom he has sold his labors.

It seems to us that the cause for most of the disorganization and trouble in the Lord's work is inspired by very much the same attitude. People are very willing to do the work they like to do, but often utterly refuse to apply themselves to anything that does not appeal to them. Every church has its unattractive work to do. Some one must take the class that no one seems to want; someone must go and see that disagreeable person who is to be brought around again and made sweet and lovely; someone must make that house-to-house collection to keep the missionary treasury and the other treasuries in working order, etc. Such things are not always the easiest things to do and the doing of them imposes effort, time, patience, tact, etc. But are they not worth doing? Is it not absolutely important that they be done?

Again, there are those who do certain things, good in themselves, but not the required things for salvation of their souls, or the edification of their spiritual life and think they have done their whole duty because they have done something they like to do. Giving to the poor, helping the distressed or enlightening the ignorant, may be a source of satisfaction to any one, but to be saved one must have that faith which leads him to absolute surrender to the Lord that comes only after a conviction of sin. All the giving or helping or doing in the world will not save us if we have not done that. Activity, even in doing the things that others benefit by, does not always include everything the Lord requires of us.

ALFRED NOYES, A POET OF PEACE.

Berwind Kaufmann, Phila., Pa.

In this day of material progressiveness the need of good poetry, as an avenue to culture, is being felt as never before. But we are too prone to look upon verse as useless without carefully considering the matter. It has been expressed, that even for an engineer's profession, one hour with Emerson and another with Tennyson will help the modern youth more than many hours at a drawing table. And so they will, for companionship with such superior men in books will help one to form high ideals and thus fashion his career nobly.

Every true poet has some noble ideal which enters into his works and thus reaches those who read his productions. Some poets are truly war poets; their chief object is to inspire and promote patriotism, but very few endeavor, by their works, to encourage peace. There is one man, however, whose great ideal is the promotion of peace. Indeed, so great is his enthusiasm for the cause, that he may truthfully be called A Poet of Peace. This man is Alfred Noyes. Many of his works are in every way suggestive of the intense yearning for peace that is stirring him to action. To be convinced of this we need read only a few of his poems of this type such as "The Dawn of Peace" and "A Prayer for Peace", which closes:

"Dare we cast our pride away?
Dare we tread where Lincoln trod?
All the future, by this day,
Waits to judge us and our God!
Set this struggling people free!
Crown with law their liberty!
Proud with an immortal pride,
Kneel we at our sister's side!
Britain, kneel!
Kneel, Imperial Commonweal!"

That Americans desire the presence of such an author as Mr. Noyes is illustrated by his election to the position of visiting Professor of English at Princeton University. On the other hand Mr. Noyes' love for America and her people led to his acceptance of this post. He has readily fallen into harmony with the true American spirit and although he remains true to his native land he finds a ready hearing and a hearty welcome awaiting him from all our men of letters and those who are classed under that general title, "The Reading Public of America."

Mr. Noyes was born in 1880 in Straffordshire, England. Despite the fact of his youth, his accomplishments have been of such a high standard that he has been recognized by Kipling, Swinburne and others as the leading writer of lyric poetry among the poets now living. His verse, moreover, is not merely restricted to the interpretation of the happenings of the present day. The wide scope of his genius reveals itself in his inspirations from both the past and the future. As he carries us back to England in the time of Drake and to the time of Shakespeare in his "Tales of a Mermaid Tavern" where we meet those splendid characters of history; Shakespeare, Marlow and Jonson, we are fascinated.

Will Shakespeare's out like Robin Hood
With his merry men all in green,
To steal a deer in Chualknt wood
Where never a deer was seen.

He's hunted all a night of June,
He's followed a phantom horn
He's killed a buck in the light of the moon,
Under a fairy thorn.

He's carried it home with his merry, merry band,
There never was haunch so fine;
For this buck was born in Elfin-land.

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Such romantic picturing and glorification of England's greatness enables us to realize that the author is a truly patriotic Englishman and one who has achieved a unique place for himself. And when we regard his works showing a prospect of the future the same thing applies. One of Mr. Noyes' older poems, suggestive of his manner of writing and point of view toward life is "The Loom of Years".

The crosiers of the fern, and the crown, the crown of the rose,
Pass with our hearts to the silence, where the wings of music close,
Pass and pass to the timeless, that never a moment mars.
Pass and pass to the darkness, that made the suns and stars.

Has the soul gone out in the darkness? Is the dust sealed from sight?
Ah, hush, for the woof of the ages returns through the warp of the night.
Never that shuttle loses one thread of our hopes and fears,
As it comes through the loom of the weaver that weaves the weh of years.

O, woven in one wide loom through the throbbing waft of the whole,
One in spirit and flesh, one in body and soul,
The leaf on the winds of autum, the bud in its hour to die,
The heart in its muffled anguish, the sea in its mournful cry.

One with the flower of a day, one with the withered moon,
One with the granite mountains that melt into the noon,
One with the dreams that triumph beyond the light of the spheres,
We come from the loom of the weaver that weaves the weh of years.

On February 23, 1913, Mr. Noyes first came to this country to prepare for world peace and disarmament and also to satisfy the desire of his wife, who was formerly Miss Garnet Daniels of Washington, that he gather new experiences in her home land.

This great theory of world peace is one which at this time should be forced into the mind of every American. Not only is war a nuisance and a terror, but it is a blight and a curse to a Christian nation. The funeral procession of Poinsette and Smith, victims of Vera Cruz, which passed along the streets of Philadelphia some days ago, was undoubtedly interesting to the spectators, but how many gave one thought to the bereaved families? 'Tis noble to die for one's country. Acts of heroism awaken in the people a great feeling of patriotism. But this is not the only way that patriotism can be awakened. In this enlightened age the objects of peace ought to be attained by other means than the sacrifice of lives.

Again we overlook the loss of lives in Mexico. Among so ignorant a people losses are felt more keenly by a community than in a God-fearing nation like ours. Men think and say, "Why should we concern ourselves about the Mexicans? They brought the trouble upon themselves and deserve to suffer. At any rate they are only ignorant and shiftless." They claim that the Mexicans are ignorant and yet refuse to lend one helping hand to their uplifting. Men, who go about crying for a change of social conditions, refuse to see beyond their own small circles. To me, war with Mexico is a case of the big fellow after the smaller one. We go and turn destruction upon her for doing something which we in our hearts doubt if she was able to avoid. There is surely something behind such action, which we ourselves have failed to find. Some mighty power is at work.

Mr. Noyes has rendered, what we might call, supreme judgment upon this question. In his eagerness for world peace he has seen behind such scenes and found the real cause in the wings. His ideas are formulated in a very recent poem, "The War Maker".

A murdered man ten miles away
Will hardly shake your peace
Like one red stain upon your hand,
And a tortured child in a distant land
Will never check one smile today,
Or bid one fiddle cease.

To watch the mouth of a harlot foam
For the blood of Baptist John
Is a fine thing while the fiddles play,
For blood and lust are made today,
And lust and blood were the mode of Rome,
And we go where Rome has gone.

Not for a little news from hell
Shall London strive or cry.
Though thought would shatter like dynamite
These granite hills that bury the right
We must not think. We must not tell
The truth for which men die.

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Around a shining table sat
Five men in black frock coats,
And what their sin was, none would say,
For each was honest after his way,
Though one man held ten thousand shares,
And one man wanted votes.

One was the friend of a merchant prince,
One was the fool of a priest,
One had a brother whose heart was set
On a golden star and an epaulette,

And where the rotten carcass lies
The vultures flock to feast.

But each was honest after his way,
Lukewarm in faith, and old,
And blood to them was only a word,
And the point of a phrase their only sword,
And the cost of war, they reckoned it
In little disks of gold.

Yet, they were honest men,
Justice could take no wrong.
The blind arbitrament of steel,
The mailed hand, the armored heel,
Could only prove that justice reigned
And that her hands were strong.

For they were strong. So might is right,
And reason wins the day.
And if, at a touch of a silver bell,
They plunged three nations into hell,
The blood of peasants is not red
A hundred miles away.

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Yes — On our brows we feel the breath
Of dawn, though in the mist of might we wait!
An arrow is in the heart of death,
A God is at the door of fate!
The spirit that moved upon the deep
Is moving in the minds of men.
The nations feel it in their sleep,
A change has touched their dreams again.

It is the dawn of peace! The nations
From east to west have heard a cry,
Though all earth's blood-red generations
By hate and slaughter climbed thus high,
Here—on this height—still to aspire,
One only path remains untrod,
One path of love and peace climbs higher!
Make straight that highway for our God.

NOTES ON THE C. E. TOPIC

July 19.

Faithful in Little Things.

Luke 16:10-13.

In the mill of a friend of the writer there was once a long chain attached to a windlass in the loft by which the great loads of grain were hoisted. One day the miller noticed a flaw in one of the links. Instead of taking down the chain and having it repaired, he repaired it with a piece of tough raw-hide lacing. The next day the link broke and a life was lost as a result. Every chain is as strong as its weakest link. Every life is a chain of events succeeding one another. If there is a single flaw in the character of that life, the time is certain to come when there will be a severe strain and the character will break at the point where there is the least resistance. It behooves everyone, therefore, to make strong his weak point. The greatest fallacy into which we fall is when we endeavor to excuse certain evils and faults in our lives as merely little faults, little weaknesses, little sins; no fault, no flaw, no sin is little. It is there that destruction always begins.

Perhaps a word is about the smallest thing one is responsible for, but how often does the destiny of the speaker or of some other person or persons hang on that one word. A fair hand brings the sparkling cup of strong drink to the youth. His Yes may mean a blasted career, a criminal life, the loss of possessions, of opportunity, of friends and honor, yes, even of his immortal soul. The prison, the outcast, the madhouse, the broken-hearted wife or mother and the drunkard's grave are the shameful monuments that the future erects to the memory of that unfortunate Yes. The one short word, No, on the other hand, may be the beginning of all that is honorable, hopeful and good. Your words have such a power that a single one may make happy hearts and fire ambition to good and useful efforts; they may be the disheartening, discouraging means of bringing sorrow, failure and bitterness into the lives of others. Therefore, guard your words as you would the most precious of all that is given to your keeping.

Minutes are not very long. We often let them pass without a thought of their value or opportunity. But, now and then, one minute makes all the difference in the world in our joys and sorrows. An engineer's watch lost time, he had just a minute to get out of the way of the following express train. When the crash came many lives paid the penalty of that lost minute. In the dreadful calamity on the St Lawrence, people who were in bed had but five minutes to save themselves, those who delayed to gather up their valuables were lost. We must ever be impressed with the value of a single minute. It is the opportunity God gives us to be ready for what comes next. The next minute may not be our own and in it we may wake up in eternity to regret our blasted or misspent opportunities.

A penny is the smallest coin in use in our country. It doesn't seem to amount to much but it is the unit from which we build our fortunes. There was once an immediate demand upon a business man for a hundred dollars. His balance in the bank lacked just one cent and he could not promptly meet the obligation; the result was a lost credit. God gives us money as He gives other things, to be used properly and profitably, "as unto the Lord." The pennies we waste are the chief reason for hard times, for our poverty, for the limitations God's work finds itself under. It is not the great wealth one has at his command which makes him the most useful or insures his future, but it is the way that one uses the little sums, which he may let melt away without a thought of their relation to the whole.

A child is sometimes often thought of only as the smallest member of society. But childhood makes possible men and women. The child's welfare, its education, its religious training and its character indicate what the future manhood and womanhood of the world will be. A house, the broken-hearted wife or mother and the drunkard's grave are the shameful monuments that the future erects to the memory of that unfortunate Yes. The one short word, No, on the other hand, may be the beginning of all that is honorable, hopeful and good. Your words have such a power that a single one may make happy hearts and fire ambition to good and useful efforts; they may be the disheartening, discouraging means of bringing sorrow, failure and bitterness into the lives of others. Therefore, guard your words as you would the most precious of all that is given to your keeping.

A verse of Scripture, a mere sentence, is of so much worth that it may inspire men and women to deeds of love and right or strengthen faith, or convict of sin, or bring an immortal assurance. With our minds crowded with business, pleasure and social ambitions, do we give enough attention to even the smallest part of the Word of God?

NOTES ON THE S. S. LESSON

July 19.

Blind Bartimaeus. Mark. 10:46-52

Golden Text—Isa. 35:5, 6.

The three accounts of the restoring of the blind in Jericho differ in Matthew, Luke and Mark. This does not indicate a contradiction in the gospels. There are several possible explanations. The most likely is that the account of the giving of the sight of Bartimaeus is that it was one of several such incidences happening when Jesus passed through Jericho. That Bartimaeus knew of Jesus and His power to give sight would suggest that he knew of His power because he had heard of sight being given by another, possibly one of the others mentioned in the other accounts.

The fact that Jesus came to Jericho at all is interesting since Jericho of old was laid under a curse. But it was the mission of Jesus to go just where there were those, who were under a curse, to free them from it. Jericho is a type of the sinful world. Jesus in Jericho is a type of His coming to the world to save sinners. The opening of the eyes of the blind is a type of the sinner being brought from darkness to light.

But Jesus was only passing by. This was the only chance for those who needed his help. Jesus now passes among men to help them. He is ready to respond to all who call upon Him in simple faith. But who can tell how soon present chances will end forever?

Bartimaeus in povery and blindness is a type of the sinner, always in darkness, in misery and poverty. The blind man is helpless, needing the assistance of one who can see, so, the sinner needs the help of those who have the light. To be blind is to be hopelessly afflicted, so, without the light of Christ, are all sinners. Because of his blindness, the blind one is always in danger of walking or falling into danger. There is no more dangerous condition than the blindness of sin. The blind are dependent upon others for most of their needs. The blind sinner needs the help of those who have the light. Bartimaeus was a friendless beggar. Not to have Jesus, is to be the most friendless person on earth. His future outlook was darkness. What can be darker for the sinner than an eternity without Jesus?

Bartimaeus heard of Jesus. He was helped on the right way by what some one had told him, thus illustrating the value of testimony. Everyone who will give heed to what is said of Jesus will come to great blessings. Everyone who tells of Jesus confers great blessings upon someone.

The cry of Bartimaeus was a plea for mercy. The prayer for mercy is the only one that the sinner can properly begin with. It is one to which our Lord does not turn a deaf ear.

There were those who would silence the blind beggar—would come between him and Jesus. Perhaps they thought they were saving the Lord some bother. It is never a bother for Him to turn aside and listen to the cry of the distressed. Keeping people from Jesus is the wrong way of serving Him. It shows ignorance of the proper way of pleasing Him.

Jesus called Bartimaeus. He calls all who sit in darkness. His call is a message of good cheer because it gives promise of sympathy, light, and help from Him. Many are without the gracious gifts of His live because they neither call upon Him or listen to His call.

In going to Jesus, Bartimaeus threw off the rags which hindered his speed. The proper way of going to Him is by throwing off all hindrances. All selfishness, love of sin or sinful things which hinder us must be thrown aside in coming to Him.

The request of the blind man was for his sight — something which no one but Jesus could bestow. The light that comes by grace from Jesus can only come from Him. He gives the "true light" to everyone who will have it. Without it we "sit in darkness."

Faith made Bartimaeus whole, without it he would always have remained the same miserable beggar. Without faith we would never be saved and would always continue to remain in misery.

News of the Week.

PEACE PARLEY NEAR END, IT IS THOUGHT

Washington, July 6. — President Wilson and members of his cabinet were encouraged today hy reports that at early adjustment was indicated of differences between the Constitutionalist leaders. Secretaries of the parley between representatives of Carranza and Villa declared they expected the meeting would end today or tomorrow with satisfactory results. With promised removal of such a stumbling block, administration officials and some of the revolutionary agents in Washington saw added cause for hope that Carranza would send agents to confer with Huerta's delegates over the establishment of a provisional government.

Spain and Switzerland Join.

The agreement between the United States and Great Britain to protect mining properties in Mexico will be extended to include Spanish and Swiss properties. Mr. Riano, the Spanish ambassador, today asked Secretary Bryan to admit his country as well as Switzerland to the compact.

This means that Great Britain, the United States, Spain and Switzerland will not support diplomatically any claims to interests in mining properties acquired by their nationals subsequent to January 1, 1913, which are affected by cancellation or confiscation resulting from the inability of bona fide owners to meet obligations because of military operations.

Few Voted in Mexico City.

Mexico City, July 6. — Elections for president, vice-president, deputies and senators were held yesterday in that part of the republic controlled by the Huerta government. In Mexico City there was an almost complete abstention from voting and indifference was manifested everywhere.

General Huerta appeared to be the favorite candidate for the presidency and General Blanquet, the present war minister, for the vice-presidency.

President Huerta, it is reported, received a virtually unanimous vote of confidence. The returns indicate the re-election of all present members of the chamber of deputies and the senate. The lightest vote in many years was cast, hoth in the capital and nearby towns.

It was ascertained from official quarters today that only 2 per cent of the population had voted in the states controlled by the government.

MINISTER TO GREECE ASKED TO RESIGN

Philadelphia, July 4. — President Wilson has requested the resignation of George Fred Williams, American minister to Greece and Montenegro, as a result of Mr. Williams' public statements regarding the situation in Albania. This became known following the president's arrival here today.

Mr. Williams' own reports on his statements were taken up at the cabinet meeting yesterday and afterward President Wilson decided their effect was such that it was proper that Mr. Williams should no longer represent the United States in the Balkans.

It was understood that Mr. Williams, of his own accord, had forwarded his resignation, but as far as could be learned here it has not been received by the president.

WILSON SPEAKS AT CRADLE OF LIBERTY

Philadelphia, July 4. — The celebration of Independence day in Philadelphia this year, while planned to be safer and saner than usual, was on a wider scale than any that has taken place here since 1876, when the one-hundredth anniversary of the adoption of the Declaration was observed. Today President Wilson delivered the Fourth of July oration and elaborate plans were made for his welcome. The President arrived at 10:35 o'clock.

In Independence Square.

The patriotic exercises were held in Independence square close to the room where the Declaration of Independence was signed and were begun before the President arrived. Exercises have heen held there every year on the Fourth of July, but this year it was planned to make the celebration national in scope. So far as the records go, President Wilson is said to be the first President of the United States who has come to the cradle of liberty on Independence day. The thirteen original states were represented at the exercises either by their governors or other representatives of the state governments.

Eight Bells Sounded.

Old Christ church in the part of Philadelphia that was first settled, which edifice is closely associated in the history of American freedom with Independence hall, sounded today the historic eight bells that rang with the Liberty bell on July 4, 1776.

PLANNING TO INCREASE OUR FOREIGN TRADE

Washington, July 6. — The movement to extend the foreign trade of the United States is taking definite form. Manufacturers throughout the country are taking the keenest interest in it. As the first step toward getting more of the foreign business, there is to he closer co-operation than ever before between manufacturers and the department of commerce.

The sundry civil appropriation bill, which has passed the house and been acted on hy the senate committee on appropriations, provides $100,000 to be spent during the fiscal year in beginning the work of establishing a commercial attache system in connection with emhassies and legations in various parts of the world. The congress is taking this step at the request of manufacturers, who believe the time is ripe for invading the foreign fields.

The department of commerce proposes to send eight of the forteen commercial agents to European capitals, while the others will be scattered around the world. It is the intention of the secretary of commerce to appoint these commercial agents on the recommendation of manufacturers who have had experience in the foreign field. The politicians are not to have any part in the naming of the fourteen men, so it is announced.

80,000 RAILROAD MEN MAY STRIKE

Chicago, July 7. — Eighty thousand railway employes, through their representatives, went on record here today as determined to strike if they do not get the railroads to change the working days from ten to eight hours, without reduction in pay.

The unions represented were the railway clerks, freight handlers and warehousemen, locomotive firemen and engineers, maintenance of way men, oilers, engine wipers and trainmen.

At a conference in the offices of Lawrence Curran, international president of the freight handlers, resolutions were adopted that provide for a strike vote hy the unions that have not already voted, with the delivery of an ultimatum to the railroads not later than July 14, that a strike will follow immediately unless the eight-hour day is granted.

The sentiment for a strike was reported to be overwhelming throughout the entire west. The railroads involved are sixty-seven trunk lines and subsidiaries west of Chicago.

INDIAN FREE AFTER THIRTY-FOUR YEARS

Washington, July 7. — After thirty-four years behind the bars under life sentence for murder, Spopee, a Blackfoot Indian, was unconditionally pardoned today by President Wilson. He will be released at once from the Federal Hospital for the Insane here to return to his daughter at Browning Mont., whom he has not seen since she was a baby.

A party of Blackfeet, sightseeing in Washington, months ago, happened on Spopee, grown gray with his long imprisonment. They established his tribal identity hy an Indian song, and one of the interpreters recognized in Spopee the hero of an old legend, who had disappeared years ago into some white man's jail. Indian mothers have been singing their children to sleep with a song about him ever since.

Officials of the Indian office advised of the discovery, began an investigation which resulted in his pardon.

It is now helieved that Spopee committed the murder in self-defense.

FEWER ACCIDENTS THAN USUAL ON FOURTH

Indianapolis, July 7. — Accidents, directly due to fireworks, were fewer in Indiana Saturday than usual on the Fourth of July. Only one death was reported, but several children were seriously injured. The decrease in number of casualties is attributed to action of city and town authorities in attempting to compel a "safe and sane observance of the day."

The Chicago Trihune, which annually compiles Fourth of July fatalities, announces twelve dead and 879 injured in the United States, as a result of fireworks, etc. Last year's record, the best to that time, was twenty-five dead and 1,032 injured. Final figures as reported to the American Medical Society may increase slightly this year's total, as a few deaths from lockjaw will undouhtedly follow during the month. Of the twelve victims counted, seven were killed hy fireworks, two by firearms, one hy gunpowder, one by torpedo and one in a runaway caused by fireworks.

RATE DECISION WILL BE REAL TEST

Washington, July 4. — Declaring that the decision of the interstate commerce commission in the 5 per cent. advance case will be "the real test of regulation of railroads," Senator Borah, of Idaho, in discussing the federal trade commission bill in the senate, said that "within ten years we will face the question of public ownership of railroads because of the breakdown of regulation. It seems we are approaching a condition that no commission can meet."

"We are now nearer public ownership than ever before," said Senator Borah, "and we are nearer because capitalists say they do not propose to invest money in enterprises which someone else controls. That is one reason, the railroads say, why they can not get capital at this time.

"The railroads say they must have a 5 per cent. advance in rates or they can not do business; the people say they can not afford the advance. If the interstate commerce commission grants the increase it will be disparaged to some degree in the public mind; if it refuses the railroads will be in difficulty. It will be a real test of regulation.

THREE KILLED BY EXPLOSION OF BOMB

New York, July 4. — A bomb of terrific power, exploded either on the roof or on one of the upper floors of a six-story flat house in Harlem today, wrecked a third of the huilding, killed at least three persons and injured others. One of the dead was Arthur Caron, a machinist and a leader of the Industrial Workers of the World. The two other known dead were women.

The explosion was at first attributed to dynamiting in a nearby subway excavation and in the excitement attendant on the collapse of the building, estimates of the dead ran as high as fifty. Inspector Egan, of the police bureau of combustibles, said that the bomh was powerful enough to have wrecked the entire neighborhood if properly placed.

Persons across the street were blown from the beds and window glass was shattered for blocks.

UNCLE SAM CELEBRATES HIS OWN BIRTHDAY

Washington, July 4. — The wheels of the government were at a standstill today while the national capital joined in with other cities and hamlets of the nation in celebrating Independence day. There were no sessions of the congress, the White House virtually was deserted, the executive departments were closed, and President Wilson and other officials of the government laid aside official duties, to participate in patriotic celebrations here or elsewhere.

BABY LOSES HIS LIFE IN FOURTH CELEBRATION

Dayton, Pa., July 4. — An explosion of dynamite here, today, killed William Clever, age two, and so seriously injured Fred Clever, age six, and his sister Grace, age four, that physicians said they could not live. John Wargney lost his right hand. A friend had taken four sticks of dynamite to the Clever home to celebrate the Fourth, and while he was preparing the charge little William picked up one of the caps and bit it. The explosion that followed instantly killed him and set off the dynamite.

GIRL PLAYS PIANO IN PANIC

Evansville, Ind., July 6. — A panic started in the Orpheum theater here Sunday afternoon when some one in the gallery shouted "fire". A fuse in the moving picture machine burned out. There was a wild scramble for the exits and but for the efforts of the theater attendants there might have been serious accidents. The girl at the piano kept on playing during the panic. Outside of a few bruised elbows no one was injured.

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VOL. XXIX. BERNE, INDIANA, July 16, 1914. No. 28.

THE DEACONESS.

No regal robe of state she wears,
In service of her Lord the King;
Clad in the simplest garb, she bears
His grace unto the suffering.

'Tis hers the troubled mind to calm,
The fever-parched lip to cool,
Apply the mild assuasive balm
To wounded flesh or sin-sick soul.

Self finds no room within her breast,
Her every thought, another's needs;
With tender touch she soothes to rest,
Whilst, softly, unto heaven she pleads.

Mercy and peace upon her smile,
The pitying Lord her prayer attends;
Hers is a holy joy, the while
His blessing on her path descends.

Though poor of earth, a countless store
Of wealth is hers, through Christ's own blood;
His messenger, she asks no more.
Than faithfully to serve the Lord.
—Mary Welden, in Lutheran Church Work.

FOR YOUR IMMEDIATE CONSIDERATION

All brethren and sisters who, as delegates or visitors contemplate attending the General Conference in Meno, Okla., are requested to notify Rev. H. P. Krehbiel, Newton, Kans., at once, giving him their exact address. Bro. Krehbiel has kindly consented to try to get reduced rates and special accommodations for the trip. As the time is but short, and as the railroad companies base their concessions mostly on the approximate number of passengers, you should give this matter your immediate attention.

The Officers of the Conference.

THE SANITARIUM

Dear Friends:—So many requests are coming to us for accepting patients gratis into the "sanitarium". We can favorably answer these requests only when the brethren and sisters who have subscribed for the sanitarium and have not paid yet, will do this soon. According to a resolution passed by the Pacific Conference, this money shall be invested for a fund for needy patients. So we ask you kindly to send your subscription immediately to the treasurer, Jacob L. Schowalter. He will send you a receipt for the money. He who gives soon, gives doubly.

Fraternally,
J. S. Hirschler, Pres.

NEWS AND COMMENTS

Mr. Davis, secretary in charge of the Y. M. C. A. in Constantinople, announces 481 members at the end of the first three months after organization. Sixteen nationalities are represented. With only two small hired rooms for classes there are yet 285 students in the night school. So anxious are young men to attend that they are willing to stand when all seats are taken. All but two of the sixteen classes are taught by volunteers. Various firms pay the fees of employees wishing to attend. The association has the cordial co-operation of the Greek Bishop of Pera, of a leading Roman Catholic priest of Constantinople, and of certain Turkish gentlemen of prominence. One suburb of the city has offered to furnish a building and athletic grounds for a branch association, and this is not the only quarter making application for a local association. In short, doors of opportunity are opening on all sides for this type of work in this great Moslem center.

The International Committee has appointed a secretary for Adana, a city in Cicilia which has taken on new life, thanks to the railway enterprises of Asia Minor. The need for an association is great as the saloon is getting hold of young men, Turks as well as Armenians. An English gentleman has offered £1000 on condition that £200 be raised in Adana and £2000 in England and America. Contributions for this object may be sent to the American Board, 14 Beacon Street, Boston.

During 1913 the Gospel was preached at centers of dangerous Moslem fanaticism, such as Jiddah, the port of Mecca; Yenbo, the port of Medina, Mershed and Kerbela, Persian centers of pilgrimage.

It has been insisted that a very complete equipment in Moslem erudition is necessary for successful work among Mohammedans. This is doubtless true for those engaged in certain phases of the propaganda. On the other hand, various missionaries of the Reformed Presbyterian and Egyptian General Missions have discovered that a constructive Gospel message, unmixed with Mohammedan controversy, is the best agency for teaching the masses of the unsophisticated. These know almost as little of the Koran as of Christianity, and listen without violence or objection to Christian preaching.— Record of Chr. Work.

REPORT FROM OUR CHICAGO MISSION.

Our brother, W. W. Miller, writes under date of July 1 as follows:

Dear Brother:—I cheerfully submit to you the enclosed financial report together with this word of encouragement.

Have had the mission open every night since the opening night, March 5, with an average nightly attendance of 15. A number of hands were raised for prayer and several accepted Christ as theirs. We are holding open-air services in front of the mission every Sunday night; would hold oftener, had we the singers and workers necessary for such work.

Have had Sunday school in the afternoon since the first Sunday in May. Through the help of the "Home Chapel people" we are enabled to keep it going; thus getting a few others interested in coming who otherwise would go nowhere.

We intend visiting a number of the poorer people in the immediate vicinity of the mission and perhaps many more may be induced to come, and in that way possibly get the parents interested in coming to the mission, and to the Sunday school as well.

I feel that the interest manifested on the part of those who are coming is on the increase in spite of the hot weather which will be ours to endure for several months. The most difficult time of the year to interest the people in coming to the mission is right now; but with the fact that we started late and are scarcely on our feet, and the weather ours for some months, we have no reason whatever to be in the least discouraged. Of course, as it was in the days of our Lord, so it is today: the crowds are going the other way, while only occasionally one turns and accepts Christ as his personal Savior, and it will be so until He shall come again; but what a privilege it is to witness for Him, and to continue to sow the precious gospel seed, watering it with our prayers, patience and faith, letting the results be with Him who doeth all things well. It is better by far to try and fail, than to never have tried; but we feel that in the kingdom of God there is no such word as "fail". "Our labors are not in vain in the Lord." Blessed thought, that whatever we do in His name shall prosper.

The mission here, as is every other mission, is a great opportunity, a great privilege, an open door for the churches of Jesus Christ to help make disciples, and to learn more and more how to transmute their means into redeemed lives—coin that will pass current in heaven.

The outlook as to the spiritual outcome of our little rescue mission is certainly very encouraging; and was never brighter than now. The workers in other missions are constantly remembering us in prayer. A very intelligent and intensely spiritual Jewess that comes to our mission often, said that she never forgot to pray for the mission on 63rd street No. 727 every night at 8 o'clock, the time of beginning, and so many others here and elsewhere.

"What a privilege to carry everything to God in prayer", knowing that He will hear us. May God's richest blessings rest upon you and abide with you, is my prayer. Yours,
W. W. Miller.

Beloved Congregations:

The above report speaks for itself. I was much impressed and highly encouraged by it. I could not but praise the Lord for His

abundant grace, love and power to save. I hope you all join with us, will you not? Let us ever remember what that devoted Jewess — a true mother of Israel — does: praying nightly at 8 o'clock for our mission. Prayer is power, it is the power of God brought down to work godly deeds. May the Lord help us to work and pray. Yours in Him,

Jacob J. Balzer, Sec'y.

CITY MISSIONS

Read at the Pacific Conference, Paso Robles, Cal., June 23, 1914, by E. F. Grubb, 4900 Aldama St., Los Angeles, Cal.

What do we mean by "City Missions"? Not the place and work of the cities in history and in current events; not what the city has done nor can do or should do, but a department of religious work carried on in the city that is not found elsewhere and cannot be in the country. It is to meet conditions and opportunities of city life.

The term has various uses. It may mean purely church extension work, i. e. a branch church begun in a part of the city where there has been no church and now one is organized and supported by the "mother" church or conference where all the difference between this and the parent church is the size of the building and the number of persons attending. The ritual of the service is the same.

But the common usage of the term "city mission" today is a place where the church service is simplified and intensified. There may be a variety of means to attract and reach people from the outside noise of the brass band of the Salvation Army or Volunteers of America to the inside noise of the Holy Rollers.

But the primary purpose is to save sinners. The golden text of every service is Luke 19:10, "For the Son of Man came to seek and to save that which was lost; or the words of John 3:16.

So these city missions are located where sinners congregate, i. e. where certain classes of sinners frequent. The busiest streets or portions of the city where men gather to spend their leisure hours. So far the efforts are among the poor, the drunken, the vicious. There is still a field unoccupied among the rich, culturded, polished sinners — about as needy as the poor.

When in 1872 on Water street, New York, Jerry McCauley started the first rescue mission he began a much needed and a mighty work.

The need indicated a failure of the church to do her whole duty. The taking up of and support of the work indicates a realization of duty and an attempt to do that duty.

Many of the churches of our cities fail to reach the masses because there is too much pride in buildings, organs, pulpit orators, choirs, but most of all in dress. To see the vanities and shamefulness of dress, some church congregations are not much behind the theater. The common people do not feel at home in the presence of so much show and the poor is a stranger and, if poorly dressed, is an outcast in the meetings. The silent rebuke of many congregations today is the fact that there are no poor laborers in attendance. The real way should be according to Prov. 22:2, "The rich and the poor meet together: Jehovah is the maker of them all."

Then there is the lack of sociability, a solemn filing out after service without looking at other fellow-worshippers or a word of welcome to the stranger. Of course some congregations are so large that they do not know each other; and there is the peculiar "don't know you; don't care for you" attitude common to the city.

So there are now in all the larger cities special places of religious service where a specialty is made of preaching the gospel, i. e. that Christ died for our sins (I Cor. 15:3) and that eternal life is free to all. Drunkards, harlots, thieves, murderers are told the good news that although their hand is against every man and they think every man's hand is against them, that God cares for them, loves them and offers them salvation, makes new creatures of them and gives them to realize the purpose of their existence.

Many of these men are hungry —the mission feeds them, many like the Son of Man, but from a different reason, have not where to lay their head; they are furnished a bath and a bed; many have no work, so jobs are found for them.

To hear the stories of these men who have been reached and to know the changed lives they are now living reminds one of the work of One in whom was fulfilled the prophesy of Isaiah (61: 1+): "The Spirit of the Lord is upon me; because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, the recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." Luke 4: 18-19.

As Mennonites we are no longer looking at missions—heathen and city—through a telescope or over some one else's shoulder but at our own work.

Most of us have not been living in the cities, so have been slow to take up the work. But we have seen something of the need—know something of our responsibility and are taking advantage of our opportunity.

There are three things that have characterized the Mennonites of the past and we sincerely hope, will continue to mark this church through the future.

1st. They have been a people of the Word. Her ministers have known the holy Scriptures and her people have believed this unerring God-breathed Book. The Bible needs no apology. Let any one preach any other doctrine in our missions and he goes away without converts. Here are persons in attendance who have heard and tried every other remedy to save themselves and have failed. We can give them the Book for we have it. May our educational institutions profit by the plain lessons of today and teach the Bible, not simply things about the Bible. In no other book do we find Jesus Christ and eternal life.

2nd. Our people have been marked by their piety. We are to live holy lives. The majority of men will know the power of God only as they see it in our lives. The continued existence of the Mennonite church has been largely because of the right living of fathers and mothers before their children. They turned their backs upon worldliness and walked by a holy faith in the abiding reality of the unseen.

We are equipped for mission work because of the faithfulness and piety of those who have lived before us.

3rd. Mennonites have been marked by their neighborliness, love and care for others. It has been said: No Mennonite has gone to the poorhouse, but that the poor, the sick, the orphan and the aged have been provided for by their own, that is, by their own churches.

This is surely a heritage and a disposition that enables us to enter naturally and easily into the work. The poor are with us always but the poorest of the poor are in the cities. The helpless and unfortunate are present everywhere but nowhere so much as in the cities. The hopeless and down-cast and down-trodden are many in these days but most of them are in the city.

Our cities are great fields; darkness to be dispelled by light; suffering to be relieved by a kindly touch and great remedy. Sin to be washed out by the blood of Jesus. The need is great. The door is open. The work in Los Angeles and Chicago is only a beginning.

By the grace and power of God we shall enter and occupy.

JOSEPHUS WROTE ABOUT JESUS OF NAZARETH

"What historical evidence is there outside the Bible for the life of Jesus in Palestine?" This question, frequently asked in Bible classes, is usually answered simply by citing the brief allusion in Tacitus. There is, however, as all careful students are aware, a much fuller reference to Jesus in the eighteenth book of the "Jewish Antiquities" of Josephus—a passage which extols Him as a doer of marvelous works" and even declares that He was "the Christ". Both the crucifixion and the resurrection are explicity spoken of. But it has not been considered candid to appeal to this testimony because the opinion of scholars, even of the most conservative scholars, has almost unanimously rated the whole paragraph to be an interpolation—not the words of Josephus at all but an addition which some overzealous Christian had written into his manuscript years later.

But the weight of authority on the question has been suddenly shifted by the appearance of an article in a German review, where Professor Harnack of Berlin, turning against his own former judgment, declares that the Jesus paragraph in the "Antiquities" is most probably (he is not quite willing to say certainly) a genuine part of the writings of Josephus himself and so an authentic outside testimony to the truth of the gospels. On early gospel history no other scholar in the world today has so great a name as Harnack, and with Harnack to back him, any Bible teacher without apology may bring in Josephus as a witness to the faith.

Harnack's change of front is significant not merely as bearing on this one matter, but also as an index of the way scholarship is trending in these days. It is no longer considered an indispensable mark of learning to black out the half of all ancient documents as spurious. The time has come when, without branding himself as unlearned and ignorant, a student may admit the strong presumption that ancient writers tried to write the truth, and ancient scribes for the most part tried to copy manuscripts honestly. Harnack's own conclusion that Luke's New Testament writings are reliable is another sign of the same sensible tendency, for here also Harnack himself once thought otherwise. The fact is that the boisterous criticism which bore on its banners the strange device, "Smash everything," is already off the field.—The Continent.

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Home Circle.

RAFO, AND BANANA TRADE.

Frank H. Sweet on the Reward of Honesty.

A long line of bending figures were passing up the gang-plank into the hold of the vessel, then back by another plank to the wharf where they again connected with the line, forming an endless chain. Each link was a woman, and upon every sloping back was a bunch of bananas.

At the wharf end of the gang-plank a man gave a glance at the number of clusters or hands upon the bunches as they passed, and then called out their sizes in a sing-song, "One-half bunch, one bunch, two and a half, two, one, one, one and a half, a half, two," and another man with a book upon a board placed across a barrel marked them down. In the hold two men directed the women where to place their fruit. Both of these were conchs; one, a rough, brutal-looking fellow who merely nodded directions and scowled; and the other a laughing, jesting youngster who gave his orders by springing forward and helping each woman to deposit her bunch in its proper place. Usually the woman thanked him with looks or words ,some of them adding: "Yo' good boy, Rafo; yo' mammy ought suttinly to be proud."

But one link there was that did not thank him with looks or words either. His mother was old and shrunken, with snapping, suspicious eyes; and when Rafo sprang forward she always met him with angry snarlings and never would allow him to touch her bunch. But it seemed to make no difference to Rafo. His song or laugh went on apparently just as light-heartedly as ever, and when her portion of the chain came round again he was awaiting as usual, with his ready offer to help, his ready laugh, and his friendly eyes.

Just behind the old woman circled a young girl, almost the counterpart of Rafo, and beautiful in spite of her dark face and bare feet and tattered garments, in spite of her bent shoulders with their burden of bananas. She always was that link in the chain, the link behind old Tamasa, her mother; and Rafo never had time for more than one glance toward her before Tamasa had deposited her bunch and whirled upon them with her hawk-like eyes. And it was just the same on shore, at Tamasa's hut, the two links were always together. Tamasa appeared to love but one thing in the world, her daughter Fana. Three months before it had been Rafo who was chief in her regard, Rafo the quick-witted, the friendly, the ambitious, who was to raise the family to unwordable affluence. Then one evening Rafo had come home from the young Englishman he had been working for, his light-heartedness for the moment dazed, a stain upon his name; and old Tamasa, in a wild, unreasoning burst of disappointed wrath had driven him from the hut, with orders never to speak to her or his sister again.

Round and round circled the endless chain, bearing its stream of bananas from the wharf to the hold, and like alternating belts of sunshine and cloud changed the face of old Tamasa as her gaze rested upon Fana or Rafo.

Under ordinary circumstances the gang plank was amply wide for the loaded chain; but Rafo's unchanging politeness in the hold, and Fana's persistent friendliness when she looked toward her brother had darkened more and more the tempestuous countenance of Tamasa until at last, after they had passed Miguel, the scrutinizer of the fruit, at the shore end of the gang-plank, her resentment got the better of her tenderness and she turned with a sharp reprimand.

But Fana's gaze was bent toward her feet, watching the plank, and the consequence of Tamasa's checking the regular motion of the chain brought them together and swayed the bunch of bananas from its delicate balance. Fana tried to right herself, but in vain. A moment later there was a loud splash in the water twenty feet below, accompanied by a scream from Tamasa, who was peering down with wild, frightened eyes.

Miguel was not ten feet away, but he made no move. Then there was a swift rush from the hold and a second plash, and Rafo's head rose to the surface with a merry shout of encouragement.

A rope was dropped from the vessel, and even as Rafo's left arm encircled his sister, his right hand shot up and caught the rope. Then he whispered something to her, and, with quick intuition and courage equal to his own, she placed her arms over his shoulders so as not to impede his movements, and then, hand over hand, he went up the rope until he could swing himself across to the gang-plank. It was a rare exhibition of nerve and muscle, and the spectators sent up an involuntary shout of appreciation—all except Tamasa and the sullen Miguel.

The old woman's face was drawn and tremulous, but the looks she cast upon Rafo were as black as ever.

"Come, Fana," she whispered hoarsely, "we will not work any more today. We will go home and rest."

But Fana was looking at her brother with tender, thoughtful eyes; and in the look was something which declared she would stand by Rafo now, no matter what the whole world—and her mother—might say.

"Fana!" sharply, "you must not stand there with that—thief. I will—."

"Let the little sister rest," interrupted Rafo pleasantly. "Don't you see how weak she is. And I like to be with her."

"You — like to be with her!" screamed Tamasa, losing control of herself entirely. "You — you nineteen-cent man! A little while ago you could earn fifty, as a trusted, honest overlooker; and now—oh, Miguel!"

But instead of Miguel, another man, a brisk young Englishman, pushed his way across the gang-plank toward them.

"Rafo," he called imperiously. "Here, quick! I want to see you. I'm in a hurry. Oh, there you are," as he saw the group. "That money matter was all right. I thought so at the time, as I said: though I felt obliged to suspend you until the affair was thoroughly sifted. It was Miguel there at the end of the gang-plank who took the money," raising his voice a little. "I want everybody to know the real culprit, because they have suspected you, and chiefly through Miguel's insinuations, I understand. I shall not prosecute him on account of his family. Now, Rafo," briskly, "every second is precious to me. I have an imperative summons to England, to settle up an estate, and will have to be gone two years or more. I want you to take care of my banana plantation until I return. I have had you work for me, and know how careful and capable you are. What do you say, quick? I must get my traps ready and take this boat back. You know about cutting and shiping bananas, and I will give fifty dollars a month and pay all expenses. And, oh, yes," as he noticed for the time the figure near Rafo, "you had better take your mother and sister along to help. There is a comfortable house on the plantation you can live in, and I will allow them regular labor wages. What do you say?"

Rafo made him a low bow, showing his teeth. Si, senor," he answered, "we will run so fast that we will get to the house in twenty minutes." And then his merry, infectious laugh rang out so heartily that all had to join in; and Tamasa's voice was the loudest.—Rel. Telescope.

Marriages.

Nice-Schissler. — At the residence of the pastor at Schwenksville, Pa., on June 6, Wilmer S. Nice and Florence F. Schissler, of Harleysville, Pa.

Deaths.

Willauer. — On June 13, Mother Willauer of Schwenksville, Pa. Last May she fell and broke her hip and since lay helpless and in pain. She was the daughter of John and Catherine Detweiler Bartolet. She was a devoted member of the Eden church, being admitted by baptism May 15, 1886. Her husband, Edward Willauer, preceded her years ago. She is survived by two daughters. The funeral was held on June 18. Services were held in the Eden church and burial made in the Schwenksville cemetery. Text, John 14:2-4. Her age was 84 years, 7 months and 26 days. The pastor was assisted by Rev. N. B. Grubb.

Souder. — On June 22, Mrs. Lillie C. Souder of Souderton, Pa., in the Sellersville Hospital in consequence of an operation for appendicitis. She was a member of the Zion church, Sunday school, C. E. and Ladies' Aid societies. The funeral was held from her late residence on June 25, conducted by the pastor. Because burial was made in the Mennonite cemetery the services were held in the meeting house there. Her age was 29 years. She is survived by her husband and three children. The pastor was assisted by several of the brethren.

Boyer. — Frederick Boyer, son of Rev. Victor B. Boyer and Eva, nee Cleltz, four years old, of a complication of diseases. The funeral was held from the home of the parents July 8. Burial was made on West End cemetery. The services were conducted by Rev. Schantz of Schwenksville and Rev. Greiss of Allentown.

Contributions.

For General Conference.

Gnadenberg cong., Whitwater, Kan., per D. W. Schmidt, $15.89; Hoffnungsau cong., per Johann C. Dyck, Buhler, Kan., $10; Zion's cong., Dallas, Oregon, per Jacob H. Rempel, $8.23; Mennonite cong., Beatrice, Neb. per J. H. Penner, $10.

Thankfully acknowledged.

C. F. Claassen, Treas.

The Mennonite.

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MENNONITE MINISTERS

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

Editorial.

NUGGETS FROM A MISSIONARY CONFERENCE

In the Moody Church, Chicago.

It would take too much space in our paper to undertake and give all that was said at this conference held on Thursday afternoon of the International Sunday school convention. We will try to give a little of the many good things.

A Mr. Vaughn spoke about disarming the mountaineers. He described very interestingly the conditions before the Sunday school worked a change. "The mountain people number about 471,000. They are sons of the revolutionary fathers; entirely out of touch with the world. They have peculiar standards and according to their standard they are the most civilized people. They are true to their ideals in religion. They are deeply opposed to missions and Sunday schools as unscriptural. We try to disarm these people of their prejudices."

"Before the Sunday school work began, there were 22 murderers and 44 criminals in Lorain county, now there are 78 Sunday schools, no criminals, no murderers."

Dr. Hammil, president of the international Sunday school convention, spoke on "The Teacher and the Missionary Enterprise." The teacher's work in the missionary line is personal, educational and inspirational. The teacher must be imbued with the missionary spirit. Spirit begets spirit. You can not convert anybody by one who is himself not converted. I must have a profound interest in the mission cause to influence a class in missions. The teacher must pray for, study for missions. You have to have missionary heroism in your heart or you are no missionary or missionary teacher."

"We ought not to appeal for gifts for the missionary cause that the children do not know." Definite missionary instruction must be given along with the appeal for missions. Individuals ought to give to the missions. You give for the baby and teach him or her to give. Inspiration is needed. Do you believe in missions? Do you believe that children can be trained in missions? Do you believe that they can be taught to give for missions?"

"Pray with your class and for your class for the missionary spirit until some of the scholars will give themselves to God and missions."

In the forenoon Mr. Fred B. Smith, a Y. M. C. A. worker, spoke to the convention.

"With all my heart, soul and body I believe no organization is shooting as straight as the Sunday school leaders. Of all the religious organizations the Sunday school is the most necessary. 14,000,000 men are eligible for the Sunday school and have never crossed the threshold of a Sunday school. We have lost many millions of men, we are losing the boys of a high school age."

We are in a crisis, we have to face it. The masses of men are estranged from the church. The Sunday school can not live if it loses all laborers. There is a crisis of hope. Never the whole country was so ready for religion. Business has to be conducted now on the basis of Jesus Christ. In 25 years we will have an era of Christian laymen." **v. d. S.**

Correspondence.

Summerfield, Ill. Brother Lee Lantz from Bloomington, Ill.; the field secretary for Bluffton College and Seminary, unexpectedly stepped into our midst Sunday morning, July 5, and preached a forceful sermon to a well filled house and in the evening he spoke to us in an able way along the educational line, presenting our college and seminary to the people. **S. J. B.**

Roaring Springs, Pa., July 7, 1914. Editor Mennonite: — We had our quarterly council meeting on Saturday evening, July 4, with good attendance and good interest. Our pastor was instructed by the council to secure the services of Rev. Lee Lantz, of Normal, Ill., to hold our evangelistic service, and also decided to invite our sister denominations to join us in the service. It was also decided that the annual Bible conference should be held November 28-30. Rev. S. D. Yoder, pastor of the Smith Corner congregation, was appointed chairman of the program committee. The following resolution was unanimously passed: Resolved that since Herman Reese, formerly a local minister of the M. E. church, and wife have united with the Mennonite church of Napier and was accorded an evangelist's license to preach for one year, that we accord the same privilege to Bro. Reese in the Roaring Spring's charge. Our Sunday services on last Sunday were very much enjoyed. Bro. Yoder preached in the morning and our home pastor in the evening. This leaves all enjoying good health.

Wishing the same blessing to all readers,

Mary Snyder.

RADIUM AND RELIGION.

Reported by R. M. Kurtz.

In his address, "Radium and Religion," at the Bible Teachers' Training School, on Founder's Day, Jan. 8th, Dr. Howard A. Kelley, of Baltimore, Md., pointed out the singular, even striking analogies between the properties of this newly found wonder-working element, and some of the great principles of religion. These are indicated by a few of his sentences below.

In this era of light therapy what a meaning we see in such passages as: "But unto you that fear My name shall the Sun of righteousness arise with healing in his wings."

All disease lies in the moral realm.

What has radium to do with religion? What has any gift to do with the giver?

Radium was found by being obedient to its laws. We learn of Christianity the same way. The laboratory method is the way in Christian truth. "If any man willeth to do His will, he shall know of the teaching."

Radium always retains its nature unchanged; extreme changes of temperature have no effect on it. It is different from everything else; so the Christian ought to be.

It is the gentlest of all things when rightly used, simply light. Misused it is capable of terribly destructive effects.

The patient must accept radium by faith; he cannot see its work, but soon the benefit is seen.

Radium has the singular power of producing secondary rays in other substances. So great good comes to the world indirectly from Christianity.—The Evangelical.

THE MINISTER IN THE SICK ROOM

Every pastor has met with opposition from some physician when he tries to see those who are very ill. Some doctors think that the presence of a preacher will alarm the sick, and thus retard his recovery, and for that reason the pastor has been ruled out of the sick room, save in cases of ordinary sickness.

Dr. S. Weir Mitchell, who has lately died, was among the highest authorities on nervous diseases, having received honors in America and Europe. He always tried to enlist the aid of the preacher in his practice, and he contended that their presence in the sick room soothed the nerves and made the patient respond more readily to medical treatment.—Presbyterian Standard.

Editorial.

Preachers, some one has said in regard to those who today fill the modern pulpit, may be divided into four classes, orators, entertainers, sentimentalists and prophets. Of these classes the latter only truly fills the purpose for which God sends men to preach. There have been a few real orators in the pulpits of the church as there have been in other lines of great influence, but comparatively few. Perhaps the American pulpit has had ten or a dozen in its time, but the day of oratory, although the great orator will always come to his own, is rapidly giving way to executive ability. Men are commanded and moved more by the master mind than the eloquent speech. Oratory belongs more to the field of art than to intensely practical soul-saving efforts of the pulpit and so it should not be the church's hope that oratory alone should fill her pulpits. She should hope more for men who, though their names will not live

long after them, have been the means of leading their fellows to a higher life by their efforts in every direction rather than for those whose living words will be their everlasting monuments.

The entertainer is a numerous class in our pulpit today. He seeks to be pleased and he reaches the many who want to be pleased. He can tell a story interestingly, he can let his discourse be enlivened with flashes of wit; he can discuss everything from politics to the drama and then have the cheek to call the whole jumble a sermon. The entertainer is the popular man, the one whom they want in the big pulpits with the salaries. But, we ask, isn't this a lack of seriousness on the part of both church and minister? And, isn't this one of the reasons why the church has lost regard in the eyes of many men? If the church is to be a failure in this age it will be because it has degenerated into a man-pleasing institution with a man-pleaser at the head when it should be an institution with a message that will send conviction to the hearts of men and lead them to the cross for mercy.

The sentimentalist in the pulpit as everywhere else, is but a gushing weakling or an impulsive unreasoning creature who will go along with his emotions no matter where they may lead. He may please the ladies, he may be just the man for those who run after emotional service and all that, but the need at all times is for seriousness and sincerity, for efforts that go to make character and lead souls to salvation.

The prophet belongs to every pulpit and every age. He comes with the message, "Thus saith the Lord." The message may be a hard one. It may, as it generally does, offend men. It is a message often born in pain and misery, for a true prophet's message is born of his own experiences. But men will hear him, though they may hate him and, though his message will lead him to a cross. Let there be more of the prophet in the pulpit, more of the prophetic in the message and more of the prophet's life in delivering that message and the kingdom's progress will be mighty and rapid. The minister who aims at attaining his greatest usefulness in the service of God may well neglect the fine flurries of oratory, he may well afford to neglect the art of pleasing men, he may profitably study to become more practical than sentimental but he must be a prophet with a prophet's message.

Every now and then the announcement is made to the world that the spade of the explorer has unearthed some new clay tablet from the ruins of some buried and forgotten city which throws new light upon the religion of the ancients. Many of these tablets are valuable because they show some similarity to the Bible accounts, for example we have in some of these tablets accounts of creation, of the flood and of persons whose names are mentioned in the Bible. When we can point to some bit of brick or stone or boundary mark bearing the name of some king whose name figures in the Bible narrative, we have something really valuable, since such a reference is an evidence proving, outside of the Bible, that such a person really existed. Such a proof makes it impossible for the unbeliever to say that the events of the Bible only existed in the imagination of the writer and gives the Bible a standing as a historical work. It is a matter of satisfaction to believers in the Bible to know that its history may be scientifically confirmed, but faith, after all, is the keystone of our religion and the Bible becomes valuable to us as a means for our salvation only as we accept it in faith. To prove its history is a task that has more to do with convincing the unbeliever that he is wrong than of converting him in order that his soul may be saved.

Now that the world is rapidly becoming familiar with the religions existing in the East long before Abraham was born and some similarities to the account in Genesis are noted, the tendency of a certain class of scholars is to conclude that Genesis is but a clever blending of these ancient myths and personages. With Genesis as a patchwork of fable and tradition for a foundation they would erect the whole structure of revelation. This of course is letting God and inspiration, as Christians have always understood inspiration, out of the question. The case of the late "Nippur Tablets" is an illustration of this, or at least the opinion of some scholars in regard to them illustrate the way the Book of Genesis is taken from its high place in the esteem of believers and thrust to the mean position of being not exactly what it appears to be. Dr. John P. Peters recently said of the "Nippur Tablets", "Theologically the matter is of no importance as the clergyman believes there is virtually a universal belief that Genesis was not inspired and that it was merely a narrative of Hebrew legends." Of course, people who take such a view of the Book so frequently quoted by our Lord as though it were fact, would have us believe that He, with all his goodness and purity, with all His love and perfection, was a party to a deception. We know that scholars of this type claim for themselves the right to say what is to be accepted as fact and what is to be fable but we do not see how the preaching of such a position will lead the world to accept the Bible as God's Book. On the other hand we deny that preachers generally accept such an interpretation. We would like to ask, In what conference or other general body of Evangelical Protestants, or in what church paper, connected with these bodies, would any one of its ministers be allowed to make such an assertion, and commit himself to a belief in it without being severely brought to task for such heresy? To say that clergymen generally accept such an attitude as Dr. Peters presents is a libel upon the thousands of devout and believing men of God who year-in year-out preach the Bible as the inspired Word of God from the first verse in Genesis to the last verse in Revelations.

In a certain church in a town, of which we know, there was an aged pastor who had not only won the esteem of the community by his unselfish devotion to the service of his fellow man wherever it was possible for him to be of help, but he had as well built up a strong self-supporting congregation where one only existed and was believed by everyone to be hopelessly dead. But it so happened that he became too old for some of the leaders of his church and a movement was started to throw him out and call a younger and more attractive pastor. One may imagine the heart-aches this brought to the aged minister. For those who get to feel that an aged person has no feeling we can only wish that they too come to those years when feebleness and age are made a reason for discarding and humiliating them. When the elders of Israel came to Samuel and said to him, "Thou art old," they had quite forgotten all they owed to him and they heartlessly blamed him for coming to an honored age. The successor who took aged Samuel's place was one of the greatest disappointments of the age. Going from the lead of the conservative fathers to follow that of rash youth generally ends that way. This particular minister, whom the officials of his own church wished to discard, in spite of his troubles determined to do his duty in the place Providence had placed him so he squarely put it up to his church whether they would have him or not.

Just at this time the people of the neighboring churches and their pastor did an act of genuine Christian sympathy and love. They called a meeting of the officers and pastors of the six or eight nearest churches, sent for the aged brother and expressed to him their appreciation of his past labors and the hope that he would be spared to give the community the benefit of his labors for many more years to come, and then they presented him with a beautiful bunch of the prettiest roses that could be secured. It was only a little act of appreciation, but it came at a time when the aged brother had the darkest hours to meet. It was the expression of all the churches of the community, without reference to denomination, and it gave the brother's church the assurance that everything it did affected the Christian brotherhood of the whole community. Apart from the mischief-makers, who then withdrew from the church, the pastor received a vote of confidence from everyone in the church.

Much is said and tried along the line of denominational fellowship and many experiments have accomplished some good, but true Christian unity is not a matter of denomination, it is a matter of the "unity of the Spirit". Anything that binds Christians of a community into a fellowship that stands for sympathy, for helpfulness, and Christian charity is apt to do more for the right kind of unity among Christians than all the work a dozen committees or conventions may accomplish. When we once understand that bearing one another's burdens brings us close together and makes us forget our insignificant differences, we will have a unity that will speak for right and holiness in tones that the world must hear.

It is the steady horse that does the pulling, they say. So, too, it is the steady church member whose identification with the church is the more certain to bring results, both for the church and the great general cause of Christ. Speak with almost any pastor and you will find that, in his church, there are those to whom things apart from the regular congregational activities are the most attractive. They are ready to run after conventions and conferences, they want to hear and see every sensation in the religious work; great evangelistic and missionary campaigns are exactly to their liking and get their enthusiastic support. Of all these things we have nothing to complain. In their places they are effective means for the widening of the Lord's kingdom and the salvation of souls. But Chris-

tianity is by no means all conventions, conferences and campaigns; these are the unusual things that occur only as incidents in the great progress of the Master's cause. That which makes the church substantial is not the effervescence occasionally coming to notice or into activity. The stew which is all boil and very little substance is not a nourishing food, indeed, starvation is sure to result from a steady diet of foam. The church is made solid only by the solid support it gets from its membership in its ordinary activities. A Sunday school that can take the prize for bringing the most members to a county convention, but is unsuccessful in having 90 per cent. of its members present at all of its sessions during the year, has nothing unusual to boast of, except that it has many who, like the prodigal, see more attractive things in the far country than at home. A church whose people help swell the numbers that attend a convention so that the papers take note of it, had better make a record for itself in the numbers it can get to prayer meetings or to the regular service when the weather is discouragingly hot or rainy. The church member who makes a study of all the preachers within traveling distance, may become an interesting critic, but the brother or sister, in his or her place, rain or shine, who seeks the edification that the message brings and the inspiration that comes from fellowship with the brotherhood, is worth fifty members who cannot be depended upon. It is one thing to be a member of the church and quite another to be a church member who can always be depended upon. A Christian whose yes means yes in everything, even to regularly supporting his own church, is doing exactly that which will sweep the cause on to victory. One who doesn't do all that his promise to Christ implies is a stumbling block to the whole cause.

NOTES ON THE C. E. TOPIC

July 26.

Good News from the Mission Fields.

Psalm 66:1-8.

The mission fields are open today as never before. Means of rapid transportation make it possible for the herald of the gospel to reach the most obscure tribe and, at the same time, remain in vital communication with the church at home. The world is practically at peace so that the sword does not now hinder the gospel's progress. All the nations are striving for higher things. The degrading influences are recognized as evils and zealously opposed, as, for example, the opium evil of China. Education is getting a proper appreciation everywhere and there is a crying demand for all the blessings that science can bring them coming from every quarter of the globe. All this is an indication that way for the coming of the kingdom of the Lord Jesus Christ has been prepared.

The people of the Christless lands are awakening. They have discovered, in many instances, that they are only the prey of a corrupt and false priesthood. They want light and many earnest youths are coming under the instruction of devout Christian men and women who have given their lives to the education of the youths of Christless lands. The educational institutions in Egypt, the Turkish empire, India and China, have, with limited means and crude equipment, made themselves the most important factors in the lands in which they are located. With the light of truth shining brightly in these dark corners of the earth, superstitions and false teachings must eventually give way.

A thought concerning the consecrated men and women who go into the work for Christ on foreign soil brings to us the realization that everything in this world is, after all, not materialistic, and that there are consecrated men and women with holy ideals who are cheerfully laying themselves, their abilities and their talents upon the altar of God to be used in winning the souls of men to Him. It is because the best of God's people do not spare themselves in His service that this present generation has been permitted to witness the most remarkable missionary progress since the days of the apostles.

We have reason to rejoice in our day because of the progress of the world. The Bible has been given to the peoples of the earth in their own tongues. The many Bible translations of our day makes one think of the Spirit's power at work with renewed vigor as it was on the day described in the second chapter of Acts when people of many nations heard the gospel preached in their own tongues. Some day Persia, India, China, Japan, Turkey and Corea will honor their great Bible translators as among those who gave their people their greatest and most treasured possessions.

The results of the message brought to heathen fields, are cause for greatest gratification. The Word has not returned empty. On every field there are many won for Christ. These are the seed sown in the soil of their nation from which we expect the growth of a mighty harvest for Christ. Having the Word, many who once were in darkness are now in light. With the coming of the Word comes also the healing gift, the establishment of schools, a knowledge of sanitary laws, greater comforts in life and a thousand other blessings.

While there never can be enough money provided for the spread of the gospel it still is a satisfaction for us to know that more has been contributed during the past decade than any previous ten years in the history of Protestantism. This is bound not to check contributions, but to encourage greater gifts.

We do not look for earthly rewards in the Lord's work but by His grace the Christian world has been permitted to enjoy some of the fruits of its efforts. There are islands of the sea dotted with churches where a generation ago there were only degraded maneating savages. India has its three millions of Christians. China can number its Christians by the many thousands and so can Japan and so can the great interior of dark Africa. To these we look as the leaven which shall leaven the whole lump of heathenism.

NOTES ON THE SUNDAY SCHOOL LESSON

July 26.

The Pounds and the Talents.

Luke 19:11-27; (Matt. 25:14-30).

Golden Text—Matt. 25:21.

This parable was spoken shortly after the interview with Zacheus in Jericho and differs from that of the talents spoken of later. The lesson gives the reason for the speaking of this parable, "because he was nigh to Jerusalem". His followers were expecting something unusual to occur when He arrived there, most of them being under the impression that he would set up a temporal kingdom at that time and some had already been planning to secure positions of honor in that government. The purpose of this parable was to inform His followers that a period of time must first pass before this could occur and to have them get ready for it. At this late date we wonder why the disciples missed so much of the spiritual significance of the kingdom and expected so much of its material realization in spite of all that Jesus had been telling them, but we must not forget that in all times there are many to whom the kingdom is only interesting for what they can get out of it for themselves. The one who identifies himself with the church for business or social reasons misses the purpose of the kingdom just as badly. There is, time and again, special emphasis given in Scripture to the necessity of preparing for the kingdom. We must not miss that lesson. In the parable Jesus is the nobleman. His going into the far country is His return to heaven. He shall return from there as King and call His subjects to give an account of their stewardship. The citizens who would not have Him were the Jews of His day but in our time all those who reject Him are the disloyal citizens. People reject Jesus by not believing on Him, by not obeying Him and by not surrendering their wills to Him. Rejecting Jesus is one of the basest acts anyone may be guilty of because it involves the meanest ingratitude to Him and the worst possible fate for one's self.

The pounds represented about eighteen dollars, a sum in those days not to be considered the meanest or the greatest. It was but an ordinary sum: God endows most of us with mere ordinary abilities and opportunities. One may improve them so that they amount to more than just ordinary, one may neglect them so that even, small as they are, they, too, are lost. Notice the reward. It by no means involved a cession of efforts. The man with the ten pounds proved that he could do remarkable things with limited means. His reward was an advance to a position where he could use that talent for making much out of little to greater advantage. The man who brought the five pounds received a like reward only in a lesser degree because he had shown himself to be possessed of lesser energy. Notice that increase of responsibility and not release of responsibility is the reward. In the Christian life one should always devote his efforts to the attainment of the position in which one can do the greatest good.

The unprofitable servant is denounced as wicked. It is wickedness not to use that which God has given us. The disuse of anything is the surest road to its loss. The gain of the man with the ten pounds comes naturally. That which one will not use profitably will be anothers to use with profit. The one-pound man took refuge in excuses. He wanted to blame his master for his own neglect. Excuses and blame are warrantless in God's cause. He gives us tasks we are able to perform and to Him must we answer for our neglect.

The king's coming was suddenly, as will be the coming of our Lord. Those who rejected Him will not only be rejected but punished as well.

News of the Week.

PANAMA REVOLUTION WAS A FAKE.

Roosevelt Used As Pawn in Frame-up

Washington, July 10. — The senate committee on foreign relations is particularly anxious to ascertain whether the "revolution" which resulted in the independence of Panama and a canal route for the United States was engineered in this country. The whole question as to whether amends to Colombia, as provided in the pending treaty, shall be made, depends on the showing of facts in relation to the part the United States played in the taking of the territory. Every assertion made in the New York World's "history of the taking of Panama" will be carefully looked into by the committee. The documentary evidence on which the history of the affair is based is at the disposal of the committee.

Asserting that the "revolution" had its inception in the United States, the World makes these declarations:

That William Nelson Cromwell used Theodore Roosevelt and the administration as pawns in the game his company was playing.

United States Was to Pay Millions.

That the stakes were the $40,000,000 which the United States was to pay his company for its properties.

That President Roosevelt threatened the Colombian government if it refused to ratify the Hay-Herran treaty.

That warships of the United States were actually on their way to Panama before the revolution was declared.

That the Colombian minister to the United States, learning of Cromwell's activity, threatened to seize the canal company's properties, and that thereupon Cromwell relinquished negotiations to Philippe Bunau-Varilla.

That an elaborate code was arranged in the United States with Dr. Amador, surgeon of the Panama railroad, and one of the alleged conspirators, by which the American co-conspirators might be kept informed of the "revolution".

Aided in Negotiations.

William Nelson Cromwell was the representative of the New Panama Canal Company in the United States. He was present when the Hay-Herran treaty was signed. "As a mark of appreciation" for the part he had taken in the negotiations with Colombia, the pen with which the treaty was signed was presented to him. Three hours after the treaty had been signed by Secretary of State Hay and Dr. Thomas Herran, the Colombian minister, Herran received a cablegram from his government instructing him not to sign the canal treaty.

The Colombian government has always insisted that it never in any way, shape or form approved the Hay-Herran treaty. It held the position it had taken from the first, that the canal and railroad companies would have to pay Colombia just compensation for the right to transfer their concessions to the United States.

COLLIER STORSTAD BLAMED FOR DISASTER

Quebec, July 11.—The collier Storstad is blamed for the Empress of Ireland disaster, in the findings of the wreck commission, announced today. The commission decides that the disaster was due to the Storstad's change of course ordered by the third officer without instructions from the first officer, who was in charge of the collier at that time. The empress was sunk in the St. Lawrence on May 29, with a loss of more than one thousand lives.

The investigation into the disaster was begun in Quebec on June 16, by a commission composed of Lord Mersey, formerly presiding justice of the British admiralty court; Sir Adolph Routhier and Chief Justice McLeod, of New Brunswick.

The collier's third officer found responsible is Albert Tuftenes. He was on the bridge, when the crash occurred. "We regret," says the finding, "to have to impute blame to any one in connection with this lamentable disaster and we should not do so if we felt that any reasonable alternative was left to us. We can, however, come to no other conclusion that Mr. Tuftenes was wrong and negligent in altering his course in the fog as he undoubtedly did and that he was wrong and negligent in keeping the navigation of the vessel in his own hands and in failing to call the captain when he saw the fog coming on. "It is not to be supposed that this disaster was in any way attributable to any special characteristic of the St. Lawrence water way. It was a dis aster which might have occurred in the Thames, in the Clyde, in the Mersey, or elsewhere, in similar circumstances."

HUERTA'S REGIME IS NEARLY AT AN END

Washington, July 13. — General Carranza formally notified the United States today that he would engage in no mediation whatever with the Huerta delegates and would accept only terms of absolute surrender.

Mexico City is looked to as the place where the next big scene in the Mexican situation will be staged. Huerta is expected to quit and turn over the government affairs to his new minister of foreign affairs, Francisco Carbajal, and hope is entertained that the government will eventually be turned over to the Constitutionalists without further shedding of blood.

Carranza has announced his unwillingness to deal with Carbajal, regarding him as the creature of Huerta. Nevertheless, it has been suggested that parleys for the quick transition of power might take place if Carbajal appeared in the role of representative of a faction rather than as provisional head of a government which the Constitutionalists refuse to recognize.

MORE BUSINESS MEN CONFER WITH WILSON

Washington, July 13. — President Wilson today continued his conferences with business men on conditions throughout the country and their bearing on the anti-trust program. He saw Raphael Herman, of Detroit, and Joseph G. Branch, of Chicago. Other conferences of a similar nature will be held at the White House later this week. Mr. Herman, who was introduced to the president by Representative Doremus, of Michigan, told the president that, in his opinion, business men generally agreed that antitrust legislation should be put through at the present session of the congress and that business conditions generally were improving.

GREAT VICTORY BY REBELS.

Obregon Takes Second Largest City in Mexico.

Washington, July 10. — With mediation proceedings at a standstill, interest in the Mexican situation today was focused on developments in the Constitutionalists' military campaign that reached a climax in the capture of Guadalajara, the second largest city in the republic. While dispatches from General Obregon, who led the latest revolutionary triumph, asserted that few of his men had been killed or wounded, yet official Constitutionalist reports from El Paso stated information received there asserted losses had been "numerous" on both sides.

From Guadalajara, Obregon intends to hurl his troops against Mexico City. Doubt was expressed whether the army would have any rest before the beginning of the crucial assault of the revolution. Needed ammunition immediately would he supplied, it was said. Railroad facilities for the movement from Guadalajara to Mexico City, a distance of about three hundred miles, were adequate, Constitutionalist agents in Washington declared, although resistance by Federals at some points on the route was anticipated.

Few Points Left Huerta.

With Guadalajara in Constitutionalist hands, and San Luis Potosi besieged, there remain only two or three points or defense for the Federals between the national capital and the southern edge of the teritory controlled by the revolutionists. On the east General Pablo Gonzales, with an army of twenty thousand men, holds dominion from the border to San Luis Potosi, twenty-four hours by rail from Mexico City.

In the center General Villa's division occupied the country from Juarez to Aguas Calientes, eighteen hours' travel from the capital city. To the west General Obregon has stretched his lines as far as Guadalajara, second largest city in the republic, and within six hours' ride by railway of the central goal.

Once San Luis Potosi is captured, the three military divisions will converge on Mexico City, according to assertions made in El Paso today by both Carranza and Villa followers. When this combination is made sixty thousand men will be available for the movement against the ultimate goal.

Shakes His Fist at Flag.

Vera Cruz, Mexico, July 10.—Querido Moheno, former Mexican minister of commerce and labor, before leaving today on board the Espagne for Cuba and the United States toward Mexico. As he sat in the forward saloon of the French liner, Senor Moheno looked through a port hole toward the American flag flying in Vera Cruz and shook his fist in rage.

He insisted that he was in a position to produce proofs that there existed a "secret platform" of the Progressive party in the United States, of which Theodore Roosevelt was cognizant, and in which he concurred, looking to the disruption of Mexico and the acquisition ultimately by the United States of all the territory between the Rio Grande and Panama.

NEWEST BATTLESHIP TO USE OIL FOR FUEL

Quincy, Mass., July 11.—Turbine engines and oil fuel will supply the motive power of the 27,500-ton battleship Nevada, launched in the yards of the Fore River Shipbuilding Company today. This latest addition to the United States navy is a sister ship of the Oklahoma, launched at Camden, N. J., last March. It is expected that she will be placed in commission next January. The Nevada has a length over all of 583 feet, beam 95 feet and mean draft of 28½ feet, and her estimated speed is 20½ knots on hour.

The arrangement of the main battery of ten fourteen-inch guns will be different from that on any other American battleship. Two turrets will carries two guns each and two others will have three guns each, an arrangement wich, it is thought, will give a concentration of fire superior to that of the five two-gun turrets exemplified in the New York and Texas.

The weight of armor is greater than that of any previous ship huilt for the navy. The muzzle energy of the forteen-inch gun to be carried on the Nevada is about sixty-six foot tons and its shell will weigh 1,400 younds.

WARNS BRITAIN TO LET ULSTER ALONE

Belfast, Ireland, July 13. — The Orangemen's demonstration at Drumbeg today culminated in a scene of immense enthusiasm around the tiny platform where Sir Edward Carson, Bible in hand, pledged the covenanters never to surrender to coercion, to remain loyal to the throne and never to waver in their support of their leader in the fight against home rule.

Sir Edward Carson, in a speech which evoked tremendous enthusiasm, served notice on the British government that unless it was prepared to leave Ulster alone it would very shortly find the Ulstermen recognizing no government except the provisional government of Ulster. He said he had received authority to act and if it was necessary meant to exercise his powers without regard to consequences to himself. The Ulstermen, he added, were not going to give way and were bound to win, because God would defend the right.

Sir Edward Carson offered the government alternatives of giving Ulster a clean cut out of home rule or of coming to fight the Ulstermen. These, he said, were the only possible alternatives. Ulster, he concluded, was asking only justice, and if it did not get it from the government would take it for itself.

MILLIONS LOST BY DIRECTORS OF NEW HAVEN ROAD

Washington, July 13. — "Criminal negligence", and "one of the most glaring instances of maladministration revealed in all the history of American railroading" were the terms the interstate commerce commission employed today in reporting to the senate in its investigation of New Haven railroad financial affair.

The commission's conclusions may be summed up this way:

Losses to New Haven stockholders for the acts of their directors will range from $60,000,000 to $90,000,000.

Many of the transactions, characterized as violations of the law of New York, Rhode Island and Massachusetts and the federal anti-trust laws, have been reported to the authorities of the states and the federal department of justice.

The depreciation of the Boston & Maine began when the "Mellen-Morgan-Rockefeller management" came into control.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, July 23, 1914. No. 29.

TAKE MY WILL

"Not my will, but Thine."
Lord, take my will and make it Thine,
Thou precious, precious Savior mine;
I dare no longer keep it, Lord,
I would henceforth obey Thy Word.

My stubborn will long hindered Thee
From working perfect love in me.
But, oh, forgive me now, I pray!
Thy gracious will I will obey.

Life is so short, yet I would be
Perfect in love and purity;
Henceforth my prayer shall ever be,
O Lord, live out Thy life in me.

Give me an understanding heart,
And wisdom, Lord, to me impart;
Teach me to know and do Thy will
That all my vows I may fulfill.

O keep me by Thy power, I pray,
And be my comfort and my stay,
For Thou art more than life to me
Since I have yielded all to Thee.
—Pauline Heym Seymour.
The Chr. Conservator.

CONFERENCE NOTICE

The 27th session of the Middle District Conference will convene at Trenton, Ohio, beginning Sunday, October 11, and continue through Monday, Oct. 12, 1914. It is the desire of the officers to make this Conference one of interest and permanent blessing.

Albert Schumacher, Chairm.
P. R. Schroeder, Secretary.

NEWS AND COMMENTS

A "grove meeting" will be held four miles west of Claysburg, Pa., near Upper Poplar Run Chapel, beginning July 18. Meetings will be held each evening during the week and all-day meetings on Sunday.

Day of Prayer for Schools.

For years the National Reform Association has been leading in an effort to have the churches and Christian people generally in our country observe the second Lord's Day of September as a day of prayer for public schools, coming as it does so near the opening of the school year. As heretofore the Association announces again this year its willingness to furnish free of charge to any pastor who will on this or an adjoining Lord's Day discuss the subject of Christian public education, and who has not hitherto been supplied, any one of its many documents on this theme. Among the latest issued are the following: "The Day of Prayer for Schools", unfolding the nature, purpose and reasons for observing the day; "Report of the Bible in the Schools", giving not only our national but also the world status of Bible reading in the schools; "Christian Public Education", an argument in favor of a Christian public school system. For any one of the above-named address the National Reform Association, 603 Publication Bldg., Pittsburg, Pa.

We notice in a Continental exchange some account of Professor Reisner's discoveries in the interior of the Sphinx. A temple to the sun has been found, and the tomb of Menes, first known king of Egypt and the constructor of the Sphinx, is also within. The excavations have been confined to the head of the Sphinx, where an open chamber extends 54 ft. by 15 ft. This hall is united by corridors with the Temple of the Sun, which is situated below. Hundreds of sacred objects have been found, among them the famous circled cross, symbol of the sun. Many of these are of gold, and bear threads with which the priests were accustomed to sound bells for the invocation of priests. Prof. Reisner hopes that ultimately the secrets of magic, with which Egyptian priests had so profound an acquaintance, may be unraveled.—Record of Chr. Work

LETTER FROM CANTONMENT, OKLA.

In the articles our mission board requires its missionaries to send in to the church papers, it is not always easy to write faithfully. Shall we ever dwell on the real condition of things, and "think only black" of the Indian problem, which we believe is nearing a crisis of tremendous moment, or shall we not from time to time pick out the red-letter days in our mission service, and write joyfully and truthfully of that which has gladdened our hearts and brought comfort and encouragement? We have had such days this winter, and it is but fair to our mission friends to share our experiences.

The last was on June 7. Elva Little Chief is 18 years old. Her mother is an educated Wyandotte, who holds a position as cook in an Indian school in Bismark, N. D. Her father is an educated Cheyenne, who holds the position of disciplinarian at the Cantonment government school. Elva's grandfather was the famous Little Chief, more correctly translated Child Chief, Kasgoneveho, of the northern Cheyennes. Major Stough, agent at Darlington, said once that in all his 30 years' experience in Indian warfare, he found Child Chief to be a marvel in military tactics, worthy of the name "Napoleon of the Cheyenne tribe".

Elva is a sweet lovable girl, with the tastes of a refined white girl. Unfortunately she has forgotten her Cheyenne. She is fond of music, and while at the Indian school in Phoenix, Ariz., took a course of training in domestic science. Having left school, she had no regular employment at Cantonment, so asked to stay with us and do the kitchen work. It was just at the time Miss Williams left for a few weeks' visit with her people in Oberlin, Ohio.

I soon learned to love Elva, and she became confidential. The opportunity presented itself to urge the claims of Christianity upon her, which she received quietly and with little comment. In a few days she surprised me at the supper table, by saying in a very positive way, "I have decided." "What have you decided, Elva?" I said, for the moment not connecting her remark with our conversation of a few days before. "For years I have felt I ought to be a Christian, and now I have decided, and wish to be received into your church soon." The same evening I told Bro. Claassen who at once began instruction. Bro. Kliewer from Hammon came for the 7th on which day Elva was publicly baptized in the presence of about seventy Indians. Communion service immediately followed the baptism, and we rejoice to say that about 37 of our Christian Indians partook. Then followed the greeting of the new sister. It would have gladdened the hearts of all mission friends to see how eagerly the Christian Indians pressed forward to welcome another into their number.

Elva was overjoyed. Her first thought was to win her father to a more faithful Christian life. It was evident the morning service and the confession of his dearly loved daughter had impressed him, and the next day he sent word that he, too, wished to renew his vows as a Christian, and transfer his letter to our church. This has not yet been done, though he is receiving instruction from Bro. Claassen, in the hope that he prove sincere in his purpose.

During the whole winter the attendance both at the Fonda and the Cantonment chapel has been encouraging. We feel deeply thankful to God who sustained us in body and soul for the service, and gave us many evidences of the working of His Spirit. We are also grateful to the unnumbered and unnamed faithful mission friends who sustained us by their interest and their prayers. We feel encouraged to continue faithful in sowing the seed, and speaking the personal word of warning, of instruction, of encouragement as opportunity presents itself, knowing that one planteth, and other watereth, and that God gives the increase.

In His blessed service,

Bertha K. Petter.

FROM OUR MISSION IN LOS ANGELES.

Under date of July 9 Bro. E. F. Grubb reports in brief as follows:

As this second quarter closes we can say: "The Lord hath done great things for us; wherefore we are glad."

As the great event of this quarter we have sought and found, and purchased a property for a new mission place. The needed $2,000 was all contributed and has been paid on the property. There is yet $3,000 to pay, but it can all be paid before the three years pass by in which we are to pay them, if we have the money.

The interest amounts to $210 a year. We believe we have a good location. As if to confirm this belief we have learned that since we took the option to buy, there have been persons there to purchase it, from both the Baptist and Presbyterian denominations. We get possession of the place August 1, and shall begin to remodel it then.

It was our privilege, pleasure and profit to attend the Pacific District Conference at Paso Robles, Calif., in June. This was our only opportunity for two years to get out of the city and to meet our own people in conference. They gave $400 for the mission work. We are glad that those who live nearest the work and know most of it are willing to contribute so much in support of the mission.

For some weeks we have had students from the Bible Institute to help in our Sunday evening meetings. In this quarter we have had thirteen conversions. The hot summer weather is beginning to cut down the attendance.

Now we are looking ahead toward the work at the new place. There will be considerable expense and much planning and labor. But it is in the name of the Lord. It is for our fellow men who need salvation and for whom Christ died. It is a great work.

Yours,

E. F. Grubb.

Dear Readers:

This brief report is inspiring and we feel very thankful for it. We praise the Lord for the willingness of the many to share in the contribution of the needed $2,000 for the purchase of the property for the new mission. May the Lord richly reward you.

We are surely impressed by the report of thirteen conversions during this past quarter. A greater harvest of souls than before. What a blessing these saved ones may be to others. We praise the Lord.

We also rejoice for the help which our workers receive from the Bible Institutes both in Chicago and Los Angeles.

Regarding the work of the future we are indeed hopeful, for we know that all labor in the Lord shall prosper. Let us apply ourselves through prayer and financial support of our missions to co-operate in the work of salvation and surely the Lord will bless our efforts at home and abroad. He is the Lord of harvests, we are the reapers.

In the name of the Board of Missions, Fraternally yours,

Jacob J. Balzer, Sec'y.

WOMANHOOD IN INDIA

By Mrs. Schroeder, Berne, Ind.

All of human life depends on men and women; they are complementary to each other and must work in harmony if the machinery of social, moral and intellectual life is to be kept in perfect running order. Through the ages, however, there has been a tendency for man to look down on woman and consider her his inferior. And still it has been truly said that "A nation can rise no higher than its women will permit," and, "The hand that rocks the cradle rules the world." The actual status of any people can readily be determined by noting what position womanhood holds among them.

Rudyard Kipling has said of India, "The degradation of India is the cause for her slow advancement." India has failed to appreciate and recognize the worth and dignity of her women and she has suffered both morally and socially for her failure. The oldest and noblest institution in the world is the home but to the majority of the human race it means only a place in which to live. An English gentleman, while addressing an audience in India, wished to use the word "home", but his interpreter sorrowfully told him, "My dear sir, I can not interpret that word, for the European idea of home is absolutely foreign to the Hindu mind." Family life, instead of bringing the greatest happiness and progress to India, has brought about the most wretched conditions. The Hindu family is based on ancestor worship which makes the father lord of the family and depreciates woman. This system produces polygamy, infanticide, refusal of education to girls, child-marriage, prohibition of widow-marriage, burning of the widows and the zenana system. Girls are not wanted at birth, they have no access to the sacred books, their only religious acts are done in hopes of getting a husband; after marriage all worship is done in the husband's name and a girl may never hope for the favor of the gods unless in some future time she be born a man.

There are really four distinct classes of people in India, but as one Hindu said, "We **all** believe in the sanctity of the cow and the depravity of woman." With the Hindus, the young wife is under absolute control of the mother-in-law, she may not eat with her husband and sons but must wait on them constantly. When walking she may never walk beside her husband, but always behind him. Among the Mohammedans her lot is no better. Here polygamy abounds and jealousy and infanticide are its natural results. The Buddhist regards himself far superior to woman, the young couple lives with the wife's parents, she is the burden-bearer. It often happens that a woman, with a large load on her head, is obliged to trudge on behind her empty-handed husband. Among the Aborigines, however, a simple home life exists, woman is more esteemed and all work together. Among them the children and old people are cared for.

Without question the greatest curse of India is child-marriage. When a girl-baby is born there is no rejoicing, no feasting as in a boy's case. The father decides whether or not the child shall live. If he does not want her, she is quietly disposed of and it is estimated that one-third of all the girls are killed in infancy. If the father decides that she may live, the only worry is to marry her as soon as possible. And so these little minds are polluted from babyhood up with unholy thoughts, thoughts that they never learn to grasp. No one can speak of a childhood for these little brown-skinned creatures. Millions upon millions of these innocents have the responsibility of married life thrust upon them when they should be in school or out of doors playing, gathering strength and knowledge for future cares. The results of such a family life are evident. The wife of India never experiences the companionship, love and esteem of a devoted husband. She is simply a life-long drudge and slave.

When a girl is married it is customary for the parents to buy her many ornaments and to this insane passion for jewelry much of India's poverty is due. Thus the parents incur heavy debts which it takes them a lifetime to shake off. That most of these marriages are unhappy is shown very plainly by the fact that 81 per cent. of the suicides of India are married women.

When the husband of such a child-wife dies, her fate becomes even more pitiable. Her head is shaved, a peculiar garb is given her, she may eat only once a day and twice a month she must fast for 48 hours. She is considered the cause of her husband's death and so is an outcast and regarded unclean. She is doomed to perpetual widowhood with all that that implies. The Code of Manu forbids her remarriage and when we remember that almost every fifth woman in India is a widow the force of this statement is more apparent. Although the British government allows remarriage, very few indeed have made use of the new law up to the present day. Formerly the terrible custom "Sati" or widow-burning was prevalent according to which the widows were burned alive on the dead husband's pyres. But British law has done away with this evil although it is generally held that many widows still lose their lives secretly.

Caste, that blight on Hindu civilization, has also had its effects on the life of women. It has rightly been defined as "the social ladder on which every man kisses the feet of the man above him and kicks the face of the man below him." All but the very poorest are kept in constant seclusion and the ignorance and misery existing behind these zenana walls is most apalling. The woman in the zenana, and there are at present about 40 million, is not, as we generally think her, in a beautiful home with wealth and luxury around her, but rather in the dirtiest, darkest part of the house, separated from her family most of the time, there to eke out an existence without the slightest knowledge of the great beautiful world about her. In times of sickness and distress no physicians may aid her, she is no part of the rest of the world but only the object of her husband's jealous passions, the favored mother of his sons, the despised mother of his daughters. We, who enjoy the liberties of a Christian civilization can never realize what it must mean never to know the pleasure of independent thinking, of art, culture, education, friendship and a happy home.

Illiteracy abounds in India, but especially are her daughters excluded from any form of education. Ignorance is the key to the misery of the country and only since recent years have her leaders awakened to the fact that if the darkness shall be dispelled, the women must receive an equal chance with the men and now the subject of education for women is receiving close attention. It is universally understood that a nation cannot be civilized unless its mothers are educated and in a position to teach the young. Woman, even in an uncivilized state, exercises a wonderful influence over her family and many a young man has been kept away from Christianity and civilization through persuasion of his wife or mother. It is most pathetic, however, to note with what difficulty even the simplest elements of learning are taken up by these clouded minds. Even if they appear bright and quick as children, the failing brain power of girls between twelve and fifteen is most marked. But then, through so many generations the cares of married life have been thrust upon them during just these years and the hereditary marks cannot be erased in a generation or two. In British India only 2.6 per cent. of the girls are attending school, only 03 of every 10,000 are under instruction.

Some other evils are polygamy, the Nautch girls, terrible suffering during sickness and many others. Their religion sanctions more than one wife and although a man usually has one favored wife, he may have many more and the jealousy and crime resulting from this system are indescribable. It was only in 1870, when the first lady physician came to India. Up to that time no woman had been treated intelligently in sickness and sorrow. The outrageous customs of superstition were hers at such times and her misery beggars description. The Nautch or Temple girls are such who have been sold to the gods and so need never to fear widowhood. They are surrounded by ease and luxury and live a life of shame. No feast is complete without their presence.

But where the women have had a chance they have shown that there is still much of true womanhood left them. Native opinion is now backing the reforms and slowly the women, too, are coming to their rights. Pandita Ramabai is a fine example. At Mukto she superintends an institution of 1700 famine waifs, child-widows and rescued women. She has begun the translation of the Bible into the simple talk of the women so as to give them a chance to study Christianity intelligently. Lilavathi Singh, who taught in the Isabella Thoburn college at Lucknow for some time carried a Bachelor's degree and showed in every way that she was worthy of the respect of all. Many others might be mentioned.

All of these ways and customs are under the sacred ban of religion and that is the reason why India as a whole clings so tenaciously to them. They are serving their gods and working out their own salvation in all they do and it is most difficult for them to realize the absolute absurdity and cruelty of many of their actions.

In concluding we would say with Dr. Dennis, "The status of woman may be indicated by the estimate put upon her, by the function assigned her, by the privileges accorded her and by the service expected of her." In India she is still a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden, at once the touchstone and stumbling-block of human systems, the sign and shame of the non-Christian world.

WHY THE SERMON WAS DULL.

"The dullest sermon I ever listened to!" exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandfather, a twinkle in his eye. "I thought so."

"Did you, grandfather?" exclaimed Sam, glad to have someone stand by him.

"I mean to say I thought you thought so," replied the grandfather. "I enjoyed it because my appetite was whetted for it before I went to church. While the minister was preaching I noticed it was just the other way with you."

"How?" Sam demanded.

"Why before you went," answered grandfather, "instead of sharpening your appetite for the sermon, you dulled it by reading a trashy paper. Then instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half-way round. I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking, and the milkman's bell, and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly-abused boy for having to go to church and stay through the sermon, and you so made yourself a dull listener. And I never knew it to fail, that a dull listener made a dull sermon."

—Sel.

Home Circle.

WHY CAPTAIN JACK CRAWFORD, SCOUT AND POET, DID NOT DRINK

When Captain Jack Crawford, the poet scout, was the special guest at the Allied Trade Press banquet at the new McAlpin Hotel, he was asked at 2:30 a. m. to drink a toast to the ladies.

Despite the fact that there were no ladies present and wine had been flowing freely, he did a brave and manly act when he said to the fifty or more editors:

"Gentlemen, undoubtedly you have noticed that my wine glasses have been turned upside down, and, although it may not be considered altogether in good taste, there is only one toast that I can give, and which I gave at the governors' banquet in Boston some years ago. A beautiful, laughing, blue-eyed society girl passed a glass of wine across the table to me and asked me to give a toast to the ladies. Flowers between us hid my upturned glasses, hence she did not know that I had not been drinking wine. I stood up, took the glass from her jeweled hand, and said:

"'Miss, your father, the toastmaster, is my comrade. This is a difficult task you have given me, and I shall drink a toast to woman — not in that, however, which may bring her husband reeling home to abuse where he should love and cherish, send her boy to a drunkard's grave, and perhaps her daughter to a life of shame. Not in that, but rather in God's life-giving water, pure as her chastity, clear as her intuitions, bright as her smile, sparkling as the laughter of her eyes, strong and sustaining as her love'—which I did amid profound silence.

"The girl was about to speak when I said, 'Just a moment, please. That toast would be entirely out of place without an explanation. Let me describe a scene in the mountains. My horse and I were on the trail of hostile Indians, almost famished for water, when, after discovering a spring and drinking, I heard yells and whoops in a group of trees just below me, and, approaching carefully, I saw a dozen men dancing around a camp fire, and one of them, throwing his sombrero in the air, exclaimed, "Say, fellers, I reckon we've struck it rich at last." Thinking they were prospectors and that they had found gold, I jumped unto my mare, and as the sun had gone down, started toward the crowd. And immediately someone shouted, "Indians! Get yer guns." Thinking the Indians were behind me, I put spurs to my mare, threw my head down on the dead run, and just then someone shouted, "Don't shoot; that's a white man." In a few seconds more I was up with the group, wheeled my mare around and, pulling my Winchester, shouted: "Where's the Indians?" "Who said anything about Indians?" said a big fellow with long hair and a broad sombrero. "Somebody shouted Indians," said I. "Wal, I reckon there ain't no Injins 'round here 'cept you're one." "Me?" I said, and my mare still dancing from the sting of the spurs, "me?" "Yes, you, an' if Shorty hadn't yelled that you was a white man, we'd 'a' perforated you anatomy. Who are yer?" "My name is Jack Crawford. The boys call me 'Captain Jack' because I am chief of Uncle Sam's scouts on the trail of hostile Indians." Then, before I had time to quiz him, he said: "I'll tell ye what was the racket, Jack. Ye' see, we've been cooped up here in the mountains for near two months prospectin; hard work an' no fun. We heard that trader down on the little Missourre had some tarantula poison (whiskey), an' we sent out an' coral'd a demijohn full. Ye see we're celebratin' last Fourth o' July. We lost track o' the date. Won't you join us?"

"'I surely will," said I, "though it is the 12th of August. Even if it was the middle of January I would help you celebrate the glorious Fourth." Then Bill said, "Shortly, that demijohn 'll get stiff in the joints 'thout more exercise. Start 'er around the ring again." And the demijohn was passed around until it came to Bill.

"That's the stuff," said he, "that warms up the hunter's soul, makes him forgit thar's danger on the trail. Real old Kentucky rye, a laugh in every gurgle of the jug, and every gurgle of the jug a command for pain an' trouble to get off the trail."

"After Bill had taken his drink he said, "He, Jack." I was still on my hunkers broiling my venison. "Here, Jack, take a swallow of this hallelujah juice. It'll make you feel as if yer soul had angel wings an' was on the trail to paradise."

"'No, thank you, Bill, I don't drink."

"'Oh, go 'long; ye do on special occasions. An' this is a special—a Fourth of July celebration. Why can't you?"

"'Because I never took a drink of intoxicants in all my life." And Bill laughed. Everybody laughed as Shorty said, "What do you think of that? A frontiersman that never took a drink. Come on, Jack, don't you spring that kind of a joke on us again. Throw your mouth into a soart of yerning attitude an' down 'er." And he shoved the demijohn toward me. I was rising with my meat in my left hand, partly broiled, the demijohn came into my right hand with such force as to overbalance me. I sat down on the ground, with both hands full. Everyone laughed, and Shorty said, "Well, if the outside of the jug is going to act like that, what 'ill the inside do when it gets mixed up with his inwards?"

(To be concluded.)

Contributions.

For Cantonment.

From a brother, $5.

Gratefully acknowledged.

Albert Claassen.

The Mennonite.

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Editorial.

DO WE NEED A CHURCH PAPER?

Just now the spirit of union is in the air. Why cannot some of the smaller church papers unite, or be merged with a larger one, so that they are self-sustaining? When we read the papers of other denominations we can find in them edification, inspiration and instruction; yet we find some things which we do not consider scriptural.

But why not merge some or all of the Mennonite papers and make one serve for all? We do not deny, that we think it possible, that in the course of time this may be done. We have excellent English Mennonite papers, the Gospel Herald, the Gospel Banner, the Zion's Call, part of the Herold der Wahrheit, the Evangelist; yet good as they are, they could hardly take the place of the "Mennonite" without some changes.

Since the "Mennonite" has not even 1000 subscribers and is annually causing a large deficit, could we not do without it, since the interest in it seems to be so small?

Let us imagine we had no "Mennonite", how would we hear from our mission fields, how from our home and city missions? How could we make known our conferences and conventions and the programs? How could the interest in all the different branches of our conference work be kept alive? We are not interested and cannot be in that which we do not know.

But the price of the small "Mennonite" is as high as that of other papers many times as large. That is true, but that other paper has ten, twenty, fifty and a hundred thousand subscribers, therefore it can be much larger than the Mennonite and yet be cheaper. Those who take the Mennonite do not take it because it is the largest, the best, the most profitable paper, but because it is our paper, and brings the news from our mission fields, home and foreign, our conferences and conventions, our schools and our charitable institutions, and because it brings doctrines, which we consider Scriptural.

Could we not reduce the price to one dollar and thus gain more subscribers? Perhaps we could, but let us do a little figuring. In 1911 the Mennonite had 665 paid subscriptions and a deficit of $1652.55. If we make the price $1.00 instead of $1.50 and gain 300 subscribers, we would have a larger deficit than before. But why can we not double our subscription list which at present is 815? The reason that we could do that only with great exertions on all sides is, that the field of a denominational paper is limited to this denomination. Very few people outside of the denomination have enough interest in what it brings to subscribe for it, since very good English papers can be had at less money.

If we do need "The Mennonite" what can we do to better conditions? We can subscribe cheerfully, because we need what the Mennonite brings. We can induce other members to subscribe because they need the paper. We can make the paper better and more interesting by writing for it and by inducing others to write or contribute articles written for conferences, conventions, societies etc. May God prosper the work and answer the prayers which you send up in behalf of our church papers and their editors.—**v. d. S.**

Correspondence.

Altoona, Pa., July 16, 1914. Readers Greeting:—As we have much to thank our heavenly Father for the blessing of the past, I thought the readers of the Mennonite would also enjoy reading a letter from our mission here. The work is continuing with growing interest. We have changed the hour of our Sunday school from afternoon to morning at 10 o'clock, which has already increased our attendence and we now have preaching service both morning and evening. On July 6 Rev. H. G. Snyder, pastor of the Mennonite Church at Napier, began a series of meetings which continued till Wednesday, the 15th, during which time four souls made the good confession, two being received by water baptism to our number. This encourages us, as this is a husband and wife who are raising their family and who live near the mission, and who we believe will be greatly used by the Lord. Brother S., on the evening of the 14th, called the brethren and sister together in counsel when they unanimously called their superintendent, E. C. Miller, to the office of minister and on the evening of the 15th, after the baptismal services in the evening, was ordained to the sacred office. Rev. Jacob Snyder, elder of the Roaring Springs charge, officiated. We ask an interest in all your prayers in behalf of our dear brother who is now called to stand as a watchman upon Zion's wall.

Yours in the interest of souls,
I. S.

Bethel Mennonite Church of Perkasie, Pa., July 14. We held a week of revival meetings begining Sunday evening, May 17, conducted by Rev. Jacob Snyder of Roaring Springs, Pa. The meetings were well attended and great interest was manifested by the members of our congregation and friends. On Wednesday evening Bishop Henry Rosenberger of the Old Mennonite church preached for us in German from Rev. 3:5. May God bless the efforts put forth by Bro. Snyder in the service he has been conducting in this part of the state. **C. F.**

Flatland Cong., Lower Richland, Pa., July 13, 1914. We are getting along as usual, we still sorely feel the loss of our good shepherd and instructor, Rev. Andrew B. Shelly.

We had a pleasant visitor yesterday, Rev. Jacob Snyder of Roaring Springs, Pa., he made a good impression here, he spoke intelligently and with power. Hope we will hear him soon again.

Rev. Elwood S. Shelly of Pennsburg, Pa., preaches for us about every eight weeks in the German language, he also speaks well.

Our crops look good with the exception of some wheat which is a failure on account of the Hessian fly. The outlook for fruit is plentiful.

Our physical bodies are always well supplied, and so our spiritual, if we only would drink and feast more spiritually, so as to grow in love, sympathy, kindness, virtue, joy, peace, long-suffering, meekness and faith.

Brethren, pray for us.
Flora L. Fellman.

FAITH

(Paper by Alvin Shelly, Read at the Y. P. S. Meeting, West Swamp, Pa.

Our topic this evening is about faith. It says, Faith is the substance of things hoped for. So faith, if it is substance, is a very real thing, and we can deal with it as we do with other real things around us, like knives, pens and paper, as we quickly learn. Just as readily can we learn to handle the substance of faith. But faith is also an evidence, that is a proof, it is something we can hold in our possession, by which we can confirm our hopes.

Let us not forget that faith is substance, there is nothing unsubstantial about faith. The Revised Version says, that faith is assurance. It is not guess work, but certainty. Faith has been said to be trusting God in the dark; then its basis is God and what matters the dark.

The work of creation is ascribed to faith. If we read on in Heb. 11 we will see what a great instrument faith is when it is in creative power of the Word of God. It was through faith in its future, in its people, in its destiny, that the superstructure of the universe was reared and established. When we go way back to the early days when the morning stars sang together for joy, faith was one of the dominant notes of their song, and this work, so well begun, is continued in faith exploits.

What a grand list we have here before us of the prodigies of faith. It gives power to sacrifice, skill to shipbuilders, pathway to the hardy pioneer, life to the dead, a city to the lonely plainsman. Faith exploits began in Eden with Abel and run on down through a most wonderful line of heroes and heroines. Down even to our own time and when we face the future we see the same faith leading on blazing a path for the race through all time to the very shores of eternity. When we call the names of those who are mentioned in this chapter, how our hearts are stimulated by the courage and undaunted by the trials of these patient souls that steadily, though they were sawn asunder or driven into the desert to die, held to the best of heaven's boons, faith in God.

The second point to be noticed in our verse is that faith is the certainty of our hopes. A lovely happy thing is faith. It is not the assurance of disagreeable things or of things indifferent to us, but of what we are looking for, our very heart's desires.

The third and last thing we are to note is that this certain evidence is now called a proving in the revision, reaching into the unseen, of course, we would have it so. Do we not want something better than we have, something larger and finer than we see? If faith laid hold only of the seen it would be a poor and paltry thing.

That faith's triumph is unseen at present is its chief glory and charm now; the understanding of what faith is, is the least part of it. We must go on from the understanding to the experience. And how shall we? By exercising faith, as the fine old saying is, by exercising it as we exercise our bodies. Here is a heavy burden, lift it with the strong arms of faith. Here is a gloomy doubt, thrust it aside with the strong hand of faith. Here is an obstacle, leap over it with the swift legs of faith. Soon, like all exercised faculties you will find your faith growing as you use it. Unseen things will come into view. Mysteries will be clearer. God and heaven will draw nearer, and the natural will grow up into the supernatural.

If you hear a bit of good news, pass it on. The only news worth passing on in this world of ours is good news. When you think of it, the word gospel may be defined by the two familiar words, "Good news." The gospel news is sent to us from heaven.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

Editorial.

There is quite a difference between making a profession of religion and proving one's religion. The Master Himself warns us that the time is to come when He shall say to some, "I never knew you." They tell us that the rice-Christians, those on the foreign field who make a profession of religion for the sake of the material help they may get from the missionaries, must be carefully guarded against or the whole work for Christ among the heathens will be demoralized, but we are of the opinion that the greatest demoralization of the church in all times has been the rice-Christians — those who are professors of Christ for reasons which are at variance with His commands and His spirit. Any motive that is material or selfish is not a true motive and the kind of Christianity that results from it must of necessity be false. "Wolves in sheeps' clothing" our Lord would call those who make such a profession.

But while there is danger of a wrong profession, one must not suppose that a public confession of Christ as Lord and Master is to be avoided. Indeed the Lord tells us that those who will not confess Him here before men will not be confessed by Him before the heavenly Father. Every Christian worker is confronted with the excuse made by those who would avoid public confession by the charge that so many confessions are insincere and inconsistent. We grant that men are not always truthful, even in confessing Christ, but, even though most men are untrue in their professions, those of the sincere ones are not thereby invalidated any more than that because some people are poisoned by certain kinds of food all other foods are to be avoided. It certainly is unfair to Christ to reject Him because He has been betrayed by some and some of His friends proved false. Without confessing Christ we have no assurance that He will save us.

In regard to our confessions they must be true and sincere. This holds both with the church and the individual. The Christ to be confessed must be the Christ as He is and not the Christ we would like Him to be. The objection to formal creeds is that they are a confession of doctrines, held by those making them and that they may be at variance with the truth as the Word reveals it and as it is in Christ. The individual must, if he would properly confess his Lord, have a reason for the faith that is in him; this may be a true and a real reason, or it may be a false and an assumed one. No one can confess Christ truly and honestly without knowing Him and the Word. All the world knows about Christ and the Book. This is not sufficient. We must not only know about Him. We must know Him. We must know His Word and we must have the witness of His Spirit.

We can understand how that a sudden crisis, a sudden realization of men's sinfulness and utterly lost condition will lead one to throw himself upon the mercy of God obtained for us through the atonement of Jesus. No one is saved without coming to such a state, but to be really Christ's, to be sure of salvation, includes a knowledge of the plan of salvation as God's Word reveals it. The convert who finds his Savior must begin to grow in grace, he must advance toward the ideal which Jesus presents. To be without such an inclination Christward is pretty certain evidence of a lack of true conversion.

Why must the one who accepts Christ identify himself with the church? Can one not be a secret disciple? are not unusual questions. We wonder if they ever are asked in sincerity, since Jesus lays such particular emphasis upon confessing Him before men? The business of the Christian is not a mere individual affair. He is a member of God's household and Christ's body. What he is and does affects both God and his fellow-Christian as well as himself. As the Jewish nation, as such, owed a responsibility to God, so the church, as a church, is responsible to Him for honoring His name and doing His business upon earth. No one has the slightest excuse for shirking his duty to the church or the least assurance of the reward which comes to those who do God's duty if he refuses to do that duty.

It is the Christian's privilege to pray. Prayer is commanded. It brings great returns. It is a refuge from the trials and cares of this world which opens the way to the presence of God. Creeds may be correctly stated; profession of Christ may be fearlessly made before all the world; a proper church fellowship may exist, and all that. But, if prayers, frequently and earnestly made are not a part of one's life, Christ is disobeyed, if God is not sought, if love for Him does not exist, then all the outward evidences of Christianity are but a mockery, a hollow shell which, when broken, like the apples of Sodom, goes up in dust.

There is a satisfaction in the exercise of faith that shades all other satisfactions into insignificance. Faith relieves the miseries of body, soul and condition in life. It enables one to meet troubles fearlessly. It builds character. It makes one's citizenship on earth the most blessed and useful. In the hour of death it enables one to bid defiance to the king of terrors. It always assures one of the higher, better, immortal citizenship, which is in heaven. Indeed, to the Christian there is nothing truer than that "without faith ye can do nothing." The Bible gives few definitions, but the one which introduces the wonderful faith-chapter of Heb. 11, tells the secret of all the mighty accomplishments of the people of God.

But, granting that confessions are true, church membership sincere, prayers frequent and earnest and faith mighty, there remains to the Christian the necessity of proving his confession. A moment ago we said that definitions in the Bible are scarce, there is another; it is a practical statement of religion and it emphasizes the fact that if we do not really and openly practice our religion, it, like an inconsistent confession, becomes a mockery. James states this definition so: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and keep himself unspotted from the world."

In the home of a pious German family we often see the picture of the German royal family with the motto, "God with us", under it. This is one of the evidences that not all those in the "Fatherland" have gone off into unbelief and impiety, as we sometimes hear the alarmists assert that they have. Man is religious by nature and evil naturally gets more notice than the good, but the love of God is not so rare in the hearts and homes of the people that one can say that everything is turned in the direction of infidelity and sin. But this does not mean that we should be satisfied with the religious progress of the Christian home. There still remains much to be emphasized, without which our homes are sure in time to become utterly Christless. Recently we stumbled over a very old book in our library which bore the title, "The Bible in the Counting House", by that fine old saint, Dr. George Dana Bordeman. There is need for the Bible in the places of modern business, but it must be the kind that is composed of "living epistles, known and read among all men". Such a living expression of the true religion is only possible in the hurry and bustle of the selfish business world when the Bible has a real place in the home. Enthrone it there and the problem of the Bible in the counting house will be solved. The disappearance of the cumbersome old-fashioned Bible, so common in our homes several decades ago, may be a blessing or a curse. It is a blessing when everyone possesses and uses his own handy edition, its disappearance has become a curse when no other Bible is installed to take its place. But the fact remains that with the increase of knowledge along many other lines there is a growing decrease of the knowledge of the Bible. Our public schools do not teach religion and, because of the danger of sectarianism, they will probably never become the means by which religious instruction is given in America. The Sunday school should and does attempt to supply this need but one hour every seven days is never sufficient to instruct the child in religion, the most important of all things of life. If there is to be an intimate knowledge of Scripture in this country, that knowledge must be gained in the home. Systematic Bible reading, regular Bible study, the memorizing of important passages of Scripture should be, or become, a part of the regular program of

the home life. When the home can no more be true to the motto, "God with us," it will only be because in the home God's Book has been shamelessly neglected.

The Christian home and the family altar should always belong together. The trouble with many homes in this busy bustling age is that there is seldom an hour when every member of that home can be called together. Instead of a home in the real sense the house has degenerated into a mere sleeping and eating place and in many instances there is but one meal at which it is possible for the whole family to come together. Business and pleasure have so occupied everyone's mind that the thought of making home a real home is scarcely entertained. We know some city pastors who can never meet the families of their churches all together in their homes because there never is a time when they are all at home. With a scattered family the family altar gets very little attention. Christian people who realize the absolute necessity of saving our nation for God should, by all means, make supreme efforts to have at least one period during the day so arranged that all will be at home and all will join in the exercises of family worship. How can the Christian family mean anything at all when the dearest opportunities for the exercise of that religion are omitted from the daily lives of those who compose that home? How can any earnest parents assure themselves of the spiritual condition of their children when there is no opportunity provided for the exercise of the privileges of prayer and Bible reading?

The Christian home may be a little world of its own in which the members enjoy the blessings and exercise the virtues that are possible in Christ. It may be the fountain of strength, the inspiration to noble effort, the producer of the noble men and women who are to be the salt of the earth. From it may come those influences which will make Jesus the Savior of the world and bring His blessings to all humankind. But does the home, which we fondly think of as a Christian home, really prove itself to be so? Without the Bible, the Christ and the exercise of His love, the home proves itself not to be the Christian home.

NOTES ON THE C. E. TOPIC

August 2.

Twelve Great Verses.. VIII. The Courage Verse. Josh. 1:9.

"Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be dismayed; for the Lord, thy God, is with thee, whithersoever thou goest."

God commands courage. When He calls His soldiers, He arms them, He gives them power over the enemy, He demands obedience, He assures the victory, He goes before as the great captain of our salvation, He will not fail His own in their needs. To lack courage under such circumstances is to lack faith in our Leader, it is only through the lack of faith and courage that the people of God can meet with failure.

The example of all of God's great ones has been one of courage. Besides the numerous examples furnished by the characters of the Old Testament, showing how absolutely necessary it is to be brave in God's cause and the certainty of victory if we are but fearless, the supreme example is that of our Lord who went to torture and death for our sake without even the suggestion of fear. Those who went forth in His name did so knowing that there was nothing on earth that could for a moment shake their courage.

There are many things which we might fear. We might be in doubt as to our ability to hold out, but with God's assurances has any one a reason or right to fear failure? We might fear the supernatural power of the evil one. But have we not the certainty of knowing that "The devil trembles when he sees the weakest child upon his knees"? We may be tempted to fear because of physical weaknesses. But God has chosen the weak things of this world to confound the mighty. Sickness and poverty may seem to hinder, but why should they? Our Lord was a man of extreme poverty and it is not the body but the soul which is to be saved.

Courage is a common quality. Everyone may possess it. God does not require an equal amount of talent or gifts from everyone. He knows better than we do that abilities differ and circumstances in life are never the same. But everyone may be fearless. It would be an interesting study if we were to go through the whole Bible and note and make a special study of the instances in which we are commanded to "fear not".

Courage has a wonderful influence upon others. One brave man in an army may make the rest brave by his own conspicuous bravery. Courage does not mean recklessness. Recklessness may be but a fool's folly. But when one meets danger, knowing its power and its terror, but determined to make the best of the situation without even a thought of giving up or running away from it, he is brave. Christians must not underestimate the power of evil to do harm, but they must never think of giving way under evil. They must determine to overcome it and to do so they always have the assurance that the right will finally prevail and destruction will be the ultimate end of evil. On the other hand, one coward in a regiment may be the means of discouraging the whole body and making defeat certain. One Christian with not sufficient faith to meet life's emergencies is a menace to the whole body and his discouraging and disheartening influence may cause the failure of many.

There is great need of courage in all times but especially in our own. We need men and women not afraid to raise their voice against the sins and corruptions of present day society. We need Christians not afraid to live their religion and brave enough to die, trusting every assurance God gives us concerning immortality and the joys of eternal life.

NOTES ON THE S. S. LESSON

August 2.

The Triumphant Entry.

Mark 11:1-11.

Golden Text—Zech. 9:9.

Jerusalem was looked upon by the Jews as the particular city of God, "the joy of the whole earth". Jesus had visited it before on a number of occasions, but this His last visit was to seal its destiny. How different might have been its history had its people laid aside their hypocricy and self-righteousness and accepted Him as their Master? The world today finds the coming of its Lord nearer and nearer. Are men better prepared to receive Him now than they were in Jerusalem of old?

The great multitude that came up with Jesus were Galilean pilgrims on the way to the feast. In place after place they saw the wonders He performed and, like the disciples, they expected the immediate establishment of a kingdom with Jesus as King. If the disciples had not yet understood the spiritual meaning of the kingdom, their fellow pilgrims were certainly less fitted to understand it. Jesus is to be the Lord of Lords on earth but the rule is to be over the hearts and not the political powers of the world. Any attempt to establish a state power in the church is but to misunderstand the whole purpose of our Lord's coming. Our own church, from its beginning, has always been a protest against the mixing of state and church. Our ideal has always been a kingdom of God and not a political kingdom upon earth.

It required faith on the part of the apostles to go after the colt. How were they to know that they would find things as He had said? It required obedience. Faith and obedience are always required in our service. We walk by faith and not by sight. The going after the colt was, after all, a small service, only a little thing. But faith and obedience must be extended to little things if we would serve Him rightly.

"The Lord hath need of Him." God has need of all of our possessions. Consecrating them to His use is the proper way to give Him service. Note that the owner willingly surrendered the beast when he heard that the Lord needed him. We do not lose anything that we consecrate to the Lord. One who realizes the service even the smallest thing does in the advance of the kingdom will not withhold anything.

The disciples did their part in giving Him kingly honors by casting their garments upon the colt. It was an indication that they were ready to make Him their king. To truly make Jesus our king we must give Him ourselves as well as our garments.

The crowd of people that proclaimed Jesus king, were enthusiastic, but they were weak, a few days later they would be just as ready to call for His crucifixion. Many of the enthusiastic evidences of accepting Christ need the test of time to prove whether they are lasting or not. Confessions often made with the best of intentions come to naught because they are mere impulses and nothing else. The true disciple, when he throws his lot with Jesus, does so for all times. If he follows Him in periods of enthusiasm, he must be just as ready to follow Him when there is nothing but the cross before him.

The palms and garments were an oriental way of showing homage. There will come a time when again the saints will do Him homage with palms in their hands. When will that be? In regard to the garments some one has asked, "If you had been there would you in your devotion have thrown your coat in the path of the glorified King of Peace? Well, you can do it now if you wish, by putting it on the back of some of His poor brethren and sisters."

The triumphal entry was the one brief day of triumph in the life of Jesus. Some day He will triumph over all evil and shall indeed be the eternal King.

All Jerusalem asked, Who is this? Men are still asking. He is the one who teaches, who reveals God, who died on the cross, who rose from the tomb, who intercedes for us now at the throne of God. His is the only name by which men may be saved.

News of the Week.

U. S. TO AID MEXICO IN RESTORING ORDER

Washington, July 20. — The administration's plan with respect to Mexico now contemplates the following:

Recognition of the Constitutionalist government as soon as it is set up in Mexico City.

Assistance to that government to obtain money for the support of an army to be used in crushing out the opposition.

Insistence that the new government agree to the creation of a commission to arbitrate all foreign claims.

Requirement that the new government protect foreign life and property.

Refusal on the part of the United States government to recognize the validity of concessions granted by the Huerta government.

Refusal by the United States to exact compensation for the expense to which it has been put in connection with naval and military operations.

Withdrawal from Vera Cruz when the permanence of the new government is established.

Restoration to agents of the Constitutionalists of the custom house at Vera Cruz.

Recognition of the new government and the use of all the power of the United States short of actual intervention to enable it to establish its authority throughout Mexico are regarded by the president and his secretary of state as certain to restore complete peace at an early day.

The moment the United States grants recognition, Argentina, Brazil and Chile will take similar action. Secretary Bryan will make representations to Great Britain, France, Germany and other powers having interests in Mexico with a view to inducing them to accord prompt recognition.

ORDERS TROOPS OUT OF SAN LUIS POTOSI

Carbajal, Wishing to Restore Peace, Decides to Let Rebels Have City.

Washington, July 18. — To demonstrate that the new provisional government in Mexico wishes to restore peace without further bloodshed Francisco Carbajal, Huerta's successor, ordered the federal forces to evacuate San Luis Potosi, one of the large cities in central Mexico.

General Carranza, the Constitutionalist chief, has sent a commission to Celaya to meet the three commissioners sent from Mexico City by Carbajal, with authority to arrange for the transfer of authority to the Constitutionalists.

These advices were received today at the Mexican embassy by Senator Jose Castellot, personal representative here of President Carbajal.

Villa Offers Guaranty.

General Villa communicated with the state department today, offering a guaranty for the protection of the lives and property of Americans and other foreigners along the border in the states where he is in power Villa's message was reported by Consul Edwards from El Paso.

Efforts aimed at restoration of peace in Mexico were redoubled today by administration officials. They were in direct communication with Carranza, chief of the victorious Constitutionalists, urging him to proclaim general amnesty for political offenders, and in touch with Zapata, the southern rebel, whose forces frequently have appeared almost at the gates of the capital.

It is hoped to bring Zapata into harmony with the peace program, which contemplates the quiet transfer of power from Francisco Carbajal, Huerta's successor, to the Constitutionalists. One report stated the southern rebels had demanded that Carbajal resign within the next three days "to prevent an advance on the capital."

Advise Against Excesses.

Through John R. Silliman, President Wilson's personal representative at Carranza's headquarters, the Constitutionalists leader has been urged to conduct his triumph in temperate manner, to avoid excesses on the entry of his army into Mexico City, to declare amnesty for the forces that fought the northern armies, and to recognize the rights of church orders and foreigners.

RAILROADS REPORT AN INCREASE IN BUSINESS

Chicago, July 17. — Business already has begun to feel the upward push of the enormous crops to be harvested by the American farmer this year, according to statements given out today by railway officials and car manufacturers with headquarters in or near Chicago.

The traffic department of the Santa Fe issued a report today showing that 106,627 freight cars have been loaded on the Santa Fe system and received from other lines during the last month. In the same month last year 102,799 cars were loaded, an increase of 3.72 per cent.

Burlington officials report that general merchandise and miscellaneous freight business shows an increase of 4 or 5 per cent. over last year.

Orders for Freight Cars.

In explaining its reasons for putting three hundred men back at work in the freight car departement, the Standard Steel Car Company at Hammond, Ind., announced that the New York Central bought more than nine-thousand freight cars in June, than the Illinois Central has ordered five thousand all-steel box cars and that during the month of June orders for 16,055 new freight cars were received as against 8,154 for May.

The Chicago, Wilwaukee & St. Paul road announces that it increased the working time of two thousand men in its Milwaukee shops this week from eight to eight and a half hours.

The Mobile & Ohio, according to President R. V. Taylor, will spend $1,122,000 for new equipment, besides spending $5,000,000 for a new bridge across the Ohio river at Cairo, Ill.

The Rock Island, Illinois Central and Chicago & Northwestern have begun rebuilding with steel underframes about twenty thousand cars.

Farwell's Trade Review.

In its weekly trade review bulletin, issued today, the John V. Farwell Wholesale Dry Goods Company, of Chicago, one of the largest enterprises of its kind in the country, says: "Road men traveling in agricultural districts are securing many orders which earlier in the season merchants would not place, owing to the uncertainty of crops and general conditions. A better feeling is also being manifested in manufacturing towns, especially where car shops are located, due to the increased call for cars to move the tremendous crops.

CHINESE SPIRIT SHOWN IN NATIONAL ANTHEM

Peking, July 18. — China is to have a national anthem. It has been composed by Chang Chien, minister of agriculture and commerce.

The music has an appropriately oriental flavor, and the anthem promises soon to become really the people's song.

Here is a free translation of the general theme:

"Her majestic mountains and superb landscapes
Witness the greatness of China,
Chosen home of the oldest civilization.
The emperors have effaced themselves and restored the throne to the people.
To the people belongs the supreme power.
Long have Confucius and Mencius taught this.
In the time of Yao and of Shun was it proclaimed.
The people comprise the five races, and the five races are indissoluble.
Thus united, China is invincible.
We must develop the wealth of the land, foster agriculture and industry.
Redress wrongs and make our people happy.
Education and civilization are the great works of the day.
We must all be equal in fact as well as in name.
For did not Confucius and Mencius teach absolute social equality?"

The beauty of the Chinese poetry is utterly lost in translation, but China's new anthem, composed by a member of the cabinet, will doubtless awaken American and European sentiment to the real strength of the democracy which is sweeping throughout the land of Cathay.

The heart of the people is best disclosed through its ballads, and China's new anthem is a vindication of republican ideas with, of course, emphasis laid upon the old precedents set centuries ago by China's wise men, Confucius and Mencius.

MOTIVE FOR FLIGHT TOLD BY HUERTA

Puerto Mexico, July 18. — It was announced today that General Huerta had decided to depart from this port on the German cruiser Dresden, General Blanquet alone accompanying him. It is understood the Dresden will go to Jamaica.

One correspondent started to ask a question, but the general interrupted.

"No, no, do not do that," said the general, "I want this to be one of those question and answer interviews. I am going to do both the questioning and answering myself."

Then he asked his "interviewers" to write down the first question as follows:

"Why did I resign?"

His reply, which he also insisted should be written down, was:

"I resigned the presidency because I believed that after having arranged the international affair my duty was to give this last proof of my devotion to the sons of the republic.

"Also, I was convinced that my resignation would serve as a means of conciliation between all the sons of the republic."

The second self-asked question was: "Why are you leaving the country while you are still able to serve it?"

This was answered as follows:

"My departure from the national territory has no other cause than to leave the new government an ample field for action. I also believe my continuance here would give rise to conjectures which would result in prejudicing the proceedings of the new government.

"I declare to the world that the line of conduct I have always followed had no other object than my heartiest desire for the pacification of the country."

NEW SUIT BEGUN AGAINST NEW HAVEN DIRECTORS

New York, July 18. — Suit in equity was instituted here today in the state supreme court in behalf of certain minority stockholders of the New York, New Haven & Hartford railroad against directors of the road and the corporation, to compel them to answer charges of mal-administration and misuse of money. The suit, which is brought by the law firm of Robinson & Lauber, of this city, is somewhat similar to the action in Boston, which asks $306,000,000, triple damages for $102,000,000 alleged to have been misused.

One of the two claims made against the directors is that the "individual defendants be compelled to account for all sums of money and shares of stock misapplied and misappropriated, and all profits which they received by reason of unlawful acts."

The second asked that the defendants be enjoined from further management of the system.

The action specifically alleges that the directors, acting for the corporation, acquired transportation lines with rolling stock on payment of sums of money greatly in excess of the value of the property.

BRYAN WOULD GIVE BALLOT TO WOMEN

Washington, July 17. — William J. Bryan, secretary of state, in a formal statement made public today, comes out for woman suffrage. He says that he would ask no political right for himself that he is not willing to grant his wife, and announces his intention of suporting the proposed state constitutional amendment extending the franchise to women to be voted upon in Nebraska next November.

Woman, Mr. Bryan says, has proved herself equal to every responsibility imposed upon her, and will not fail society in this emergency. Above all other arguments in favor of giving her the ballot he places the right of a mother to a voice in the molding of the environments of her children. "The mother," the secretary says, "can justly claim the right to employ every weapon which can be made effective for the protection of those whose interests she guards, and the ballot will put within her reach all the instrumentalities of government, including the police power.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, July 30, 1914. No. 30.

THE MASTER'S VOICE.

By Clarence Edwin Sprague.

I leaned through my open window,
And gazed on the stilly night,
At the earth and the sky above me,
Where the stars shone clear and bright.

And, lo! as my vision lingered,
And flitted from star to star,
There drifted the sound of music
From over the fields afar.

The sound of a sweet voice singing
A melody, soft and clear,
And I startled, and leaned, and listened
As the tones fell on my ear.

And it seemed, as the song continued,
My heart, stilled in my breast,
Was filled with a strange, new rapture,
My soul found peace and rest.

For swelling the tender chorus,
As though from a far off shore,
I heard the familiar voices
Of my friends who had gone before.

And the song was a song of comfort,
Of duty, and hope, and cheer,
Of a grace that would give me courage
To triumph o'er mortal fear.

It sang of the sweets of nature,
The earth, and the stars above,
And mingled the joy of living
In a sweet refrain of love.

It sang of another city
Where sinning and sorrows cease,
Where the hearts of the world are blended
In a beautiful psalm of peace.

I reached for my pen and paper
To copy the song sublime,
But I neither could catch the meter
Nor measure the mighty rhyme.

Then I knew 'twas a strain immortal,
And folded the dripping pen;
A song for my own heart only
And not for the ears of men.

More sweet than the sweetest singer,
Or trill of the blythest bird.
'Twas let from the lanes of heaven,
'Twas the Master's voice I'd heard.
—The Watchword.

Fulton, Ind.

ARE YOU GOING TO THE GENERAL CONFERENCE?

In order to secure concesions from the railroads for the visitors to the General Conference, meeting at Meno, Okla., on Sept. 2, it is necessary first of all to know how many persons intend to visit the Conference. Thus far only 54 persons have reported their intention to the undersigned. The number must be larger in order to secure any concessions whatever.

All intending visitors at the Conference should report at once. No one should think, "I will not report—but afterwards I shall expect to benefit by the accommodations secured." Let everyone do his part toward securing concessions.

Connections to Meno are very unfavorable, as Meno is on a short branch line and has only one small train daily going west. Unless a sufficient number of passengers is assured to secure a special train, there will probably be trouble in getting all the people into the Meno train at Enid. It would also mean a midnight start on the trip for everybody from Kansas.

Undoubtedly there will be several hundred persons who will want to make the trip from Wichita to Meno. If all of these will promptly announce their intention, then a special train can be secured which will make a daylight run from Wichita to Meno, arriving at Meno at about 8 p. m.

Should a large enough number report early enough to make sure of 100 passengers at Kansas City, then the special train will start from Kansas City, picking up the Conference passengers along the way. All those from Nebraska, Minnesota, Dakota, Canada, Iowa, Illinois, Missouri, Indiana, Ohio,, New York, Pennsylvania, etc., should report at once, in order if possible to secure the special train from Kansas City.

Also all intending conference visitors from western and coast states should report so that provision may be made for the railroad accommodation for all.

Whoever or wherever you are, Are you going to the Conference? Yes! Well, then please report at once to **H. P. Krehbiel,**
Newton, Kans.

NEWS AND COMMENTS

Bro. T. J. Wiens, Mauhadei, Birra, C. P. India, writes: It is hot for the rainy season is delaying. All are well.

The Southwest Bible and Missionary Conference will be held Aug. 15-23, near Flagstaff, Ariz. Our Arizona missionaries generally take part in this conference.

Bro. G. A. Linscheid writes from Busby, Mont. Now it is quite hot here also; but one can make oneself more comfortable at home than on the trip. My dear wife is doing well since she is doing most of her work alone; though it is only a short time that she was operated.

On Sunday, July 26, Bro. Elmer Neuenschwander of Berne, Ind., was ordained in his home church by his pastor, Bro. S. F. Sprunger, assisted by the Brethren Joel Lehman and C. van der Smissen. Each of them gave a short address. Bro. Neuenschwander and wife left for Aberdeen, Idaho, from which congregation he has accepted a call. In the evening of the same Sunday the large C. E. society was divided into groups of which each one gave a report of one of our mission stations in the home and foreign field.

Christian Hospitals as Pioneers of Evangelization Among Moslems.

The Orient prints a letter from Marsovan which reports a sermon delivered in the mosque of that city by a Moslem Iman. He insisted that Christians must no longer be considered a class by themselves, since they served in the army and volunteered contributions to the government. All thought of plunder and massacre should henceforth be put away. The Iman declared that he would not bury any one who lost his life in an attack on Christians. He would not read over his body or give him the admission of Sons of the Faithful into Paradise.

One wonders if such novel utterances are in any degree a tribute to the relief work which Christians are now carrying on in behalf of Moslem refugees in Asia Minor. A Turkish paper expresses its appreciation of this work, praising especially Dr. Wilfred Post of the Konia hospital, who has been delegated to these activities.

"For each patient he has a kind word, full of goodness and charm. At the Ottoman hospital 700 await his daily ministration and 2500 vaccinations have been made by his skilled hands. All the unfortunates whom he thus helps, freely and with such devotion, are full of admiration for this good man and will surely keep him in undying memory."

Miss Jillson, of the American Mission School at Brousa, has received the decoration of the Shefakat from the Sultan for her unwearied devotion. More than 8000 persons are lodged, clothed, fed and warmed in four great buildings rented by the American Red Cross Society.

Better spade work for evangelization among Moslem peoples could hardly be imagined. The American Board carries on at the present time nine hospitals in Asiatic Turkey, almost all of which maintain dispensaries and outside practice as well. Three thousand four hundred in-patients were treated last year and 28,934 at the dispensaries. One of the most useful of these is that at Adana — the city which bore the brunt of the frightful massacres of 1905. This hospital is an outgrowth of the relief work of those dark days, and hardly anything more Christian could be devised than its present ministration to the persecuting Moslem population of the Cilician plain. Last year saw an increase of 100 per cent in the number of Moslem patients. These come into the operating theater and submit to anæsthesia at the hands of Christian attendants without the least indication of fear or distrust. A clean, comfortable bed, caring for fifteen sick persons on the average each year, with nurses attending night and day, and doctors on call at all hours, together with food, medicine, baths, operations and dressings can be maintained for $75— or £15—annually. That puts philanthropy on a large scale within the reach of multitudes.—Record of Chr. Work.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

THE MISSION STUDY CLASS

H. Frank Reist.

The Mission Study Class Movement originated in the Student Volunteer Movement just twenty years ago. Soon after, the first mission study book was published for use among college students who were volunteers for foreign mission work. Since then a large number of books have been published and their use extended so that at present non-volunteers are using them in increasing numbers. These books "have proved a most efficient means not only of securing recruits, but of enlisting the intelligent sympathy and advocacy and effort of those who are not in a position to volunteer." During the winter of 1908-09 there were in America 2084 classes in 488 higher educational institutions, with 25,208 students enrolled.

This movement has spread into other lands and among other classes of people besides students. Mission study text books are now issued to meet the needs and requirements of different classes. Books are now published for young people in their teen age. It is estimated that during 1908 and 1909 not less than 17,000 young people in the United States were engaged in mission study.

There is perhaps no study, the Bible excepted, that is so enlightening and cultural, which gives one such a keen appreciation and clear understanding of current events, as that of mission study In it we gain a knowledge of the geography, climate, history, commerce, and industry of the particular country studied, and of the social, moral and religious condition of its people. All this knowledge is necessary to understand the temperament and thought-life of the people, and needs to be known by us if we would appreciate, in a measure at least, their condition and the problems attending the presentation of the gospel to them. Unless we have this knowledge we cannot pray and help the cause in this particular field as efficiently and intelligently as we ought. It is only as we have a knowledge of the country and peoples of India that we can appreciably understand the labors of our missionaries there and unite with them in definite prayer in behalf of the work there. The recent changes in China, in the Balkan States, the present unrest in India and South Africa, the Mexican revolution, etc., all have a very vital relation to the work of carrying out the great commission. To the Christian student of missions these events are highly significant because of their relation to the spread of Christianity. Thus the study of missions is an aid to the right understanding and interpretation of world events and consequently gives one a keener appreciation of such events and one's relation to, and responsibility for the spread of the gospel.

Outside of our own educational institutions there is comparatively little mission study work done in our church. In fact there is very little if any systematic and organized effort made to arouse an interest in this study. Some individual efforts have been made here and there and not without some degree of success. Sufficient effort of this kind has been made to demonstrate the practicability and value of such work in the rural congregation. Evidently more pioneer work will be necessary before the value of the work will be generally recognized and organized efforts made to propagate it.

Under present conditions the first essential for the organization of a mission study class is a leader with a vision of the great harvest field and with deep-rooted convictions and sufficient initiative to launch the work and direct it tactfully and discreetly despite the discouragements that may be cast in the way by some good-meaning brethren and sisters who may become alarmed because, in their opinion, missions are emphasized too strongly. This leader will gather around himself a group of people who are willing to study missions. A text book is chosen and from week to week when the class meets the assigned lesson is discussed by the class. After one text book is completed another may be selected and thus the study carried on indefinitely.

This class can meet some evening during the week or on Sunday at an hour that does not interfere with any other church service. The class may meet in the church or in a private home, determined by local conditions. One hour is usually devoted to one session of the class. In rural districts it may be profitable and desirable for the class to also take a Teacher Training course or a Bible study course in connection with the Mission study and devote more than an hour to the session. We know that this has been done with profit. Local conditions will determine the details of the work. The essential thing is to get a class started.

There are those who harbor the idea that Mission Study is only for prospective missionaries. This is a misconception. It is for all Christians who have an interest in the spread of the gospel. Knowledge is essential to interest, and always precedes interest. We maintain that the interest in missions is in proportion to the knowledge of the teaching of God's Word and of conditions in the field. Hence if you want a congregation deeply interested in missions they must have the knowledge, the facts must be placed before them which the Holy Spirit can use to operate upon the hearts of the people. The mission spirit in the Mennonite church, or any other church, will only rise in proportion as this knowledge is given to her members. Hence the value of mission study classes.

The spirituality of an individual is vitality related to his attitude toward the great commission. This is equally true of a congregation as well as of a church. There is very little spiritual life in a congregation that is not vitally and actively interested in the salvation of the lost. Mission study stimulates this soul-saving activity, gives a vision of the needs at home and abroad, and helps to create the spirit of evangelism.

The pastor of a congregation can make no better investment than to encourage the organization of Bible and Mission study classes among his members and especially among the young folks. We are confident that at least some of the problems that now perplex him would find a speedy solution if such classes were organized and wisely supervised by him. Many of these problems are largely due to a lack of sufficient activity and incentive among the younger people. If they are given a vision of the needs of the community and of the world by a consecutive and systematic study of the Lord's harvest field and of His Word, their interest cannot help but be aroused and a desire to do something to spread the gospel will soon be evident and they will get busy. The busy and active young people of a congregation are a powerful asset to a minister, an asset that can be used by him to revive the interest and deepen the spirituality of the entire congregation. A congregation has not so much to fear from such a body of active young people under wise and judicious guidance as it has to fear from a body of young folks who are idle, indifferent and disinterested and not engaged in the systematic study of the Word and Missions. Of the two groups the latter are more likely to "run away with the church" (if such a thing is possible) than the former. If there ever was, or is such a case, of young people "running away with the church", we are inclined to think that they are not so much at fault as are some others.

We do not believe that a congregation, conference district, or the Mennonite church could make a better investment which would do more to insure the purity of the faith and contribute more to the strength of the church in the future than to make an organized and systematic effort to enlist all of her young people, and as many of the older ones as possible, in a movement to systematically study the Bible and the great mission field of the church, the world, so that the Bible may be speedily brought in touch with those who know not God. May the time come speedily when the church as a body will see the marvelous opportunities and possibilities of this work and take steps to launch such a work and vigorously support it. The movement for the study of missions should naturally have its origin in our Mission Board. The responsibility for the launching and directing of such a work naturally lies in the Board. —Chr. Monitor.

PROGRAM OF CHRISTIAN CITIZENSHIP.

The object and inspiration of all effort is the establishment of the kingdom of God. In the Christian conception this kingdom may mean much more than a divine human society on earth, but it can never mean anything less. This kingdom is inclusive of all life in all of its relations and activities. Nothing that concerns man can be alien to the kingdom of God.

The complete program of the kingdom contemplates evangelism, missions, education and social service. The advance of the kingdom among men is promoted in and through all the institutions of man's life: the family, the church and the state. We recognize fully the importance of evangelism, of missions and of education in the work of social redemption. It is our privilege and our purpose at this time to emphasize the meaning of man's civic and social obligations, to interpret the principles of Christianity in social terms, and to suggest methods whereby they may be made pregnant in human society.

1. Principles.

We therefore submit the following Principles of Christian Citizenship for the consideration of all who are interested in advancing civic progress and Christianizing the social order. Included in this we also suggest some elements of the Christian method of political action.

I. For the Church.

The church is here to witness for God and for His kingdom, to teach men the whole will of God, to infuse the religious spirit into all life, and to unite all the people in behalf of righteousness and peace. In the fulfilment of this mission the following things may well claim attention.

1. The witness of the church for righteousness, for justice, for equality, for brotherhood in all the relations of society.

2. Careful instruction of the people in the Christian idea of the state and their social and civic duties.

3. The co-operation of all the churches in the work of personal evangelism, social service and civic redemption.

II. For the Family.

The family is the primary unit of human society, and an important agent in social progress. The church depends upon the family, and exerts its power through it. Civil society is grounded upon the family, and rises or falls with it. By their effect upon family life we may measure the defects in the social order and the evil of social vices. That the family may be preserved and may fulfil its function in the world, the following items are essential:

1. The training of the young in sex hygiene, and the single standard of purity for both sexes.

2. The preservation of the home against overcrowding, unsanitary and immoral conditions—thus guaranteeing health and decency.

3.The provision for each child of an adequate physical, mental and moral training to prepare it for life and citizenship.

4. The education of men and women for marriage and parenthood.

5. The adoption of uniform laws of the highest standard regulating marriage and divorce.

III. For the State.

The state, equally with the family and church, is a divine institution, and has a divine meaning and a vital function in the economy of life. It is therefore under obligation not alone to maintain justice, to safeguard human rights, and to conserve human well-being; but also to promote social welfare, to moralize human life, to fulfil the law of Christ, and thus to realize among men the righteousness of the kingdom. In the fulfillment of this mission the following are some of the aims that now claim attention:

1. The education of the youth in the principles of Christian morality and good citizenship.

2. The abolition of child labor and the provision for all children of adequate playgrounds.

3. The extension and improvement of the juvenile courts and the reformatory system for all prisoners.

4. The proper care and treatment of the defective, the insane, the deaf, the epileptic and feeble minded.

5. Strict regulation of the hours and conditions of labor for women to safeguard the physical and moral health of the nation.

6. The protection of workers from dangerous machinery, occupational diseases and mining disasters.

7. The duty of society to make suitable provision for the old age of workers and for those injured in industry.

8. One day's rest in seven for all workers.

9. The principle of conciliation and arbitration in industrial disputes and the creation of proper arbitration boards.

10. The adoption of such a system of taxation as shall destroy monopoly, equalize the burdens of society and secure to every person the equity of adequate advantages in life.

11. The conservation and control of all the recources of the earth in the interest of all the people.

12. Such action as will eliminate the social and moral wastes caused by alcohol, opium and other habit forming drugs.

13. The suppression of prostitution.

14. The cleansing and prevention of city slums.

15. The abatement of poverty, sickness and crime.

16. Profit-sharing and labor co-

(Continued on page 5.)

Home Circle.

WHY CAPTAIN JACK CRAWFORD, SCOUT AND POET, DID NOT DRINK

(Concluded.)

"'My head was aching frightfully as I arose to my knees, placed the meat on the lid of the coffee pot, and, holding the demijohn up, I said, "Boys, do you really want me to drink?"

"'Sure," said half a dozen.

"'All right, boys, if you insist. But, before I drink, will you listen to a little story?"

"'Sure we will," said Bill. And, as I stood up and placed the demijohn on the stump of a decayed tree Bill threw some Wood on the fire, pulled his pipe and began to fill it, while Shorty rolled a cigarette. Finally, as Bill lit his pipe from a coal from the fire, he looked up as I stood in the fading daylight with a full moon looking down upon one of the most beautiful and picturesque scenes I have ever looked upon. Bill looked up after he got his pipe going and said, "All right Jack, unhitch yer jaw an' let her go. I'll bet she's a bird of a story. Keep still, Scotty."

"'This is the story, and absolutely true:"

"'Boys, it seems but yesterday that I was a barefooted boy at my mothers knee — wild, impulsive, misunderstood and abused by everybody but her. She understood me, and, although the wildest, I was her favorite. My father's intemperance deprived me of even the rudiments of a school education, and when on her death-bed she said to me, 'My poor, wild boy, did you know that your mother was going to heaven?' Boys, this was my first great sorrow of my life. Down on my knees by her bedside I wept as I had never wept before. As I sobbed, 'Mother, dear, no one cares for me but you; no one in all the world but you understands me. Oh I am afraid I will go wrong" How beautiful she looked, her big brown eyes aswim in tears, her white curls and her white face on the pillow, as she placed her hand on my head, she said, 'Don't cry, Johnny. dear; your mother will meet her boy in heaven if he will give her a promis to take with her.' 'I will promise you anything you ask, mother, and I will try to keep my promise.' 'Then promise me never to touch intoxicants. and then it wont be so hard to leave these two little sisters in your care.'

"'Boys, I gave that promise to mother, and she went to heaven with a smile on her face, still holding my hand, and as God is my judge, amid all the temptations of a frontier, army or social life, I have kept that promise, even when men who were called bad men have put a six-shooter in my face when they considered it an insult to refuse to drink with them. I have folded my arms and, looking into the muzzle of a gun, said: 'You can shoot and can kill me, but you can't make me break a promise that I gave to a dying mother.' And I've seen a man who had killed his man put a six-shooter back in his belt, take a glass of liquor he had poured out and throw it on the floor after I had mentioned that word 'mother,' then take my hand and say, 'Pard, I beg your pardon. I had that kind of a mother,' and walk out of the saloon. That man is living today. He never took another drink."

"'As I concluded my story I picked up the demijohn and, holding it up. said, 'Boys, I said I would drink if you insisted; shall I?' Quick as a flash there was a shot; the demijohn was shattered; part of the liquor went into the fire, a blue haze leaped up. I pulled my own six-shooter, for I did not see where the shot came from, when, from behind the fire and smoke. Bill Wild stepped out. the smoking pistol still in his hand and tears on his bronced cheeks as he said: "Nobody can drink when you talk like that. Say, Jack, that's the kind of a mother I had back in the sunrise country. I was just like you — a wild, reckless boy. I started wrong when I smoked my first cigarette as a newsie then I got to readin' dime novels, and one time I went to see a Wild West dime-novel play, with real western men killing Indians. Later I got to drinking, and one day when crazed with liquor I shot a man and had to run away. The only consolation my good mother had was that the man did not die, but I never saw her again. She's up thar with your mother. and when that shot goes ringing through the canyon's of heaven she'll hear it, Jack, and it'll tell her that her wild boy has signed the pledge at last. There's my hand. I swear to God an' mother an' you, I'll never touch the poison stuff again." And he never did."

And, concluding. Captain Jack said: "Gentlemen, that is the story I told at the Boston banquet, and the beautiful young lady thanked me and took my hand. It is my own story, and because it is true is why I am living today And when, two years later, I visited Bill's home, his wife said, 'God bless you, Captain Jack, for getting my wild boy to make that pledge. Bill calls it "A Shot for Temperance."'" — Association Men.

Marriages.

Parker—Liechty; Sprunger—Liechty. — On July 19, in Bluffton, Ohio, at the home of the officiating minister, Rev. W. S. Gottschall, a double wedding was solemnized. The brides are sisters, living near Bluffton, Ohio. Caroline Liechty was married to Marshall Parker, of Lima, and Katie Liechty to Andrew Sprunger, of Berne, Indiana.

Deaths.

Bixel. — On June 12, near Bluffton, O., Fanny, widow of Peter Bixel, aged 80 years, 2 months and 28 days. Funeral services and interment at Ebenezer Mennonite Cemetery, Rev. W. S. Gottschall officiating. Mother Bixel was the first child born in the Swiss settlement around Bluffton. She was a woman of a noble Christian character, a great reader and well versed in the Scripture, having committed whole chapters to memory. A very devoted member of the church, never absent from Sunday school or services if possible. She will be greatly missed by all.

Basinger. — Jonathan David, infant son of Amos and Lovina Basinger, near Bluffton, O., aged 3 days. Interment at Ebenezer cemetery. Short services conducted by Rev. W. S. Gottschall.

Sechler. — In Bluffton, O., July 21, Walter Sechler, died of tuberculosis, aged 17 years, 3 months and 5 days. Funeral services were conducted by Rev. Burton of the M. E. church and W. S. Gottschall. Interment in Maple Grove cemetery.

Contributions.

For Mauhadei, Birra, C. P. India.

From the S. S. of the Hebron church, near Buhler, Kans., for the sustenance of the Evangelist Isa Das, $25. Gratefully acknowledged,

P. J. Wiens.

For Busby, Montana.

Anonymous by Bro. Alfred Wiebe, $5; ditto, $5; ditto, $2.

Gratefully acknowledged,

G. A. Linscheid and H. T. Neufeld.

For the Treasury of the Pacific District Conference.

From the congregation at Dallas, Oregon, through Bro. S. S. Baumgartner, $6.

Gratefully acknowledged,

S. R. Aeschliman, Treas.

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Editorial.

HAS OUR CHRISTIANITY ANY INFLUENCE UPON OUR BUSINESS?

We hear sometimes the expression, "Business is business," by which is intended to express that business has its own sphere. This is true to a certain extent, but it is not absolutely true. A Christian cannot be anything but a Christian whatever his business may be.

Whenever a business is in opposition to Christianity the Christian will abandon this business.

A brewer in a solemn hour once said to me: "Beer-brewing and Christianity can not go together." Yet he was not willing to draw the consequence and give up the business, as his Christian wife asked him to do.

Almost any business can be conducted in a Christian way. It may not be easy; it may take an effort, but it is possible as long as a business or profession is not entirely in opposition to Christianity.

We do not deny that the Christianizing of a business may at first entail some losses; but in course of time the businessman who follows the precepts of his Lord and King will be recognized as the most reliable and his business will increase.

For instance a Christian lawyer, who conscientiously weighs every case which comes to him, and accepts only such cases as he thinks have the right on their side, may at first have to refuse some cases, but he can put his whole conviction of the righteousness of his case in his defense and soon it will be acknowledged: a case that he defends is right and his counsel will be sought.

Every profession or business will present an opportunity to assert our Christianity. And the more we do it, the more our whole life will be sanctified.

But we can not only Christianize our own business, we will, by so doing, influence others to do the same.

On the other hand a business wholly divorced from Christianity will soon entirely kill the rest of Christianity left in a character. Christianity either grows and permeates the whole life and character by being used, or it will die of misuse or lack of use.

Therefore it is very important for everyone before deciding what life work to take, that he or she would see how Christianity can be shown in that calling or how the calling will influence our and others' Christian character.

v. d. S.

WEAKNESS MADE STRONG

By Andrew F. Mitchell

To the unregenerate or natural man the gospel contains many a puzzling paradox. One of them is expressed in the passage that God chooses the foolish, the weak, the base and despised to unfrock the boasting pride of man, and bring to naught things that are. The best faith which the world has seen has been furnished by men who through weakness were made strong.

The fact may not be greatly relished that man himself was made from dust, nor is it enhanced to know that this dust on its way to manhood passed through the intermediary of mud, slimy, filthy, putrefying mud and loathsome mire. The carnation and the rose with their winning fragrance are children of repulsive mud. The melon tribe, the vineyard and orchard fruits all draw their nectared sweets from soil one step from peat and bog and swamp. The farmer strews his faded fields with stinking phosphates and then reaps a harvest big from this infiltered soil. The rich green leaves which drape the trees in beauty and become the enchanting tapestry of the forest, fade and fall by autumn frost and come down to join the mould of centuries and climb again through roots and trunks of trees to weave the grain of polished pine or quartered oak for the cottage or the palace.

This law of ascent is a thing of beauty and a joy forever. But let us look again. Can the earth claim so much? Can dirt alone put forth all these beauteous forms of life and enrich them with the perennial glow of summer? Is the rose earthborn alone? Has the cantaloupe but one parent? Does the peach obtain its blush from the cloud and midnight? Do leaves come down to choose their grave without hope?

It takes two worlds to make a dandelion. The fragrance of the flower, the nectar of the melon, the blush of the orchard and the ripened finish of the harvest is not wrought without the sun. This great unfailing orb can look earthward and say "without me ye can do nothing."

We must look above as well as below to see the completeness of any truth. God chooses the foolish to confound the wise; weakness and it becomes strength; the base and it becomes renowned; the despised and it becomes ennobled. That which claims no other parentage than the earth is doomed. The wages of sin is death, is an unchangeable fact, but over against it is the redemptive fact that the gift of God is eternal life through Jesus Christ our Lord. God chooses weakness and it becomes strength.

It is interesting to note the ascent of inanimate matter climbing up through fern and flower into life; and then through the grass and granary, through field and factory, through bread and butter and beef and yielding itself to him who is commissioned to conquer, to subdue and have dominion. God has chosen the weak things to become the mighty.

He chose a heathen lad in Ur of the Chaldees and from its night He pointed a pathway to the morning that dawned upon a new day of promise. He transformed this lad into a tower of strength and knighted him as the father of the faithful, the greatest title of the old dispensation.

God chose again. He laid His hand upon an infant slave doomed to death by the order of a king, tutored in the royal household that had decreed his death until he was learned in all the wisdom of the Egyptians; transformed in the desert, he came back and played with the oppressor of his race as with a toy, rescued his people, organized a nation, gave it a constitution, reduced it to order and handed over to Joshua a people disciplined to obedience and loyalty, receiving evidence of the greatest lawgiver and statesman of any age. From Moses to Lincoln, God has been reaching down to the depths and lifting men up to emancipation and vision. Up is the pathway of redemption. Christian, Quaker, Methodist were given in derision, but are lifted up by sovereign grace and worn as coronets of great honor and transforming power.

From the manger to the throne, from the tomb to the right hand of the Father was the pathway of the Son. "And I, if I be lifted up, will draw all men unto Me." "Son of man stand upon thy feet and I will speak to thee." All the currents of life flow upward. If thou wilt make the most of this great gift of life, be instructed by the Inner Voice that speaks to thee, lay hold of God in Christ with all thy heart and He will lift thee up. Thy weakness committed faithfully to Him shall become enduring strength.—Am. Friend.

A STRIKING STORY.

We recall a striking story from the lips of a friend. A lady was summering in Switzerland. One day she started out for a stroll. Presently, as she climbed the mountain side, she came to a shepherd's hut. She walked to the door and looked in. There sat the shepherd. Around him lay his flock. Near at hand on a pile of straw, lay a single sheep. It seemed to be suffering. Scanning it closely, the lady saw that its leg was broken. At once her sympathy went out to the suffering sheep. She looked up inquiring to the shepherd. "How did it happen?" she said. To her amazement, the shepherd answered: "Madam, I broke that sheep's leg." A look of pain swept over the visitor's face. Seeing it, the shepherd went on: "Madam, of all the sheep in my flock, this one was the most wayward. It never would obey my voice. It never would follow in the pathway, in which I was leading the flock. It wandered to the verge of many a perilous cliff and dizzy abyss. And not only was it disobedient itself, but it was ever leading the other sheep of my flock astray. I had before had experience with sheep of this kind. So I broke its leg. The first day I went to it with food, it tried to bite me. I left it alone for a couple of days. Then, I went back to it. And now, it not only took the food, but licked my hand, and showed every sign of submission and even affection. And now let me tell you something. When this sheep is well, as it soon will be, it will be the model sheep of my flock. No sheep will hear my voice so quickly. None will follow so closely at my side. Instead of leading its mates astray, it will now be an example and a guide for the wayward ones, leading them, with itself, in the path of obedience to my call. In short, a complete transformation will have come into the life of this wayward sheep. It has learned obedience through its sufferings."
—Exchange.

Every sorrow that oppresses,
Every tear that dims our eyes,
Makes our sympathy more tender,
Is a blessing in disguise.

(Continued from page 3.)

partnership leading to full industrial democracy.

IV. For International Relations.

The kingdom of God includes all people of the earth and the life of the kingdom seeks to realize itself in international relations. It is necessary therefore that Christian principles be interpreted in terms of international life, no less than in term of church and family life, that thereby the moralization of the world may be ensured. In the application of Christian principles to international relations the following action is now required.

1. The recognition of the fact that nations are moral agents, having a moral responsibility, and should hence be guided in their political, national and international relations by the principles of Christian morality.

2. The submission of all questions of international dispute to an international court of arbitration and award, thus making possible the disarmament of all the nations.

3. The acceptance by the nations of the principle that they who are strong should bear the infirmities of weaker peoples, thus rendering the impact of Christian nations upon non-Christian nations helpful and not destructive.

4. The concerted action of all the Christian powers in the suppression of international trade in alcohol, opium, and unclean literature, and all other things that are socially and morally destructive.

Signed:

Samuel Z. Batten
Henry Collin Minton
Charles W. Fairbanks
Chas. D. Williams
Richard Cameron Wylie
William I. Wishart
James S. Martin
Committee on Plan of Action.

I could not live in peace if I put the shadow of a willful sin between myself and God.

Editorial.

IS A PASTOR'S LIFE AN EASY ONE?

An otherwise agreeable old Scotchman used to find considerable satisfaction in waiting for his pastor until the close of the evening service and then saying to him, "Well, pastor, nothing to do now until next Sabbath." To be sure he was somewhat of a harmless wag and intended his sly little thrust to be nothing but a bit of pleasantry, but it was of the kind of pleasantry which says things in fun but means them in earnest. Of all the hustle required in this busy age there is no class of men upon which it is more exacting than upon those who occupy the pastor's office. To be a true minister and honestly devote one's self to the cares involved in the service of even the smallest church, is a man's job in every sense of the word. St. Paul, on one occasion, made reference to the daily care of the churches imposed upon him and the mere reading of one of his epistles, so says the first letter to the Corinthians, is enough to convince one that from its very beginning the Christian church demanded that those called to lead it must be prepared to concern themselves about a variety of troubles which are sure to continue so long as the pastor lives. Insurance statistics show that ministers as a class live longer than many others. The unthinking explain this by the fact that ministers' lives are regular and freer from the excesses to which many of other classes are given. We are of the opinion that it is only by the grace of God that their lives are preserved in spite of their being compelled to face continued anxieties and troubles of which other classes of men can not have the slightest notion. When still comparatively a young man, Paul speaks of himself as "Paul the aged", and though sometimes spared to this life a little longer than others, the greater portion of the average minister's life is spent under conditions that cannot help but bring on premature old age.

A pastor's duty is to keep the sheep from straying and win back those who have strayed as well as gain to the flock those who have been without. Is this an easy life's task? Here we are in an age when irreligion flourishes, when the world is getting into the church as never before, when men make money their only God and women the following of immodest fashion their chief occupation, is it an easy thing to keep the sheep from wandering? Never before has the pursuit of pleasure and amusements, most of which are entirely inconsistent for the Christian, been followed as they are today, is it child's play for the minister to keep his people in the straight and narrow way that leads up while at every turn these instruments of destruction are actively at work? A lawyer need not care how offensive he becomes to those with whom he has dealings, it is frequently his business to be severe, a physician may cause his patient no end of pain every time he treats him, but his visits will be welcomed nevertheless; but a minister's temper must always be sweet and his bearing loving or he loses the opportunity for helping those even who are to be rebuked and corrected. Is such a bearing always possible to the one who under no circumstances would be guilty of playing the hypocrite's part?

In the office of a friend there is displayed the motto, "Don't worry, it's killing." If worry kills other men how is it that ministers are expected to thrive upon it? When a pastor knows that this brother has fallen into sin, or that one has taken to drink or the other one is mixed up in dishonorable and dishonest business practices, or that a certain sister has fallen or a certain husband is not doing right by his family, there can be no peace of mind to the one who is so peculiarly interested in their soul's salvation as the pastor is. Circumstances such as these we have suggested, are not the unusual thing; they occur with great frequency in even the smallest churches. To have administered baptism to men and women and have heard from their lips their solemn confession of Christ and their determination to live for Him and in His service are among the happy and holiest privileges of the Christian ministry, but these privileges compel an interest in the welfare and faithfulness that is very much akin to the interest a parent has in his child. When a child goes astray that one inflicts a wound upon the parent's heart which will never heal; when a member of the church goes astray a similar hurt is done to the pastor. A business man can, and often does, turn out an unfaithful employee without the slightest feeling of regret but every exercise of discipline in which the minister must have a part is to him like turning his own child out into the cruel world.

The mistaken notion that preaching is an easy exercise of skill acquired like a craftsman learns his trade and therefore an automatic performance has something to do with the belief commonly entertained that preaching, though the chief business of the preacher, is not such a hard thing after all. Most preachers will agree that just preaching is about the easiest things they have to do, but this is not saying that preaching is easy. The true sermon is not built like a box out of so many pieces of material. It must grow out of the experiences of the minister; it must be inspired by prayer; it must be an expression of his soul; it must portray new visions of the Savior's face as he has seen them amid tribulations and trials. To be sure there is room for the scholarly element in a sermon. It deals with the deepest things the human mind is capable of grasping, but it must present these things in such a way and in such language that the most uncultured of his hearers is able to grasp and follow them. If such a task is an easy one, then we will grant that the life of the minister is one on a bed of roses with only an occasional thorn to annoy him. Studies are usually a delight to one engaged in such a studious occupation as the ministry but, even here, there are difficulties. The conscientious minister wants to preach the truth and he wants to master the truths which he has to preach. In our day, with modern liberalism toning down the letter of the word, with modern criticism often going off into rank unbelief and with such a mass of new material accumulating that should be digested and separated from the chaff, the minister finds himself confronted with difficulties and tasks that should have his whole attention but to which, alas! he can only devote himself during the few hours he snatches from his other work and the rest of which he so greatly stands in need. As a student, the clergyman's trials are infinitely greater than those of the other learned professions because he is never in a position to follow his studies without interruption and have his mind freed from other exacting cares. Those of his parishioners who are constantly demanding that the minister keep up to date in his pulpit work are just as exacting in their demands that he keep busy in his parish work. Ten hours a day are regarded about as much as a day-laborer should have imposed upon him, but the pastor who does not almost double that limit is hard to find.

The personality of the minister is one of his most valuable assets. He must bring cheer into the sickroom; he must make himself an ideal and an inspiration to the young; he must bring a message of comfort to the grave-side. Every man who can do this is thankful that God has so gifted him, but human nature is pretty much alike under many circumstances. To be constantly occupied in hearing other people's stories of troubles and ailments and to be daily in the houses of mourning where tears flow freely and hearts are the saddest, is sure at times to have a very depressing effect. Can one be happy and of easy mind when day by day he sees the misery that poverty, sickness and death impose? If such a life is an easy one then all the misery of the world has been overestimated after all.

It is the business of every leader to lay plans for the extension of the cause with which he is identified. The minister is no exception to this. The cause of the church progresses only as he is able to lead. He cannot command as the general does, he cannot demand as the business man does, but still he must lead. People follow him if they want to, they are at liberty not to follow him if they feel like it and frequently they take it upon themselves to oppose

his plans. Sometimes he finds the opposition stronger than the support. There may be occasional reasons for this happening sometimes, but when the leader is not enthusiastically supported or when his judgment is persistently questioned the results accomplished must of necessity be of little consequence. Disappointments are always hard to bear, but the pastorate and disappointments seem to go together in many instances. So long as people have minds of their own and persist in exercising them there will be disappointment in pastorates, but, let the reader imagine what his life would be if it included a daily program of disappointments, disappointments in men, in efforts, in results, would that one suppose his life an easy one?

Ministers do not often speak of the hard conditions they have to meet in their family life. They are expected to make a good appearance, they must be prepared to entertain largely, they, being men of education, must see to it that their children are properly educated, they must meet the demands of charity to which no other individuals of their church are subjected, they are under the expensive burden of traveling more than any of their people. To them the church looks for an example of liberality in contributions and, if it should happen that they get into debt they find their usefulness in the church and the community altogether gone. There is no bright prospect for the aged minister who outlives his usefulness, either he must then depend upon charity or if he is so fortunate as to have children who can do so, he must look to the bounty of his children in old age. To be sure no minister is in the work to make money or save money, but he must live and he is constantly worried by thought that the time may come at any time when his income will stop for good. In Philadelphia the hod-carrier's wages are three dollars a day, the brick-layers sixty cents an hour for a ten-hour day; the street-car conductor two dollars and a half a day, while the average income of the salaried minister throughout the United States is considerably less than six hundred dollars. When one considers how the great body of Protestant ministers educate their children, give to the church and the poor, manage to live and make a decent appearance and at the same time keep out of debt, one must admit that the age of miracles has not yet passed away. Surely those who look upon the ministry as an easy existence should give the matter another and a more careful examination.

But the ministry has its compensations. To be the instrument by which souls are led to Christ is a source of greatest satisfaction. It is doing something that is really worth while. To bring joy to dark lives and messages of hope to those who are upon the brink of the grave is worth more than to be in a position to give away money by the millions. To be the means of helping others to the higher things of life is worth more than getting the good things of this life. Hard and trying as the work of the ministry is, it is the noblest of all callings. The youth who hears and responds to God's call to the ministry best serves himself, his fellow men and his God.

NOTES ON THE S. S. LESSON

August 9.

The Barren Fig Tree and the Defiled Temple.

Mark 11:12-23.

Golden Text—Matt. 7:20.

What is the lesson of the cursed fig tree? Jesus hungered as any other human being would and He can therefore sympathize with those who suffer for the want of bodily necessities. He hungers now, but not from food. He desires the love, the service and the worship of men. But the mere desire for food and the disappointment in not finding it, was the smallest part of this incident. With fig trees the fruit appears before the leaves. When only leaves appear hope for fruit is gone. The tree is a useless one. It is a tree that takes from the soil and gives nothing. It stands in the way and takes up the room of trees that will bear fruit. The tree with nothing but leaves is a symbol of those persons who make great professions of religion but bear no fruit. A profession of religion is, without the good works that prove it, a curse as well as a hindrance. When Christ seeks fruit and finds nothing but leaves there will be His severest condemnation. This miracle is often spoken of as a "parable in action". The tree represents the religious Jewish nation which was fruitless and therefore condemned. Every nation as well as every individual must bring forth fruit unto righteousness or it is doomed.

The need of the cleansing of the temple shows how easily men allow themselves to fall into profane practices. People were making the temple a short cut from one place to the other carrying their burdens through it in utter disregard of its sanctity or the worship which they were disturbing. This Jesus stopped. No one has the right at any time to disturb the worship of the sanctuary by business or pleasure. The driving of heavy teams through the cities on Sunday, thus disturbing the worship of the churches, is an unwarranted procedure on the part of godless business people. Any noise or distraction that annoys a religious service is a defiance of God and an insult to Him.

The buyers and sellers and money changers pretended that they were in the temple for the convenience of the worshippers. They were there for gain. They made a market of the house of God. They profaned the sacred enclosure by their many "tricks of trade". They robbed the temple of its sanctity, there was no thought of God in their hearts but much of profit. They disturbed the worship. They crowded out those who came there with pure motives. What will our Lord's condemnation be of those who are today in the house of God for gain? Of those who make it a place of amusement? Of buying and selling?

The Master uses the withered tree to illustrate the power of faith. Faith may remove mountains of difficulty, of doubt and despair. Next to love it is the mightiest power men possess. The exercise of faith is conditioned by our forgiveness. One who wishes to accomplish the wonders of faith must have God's forgiveness of His sins. We can only be forgiven of God as we forgive one another. It is not reasonable to expect God to put up with our great short-comings when we are unwilling to put up with one another's short-comings. Prayer is the exercise of faith. It is a power with God when the one who prays is forgiven, that is, when that one is not in rebellion against God, "the sacrifice of the wicked is an abomination unto the Lord. One proves his being forgiven by God by forgiving his fellows.

The leaders of the people, the priests, scribes and elders challanged the authority of Jesus. Rather would they see a good work go undone than have it done contrary to their sense of propriety. They were neither honest nor sincere in their own service or they would not have issued such a challenge. Their own actions condemned them as do the acts of all insincere ones.

NOTES ON THE C. E. TOPIC

August 9.

Who Is Free? John 8:31-36.

When is one free? Certainly it is not when one has unrestricted license to do whatever fancy suggests without regard to the comforts or rights of others. One is truly free when one enjoys the highest privileges the law of God and man allow while at the same time one counts it a privilege to submit to the laws that assure society peace and happiness. The right to self-control is the highest blessing of freedom. Those who mistake freedom to be the right to indulge in desires which nature and society keep in check, are not free, they are slaves to their lusts and passions.

People long for freedom from a viariety of hard conditions. There are millions of fellow creatures to whom the bondage of poverty is oppressive. No one likes to be in want. No one enjoys the condition in life which keeps one in anxiety and struggle. Can we be free from this? Yes, in the highest sense we may. Even the humblest may lay up treasures in heaven. Though poor in goods he may be rich in acts and words of helpfulness and sympathy. Moreover, the treasures of the kingdom of God are eternal while the wealth of earth is but for a day and is sure to perish.

Here is the bondage of affliction. The suffering of the body that disease and misfortune brings, the anguish of soul that disappointment and mental distresses bring: is there any release from these? Yes, when we turn to the "man of sorrow and acquainted with grief." He gives sympathy, the thing the distressed soul so greatly hungers for, and He gives ability to endure and triumph even under the worst of trials. Like Paul of old, many a troubled soul has heard the comforting assurance, "My grace is sufficient for thee."

We are slaves to ourselves. We are inclined to be selfish and we want to cater to the desires of the body. We love to make a vain display of ourselves, we want power, luxury and amusements. We will spare no pains and stop at nothing to gratify these demands of self. Is their no freedom from this bondage? Yes, it is in Christ that we learn to humble ourselves, to serve our fellows rather than ourselves and to obey the demands of God rather than the demands of our bodies. This is because in Christ we die to our old selves and become new creatures in Him.

Men are in fear of death and the certainty of punishment of evil. This is because all men are sinners and can not help themselves. If we were not to find a way from this terror we would be, as Paul says, "of all men the most miserable." But death in Christ is swallowed up in victory. Life is eternal to those who in faith accept Him as their Lord and obey Him.

News of the Week.

MEDIATION BY POWERS MAY BE SUCCESSFUL

Great Britain Leads in Effort to Prevent European War.

London, July 27. — Lack of confirmation of the early report of a hostile encounter on the Danube between Servian and Austrian troops and Sir Edward Grey's efforts to obtain the consent of the leading European nations to mediation led to a believe today in the possibility of avoiding armed conflict between the European nations.

The governments of France and Italy have accepted the proposal of Sir Edward Grey that a conference of ambassadors be called with the object of finding a solution of the Austro-Servian situation.

Germany, it is understood, expressed an unwillingness to offer any suggestion to Austria to abandon or alter her policy toward Servia.

Preparations were continued by all the powers to deal with eventualities.

At the Servian legation in London the view was held that some improvement had taken place in the situation and this was attributed to the influence exercised by Russia.

Alex Georgevitch, the first secretary, said: "We have complied with everything that does not impair our sovereign rights. We hope that Austria-Hungary in the interests of peace will recognize that consideration is due to an independent state and so avert war. If, however, Austria-Hungary wants war she will have seen we are prepared to accept it in the interests of the dignity of our state."

Must Keep Russia Out.

Sir Edward urged that the powers bring all possible pressure to bear on Russia to prevent intervention on behalf of Servia by the czar. If these efforts fail, he declared, a "catastrophe of incalculable consequences will follow."

The fact that Austrian ambassadors abroad were willing to discuss the controversal points with foreign governments and especially with Russia led to the belief that an outlet for the deadlock would be found.

RECEIVES SHARP DEMAND FROM AUSTRIA-HUNGARY

Belgrade, Servia, July 24.The Servian government has received from the Austro-Hungarian government a note bearing on the relations between the two countries and dealing directly with the assassination at Sarajevo, on June 28, of Archduke Francis Ferdinand, heir to the Austrian throne.

The note reviews relations with Servia since 1909 and complains that, although the Servian government promised loyalty to the Austro-Hungarian government, it has failed to suppress subversive movements and agitations by the newspapers; that this tolerance has incited the Servian people to hatred of the Austro-Hungarian menarchy and contempt for its institutions. This, says the note, culminated in the Sarajevo assassinations, which are proved by depositions and confessions of the perpetrators, to have been hatched at Belgrade, the arms and explosives having been supplied by connivance of Servian officers and functionaries.

DECLARATION OF WAR BY AUSTRIA EXPECTED

King Peter and Government Quit Belgrade and Enemy is Ready to Take Servian Capital.

London, July 26. — Up until 5 o'clock this (Sunday) afternoon, there had been no decisive developments in the Austro-Servian situation since late yesterday.

A dispatch from Vienna to the Weekly Dispatch stated that war between Servia and the dual monarchy had been declared, but this was not confirmed in any other quarter. The Servian legation denied receipt of positive news that war had been declared, but admitted that it "would not be surprised" at war.

News from Rome that Italy, one of the Triple Alliance, had offered Austria her support in the event of hostilities.

The arrest last night of General Radomir Putnik, Servian chief of general staff, by the Hungarian military authorities at Budapest, is confirmed. He was taken into custody at Kelenfeld, near Budapest, while on his way to Belgrade, and four of his staff officers were likewise taken prisoners.

No further news of reported mobilizations of troops in various quarters has come from the continent and it is evident that close censorship on military matters is being enforced.

King Peter and the principal members of the government left Belgrade, the Servian capital, Saturday night and established a temporary capitol at Kraguyevatz. The Austrians are expected to occupy Belgrade as soon as war is formally declared.

The darkest war cloud which has appeared on the European horizon since Germany sent warships to Agadir in 1911 has arisen. The Servian government has refused to comply with Austria's demands, the most humiliating ever asked of an independent nation, for the expiation of the Sarajevo murders, for which Austria holds anti-Austrian conspiracies of Servia responsible, and for guarantees of future good behavior.

When the Austro-Hungarian ultimatum expired, the Servian premier handed to the Austrian minister at Belgrade Servia's reply. The minister immediately severed diplomatic relations and started for home.

The contents of the note have not been revealed, but the Servian legation in London understands that it accepted some of Austria's conditions and rejected others. Apparently Austria was resolved to have the whole bill paid, or nothing.

The vital question of Europe is whether Russia will come to the rescue of her little Slav brother, involving other powers and making the war a dread struggle of Slav against Teuton for European supremacy.

Reports from St. Petersburg say that the Russian army is mobilizing, but it is to be remembered that Russia mobilized several corps when Austria annexed Bosnia, and the German emperor, stepping to the side of his ally, as was said, "in shining armor," put a veto on Russian intervention.

Austria and Servia are both mobilizing but the silence of all the dispatches on the subject of military preparations indicates clearly that an ironclad censorship has been established in both countries.

A message from Belgrade says orders for the mobilization of the Servian army were given Saturday afternoon. The king of Servia with his court and the garrison were leaving the Servian capital.

It is argued in authoritative quarters that Austria-Hungary, if left alone, could crush her diminutive neighbor in short order, but it is feared that Russia may find herself unable to stand idly by and see a Slav nation practically extinguished.

Great Cost of War.

If war between Austria and Servia actually comes, and if Germany, England, France, Russia, Italy, Austria and Roumania are drawn in, what will be the cost?

Dr. Charles Richet, statistician of the University of Paris, has published detailed and elaborate estimates. From them he concludes that the daily expense of the actual campaign would be something like $54,000,000.

Dr. Richet bases his estimates on the assumption that, roughly, twenty million men would be called to arms, of whom at least half would be sent to the front. On this basis he works out the daily expenditures for the seven powers as follows, the figures being here rendered into dollars:

Provisioning of troops	$12,500,000
Feeding of horses	1,000,000
Pay	4,250,000
Wages, arsenals and harbors	1,000,000
Mobilization	2,000,000
Transport of foodstuffs, weapons, etc.	4,000,000
Infantry	4,000,000
Infantry	4,000,000
Artillery	4,250,000
Ship artillery	375,000
Fitting out of army	4,000,000
Ambulance service	500,000
Movement of ships	500,000
Deficit in taxes	10,000,000
Support for population without means	6,750,000
Requisitions, damage to towns, bridges, etc.	2,000,000
Total	$54,125,000

If such a war lasted only as long as the brief Franco-Frussian conflict of 1870, the outlay on this basis would exceed $5,000,000,000 irrespective of war indemnities.

FOUR LEADERS IN MEXICO FOR PEACE

Washington, July 26. — Direct advices to the United States, from Provisional President Carbajal, General Carranza, General Villa and Emilliano Zapata, the four chief elements in the Mexican problem, renewed the hopes of officials here for peace.

Carbajal, through the Brazilian minister in Mexico City, officially declared that he was willing to transfer the executive power to Carranza, and had sent a delegate, Reginaldo Cepeda, to Tampico to arrange matters with the Constitutionalist chief. Carbajal reiterated that he merely desired an amnesty for political offenders, and guaranties for the safety of the property of persons who had supported Huerta.

Carranza, through the American consul accompanying him, manifested his readiness to be lenient with the foes of the Constitutionalists and give the desired guaranties.

Villa Promises Aid.

Villa, in a message phrased in most courteous terms, spoke of his desire to see peace established on a basis of justice and liberty and gave assurances that he would do his utmost to restore normal conditions.

Communication with Zapata has been difficult, but official word has been obtained from him in which he manifests a desire to join with the Constitutionalist chief in rehabilitating the governmental machinery throughout Mexico.

Emissaries from Carranza to Zapata, with authority to promise a program of agrarian reforms, are expected to reach the southern chief within a few days.

Program Drawn Up.

The program of peace in Mexico, according to officials and others conversant with the situation, is this:

A declaration of a complete armistice within a few days between General Carranza and Provisional President Carbajal.

Signing of an agreement between the two forces for an amnesty and guaranty for the protection of property.

Dissolution of the present congress and reassembling of the deputies and senators elected under President Madero, whose terms to not expire until next September.

Constitution to Govern. . . . .

Resignation of Carbajal to the Madero congress and designation by the latter of Carranza as provisional president under the Constitution.

Conferences of chiefs in Mexico City, including representatives from Genrals Zapata and Villa, for the formulation of a reform program for the new administration.

FIRST BLOOD FLOWS IN HOME RULE STRUGGLE

Dublin, July 26. — Three men and one woman are dead and more than sixty persons are in the hospital wounded as the result of a battalion of the king's own Scottish borderers firing into a mob in the streets of Dublin this afternoon. Seven of the wounded are expected to die. Among them are three women and a boy of ten.

The affraiy was the result of a gunrunning exploit of the nationalist volunteers, who were being aided by a mob composed largely of women and youths. A consignment of rifles, said to number ten thousand, was landed last night at Howth, nine miles from Dublin, from a private yacht. The nationalist volunteers cut the telegraph wires and stopped travel on the Dublin roads and ,according to reports sent away most of the rifles, together with 70,000 rounds of ammunition, in motor cars.

A battalion of the king's own Scottish borderers were ordered to capture the arms this afternoon when the authorities heard the volunteers were bringing them into the city.

The soldiers encountered a detachment of volunteers at Clonmell bridge and an outbreak resulted but there was no shooting. Soon a great crowd collected and followed the troops, jeering them and cheering for John Redmond, the nationalist leader, and home rule. Finally the mob began throwing bottles and stones, injuring several soldiers.

To this attack the battalion replied with a scattered fusillade. In an instant the street was covered with wounded, while terrified men, women and children ran in all directions.

The soldiers and police seized a hundred rifles from the volunteers.

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VOL. XXIX. BERNE, INDIANA, August 6, 1914. No. 31.

FEAR NOT, LITTLE FLOCK.

The following poem was written by Gustavus Adolphus in prose; versified by Jacob Fabricius in 1631, and translated into English in 1855 by Catherine Winkworth.

Fear not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power;
What though your courage sometimes faints?
This seeming triumph o'er God's saints
Lasts but a little hour.

Fear not, be strong! your cause belongs
To Him who can avenge your wrongs;
Leave all to him, your Lord;
Though hidden yet from mortal eyes,
Salvation shall for you arise;
He girdeth on his sword!

As true as God's own promise stands,
Not earth nor hell with all their bands
Against us shall prevail;
The Lord shall mock them from His throne;
God is with us; we are His own;
Our victory cannot fail!

Amen, Lord Jesus, grant our prayer!
Great Captain, now thine arm make bare,
Thy church with strength defend;
So shall Thy saints and martyrs raise
A joyful chorus to Thy praise,
Through ages without end.

ARRANGEMENTS FOR TRIP TO GEN'L CONFERENCE

Arrangements have been made with the Rock Island R. R. that concessions will be granted, provided a sufficient number will report for the trip.

1. Special train from Wichita to Meno.

2. Special train from Kansas City to Meno if 100 passengers are reported.

3. Reduced rates of 2 cents per mile (4 cents both ways) to Meno. (The interstate rate is 3 cents per mile in Oklahoma; $1.26 is saved in the round trip.)

4. The stations at which tickets will be on sale will be named in next week's number. Among them are Chicago, St. Louis, Kansas City, St. Paul, Beatrice, and all stations in Kansas and Oklahoma near which Mennonites are settled.

5. A Pullman tourist sleeper is promised on condition that 48 persons order berth for 9 days, paying $5 each for same. Fifty cents per day will be returned if car is used less than nine days from Wichita until it is returned to Wichita. The sleeper, if engaged as stated, will remain on the Meno side-track until the close of the Conference. Porter service, fresh linen each day. Water for drinking and washing. Those wishing to engage berth send check for $5.00 at once to H. P. Krehbiel. If less than the required number, report with check, then the check received will be returned.

6. Tickets will be on sale Aug. 31 and Sept. 1.

Tickets are good for return trip for thirty days.

7. Many have already reported, but more are needed to secure all the proposed accommodations. Especially those at a distance should promptly inform the undersigned. Send name and address to H. P. Krehbiel,
Newton, Kans.

NEWS AND COMMENTS

Developments Among Oriental Students

The movement is exhibiting great vitality in mission lands also. The number of affiliated groups in China has risen from 94 to 104 in the past year. Pastor Ting Li Mei reports 250 new students as volunteering for the Christian ministry. Forty volunteers have in 1912 entered seminaries; the rest continue at academic work. The spirit of social service among Chinese Christian students has of late been very marked. Free evening classes, free day schools, extension lectures on government and citizenship, special effort in behalf of poor children in neglected communities, of rickshaw coolies and other needy classes, have been some of the channels in which the new spirit has run. There has been a growth of Sunday schools manned by students and of street preaching.

The lists of tracts, pamphlets and books, original or translated, put forth by the Chinese Christian student community in 1912 is indeed astonishing. They bear such titles as "The New Life of a New Nation," "Christianity the Only Remedy for China," "Christianity a World Religion," "The Secret Prayer Life," "What Christianity Can Do for China," "Evolution and Christianity." China's Young Men, the organ of the Movement, has now 6000 subscribers and a new magazine, Chin Pu (Progress), aimed especially for students in non-Christian schools, has already acquired a subscription list of 3400.

Two Chinese from the distant west province of Yunnan, converted while studying in Tokyo, have on their return organized a W. M. C. A., to which two secretaries have been dispatched by the general committee. Miss Jessie Ding, a Chinese Christian worker, has been shepherding the Chinese women students in Tokyo. A general secretary has been secured for the work among the 10,000 Japanese students — Prof. M. Kurihara, a graduate of the Imperial University and for seven years a teacher. For the permanent conference site land has been bought under the shadow of Mt. Fuji, One young Japanese graduate has contributed 1500 yen and another, a member of the national committee, 500 yen (out of straitened pocket) towards the purchase money. Twelve hundred Japanese students are in Bible circles, studying such courses as Prof. Kashiwai's "John and the Teaching of Jesus," and Professor Abe's "Romans."

Hindu students held conferences in ten different centers in 1912. One at Dharmpu considered "The Place of Students in the Evangelization of India," devoting a whole week to prayer and consultation on the subject. "After events have shown that this gathering has been of very special significance." Calcutta students are reported as engaging to a certain extent in practical Christian ministration. Thus some spend their spare time nursing the sick; others in teaching laborers elementary subjects. In one college a League of Service has been formed for similar enterprises.—Record of Chr. Work.

The Land of the Bible and the Land of the Breviary.

A correspondent writing from Gibraltar to the Record of Christian Work, pictures vividly the contrast between two contiguous Spanish and English cities. One does not need to add any reflection as to the reason for the difference between the two civilizations:

"Immediately across the narrow strip of neutral territory locally known as "No man's land", which separates the Rock from Spain, is La Linea (The Lines) with its famous bull-ring, said to be the second largest in Spain. What a contrast is presented as one passes out from Gibraltar into La Linea! Gibraltar well-paved, clean, sanitary, with responsible government! La Linea ill-kept and insanitary, with pools of filth lying in the open, breeding disease, and with no semblance of authority except a group of grasping Customs officials! On Sunday morning we walked through the streets of Gibraltar, practically every shop being closed, Jewish as well as Christian (the former not only observing their own Sabbath, but keeping their shops closed on Sunday as well); civilians, military and naval men making their way to the house of God — and then passed through the neutral territory to La Linea with its dirty cafes, full of men standing about everywhere drinking, and no sign of difference between that and any other day except for the big bull-fight or other performance which always takes place on Sunday. Right in the heart of one of the most insalubrious quarters of La Linea stands the Gospel Hall where Mr. and Mrs. Cambridge and Mr. Muir, the only representatives of the Gospel in this town of nearly 50,000 people (decreased from 100,000), are doing splendid work. Here are gathered on Sunday morning fifty or sixty believers, some of whom have lived notoriously evil lives—the very terror of the neighborhood — but now sitting at the feet of Jesus and witnessing a good confession."—Record of Christian Work.

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BAPTISM

What was the example of Christ in reference to baptism? and Jesus when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him.

Of what is baptism a memorial? Buried with Him in baptism wherein also ye are raised with Him through the faith of the operation of God who hath raised Him from the dead.

Col. 2:12. Therefore we are buried with Him to baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life. Rom. 6:4.

Note, many observe the first day of the week as the Sabbath to commemorate the resurrection of Christ. There is no scriptural authority for this practice. (Rev. 1:10; I Cor. 16:2.—Ed.)

The divinely appointed memorial of the resurrection is baptism. Having become dead to sin the repentant sinner is buried in a watery grave and raised again to walk in newness of life. Thus showing his faith in the one who says, I am the resurrection and the life. Is much water necessary to baptism? And John also was baptizing in Aenon, near to Salim because there was much water there and they came and were babtized. John 3:34. How many baptisms are taught in the Word? One Lord, one faith, one baptism. Eph. 4:5.

What commission did Christ give to His disciples? Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and do, I am with you always even unto the end of the world. Matt. 20:19-20.

Who only were to be baptized? And He said unto them, go ye into all the world, and preach the gospel to every creature, He that believeth and is baptized shall be saved, but he that believeth not, shall be damned. Mark. 16:15-16. Note the ordinance of baptism is an outward and open profession of the believer's faith in the burial and resurrection of Christ. Infants, before they are old enough to believe and understand the sacredness of the ordinance, should be excluded as the individual must be able to comprehend the sacredness of the divine ordinance for themselves.

What must precede baptism? They were pricked in their hearts and said, What shall we do? Repent and be baptized everyone of you. Acts 2:37-38. What have those, who have been baptized, put on? For as many of you as have been baptized into Christ have put on Christ. Gal. 3:27. Should the preaching of the gospel precede baptism? And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself or of some other? Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus. Acts 8:34—35.

What did the preaching of Christ lead him to exclaim? They came unto a certain water and the eunuch said, See, here is water, what doth hinder me to be baptized. Note, the eunuch doubtless knew nothink concerning baptism except as Philip mentioned it in preaching Christ unto him. From this it is clearly seen that to fully preach Christ is to preach baptism and immediately upon receiving Him into our hearts there will spring up a desire to be buried with Him in baptism.

What reply did Philip make? If thou believest with all thine heart, thou mayest. And he said, I believe that Jesus Christ is the Son of God. Where was the rite performed? And he commanded the chariot to stand still and they went down into the water both Philip and the eunuch and he baptized him.

How should those walk who have been baptized? If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. Col. 3:12. Note, it is very clear from the Scriptures that the practice of sprinkling or pouring as the modes of baptism and the custom of baptizing infants is an error. What did those reject who refused John's baptism? But the Pharisees and lawyers rejected the counsel of God against themselves being not baptized of Him. Luke 7:30. **E. Burket.**

(That immersion was practiced in the early church can not be denied, that only immersion was practiced can not be proved.—Ed.)

SPEAK FOR GOD.

"I have yet to speak on God's behalf." Job 36:2.

We ought not to court publicity for our virtue, or notoriety for our zeal, but at the same time it is a sin to be always seeking to hide that which God has bestowed upon us for the the good of others. A Christian is not to be a village in a valley, but a city set on a hill. He is not to be a candle under a bushel, but a candle in a candlestick, giving light to all.

Retirement may be lovely in its season, and to hide one's self is doubtless modest, but the hiding of Christ in us can never be justified, and the keeping back of truth which is precious to ourselves is a sin against others and an offense against God. If you are of a nervous temperament and of retiring disposition, take care that you do not too much indulge this trembling propensity, lest you should be useless to the church. Seek in the name of Him who was not ashamed of you, to do some little violence to your feelings and tell to others what Christ has told to you. If thou canst not speak with trumpet tongue, use the still small voice. If the pulpit must not be thy tribune, if the press may not carry on its wings thy words, yet say with Peter and John, "Silver and gold have I none, but such as I have give I unto thee." By Sychar's well talk to the Samaritan woman, if thou canst not on the mountain preach a sermon; utter the praises of Jesus in the house, if not in the temple; in the field, if not in the exchange; in the midst of thine own household, if thou canst not in the midst of the great family of man.

From the hidden springs within let sweetly flowing rivulets of testimony flow forth, giving drink to every passer-by. Hide not thy talent; trade with it, and thou shalt bring in good interest to thy Lord and Master. To speak for God will be refreshing to ourselves, cheering to saints, useful to sinners, and honoring to the Savior. Dumb children are an affliction to their parents. Lord, unloose all Thy children's tongues. "Open Thou my lips, and my mouth shall show forth Thy praise." (Spurgeon.)

Home Circle.

THE EASTER LIFE

"The light of the sun does us no good unless we are living in it Yes, that is just what the minister said," mused Tim as he tossed his Sunday-school paper upon the table and gave himself up to the flow of his own thoughts. "Yes, he said just that, and more, too. He said that the life of Christ will do us little good unless we are living in it—that is, unless we are Christians, it makes little difference to us, whether Christ rose from the death or not."

"What is on your mind now?" It was Tim's sister Ada who asked this question as she came bounding into the room upon her return from school. She had stopped on her way to gather violets, and that, you see, is why she had not reached home as soon as Tim.

"O, I was just thinking about what the minister said last Sunday, that is all," replied the lad in a low voice.

"O, yes; what he said about people being 'born again' if they would live the Easter life, and that reminds me, that I must write his text down in my textbook. Lets see; it was last Easter, wasn't it, when Mrs. Martin gave us those little books and told us to write in them the text of every sermon we heard preached. I am glad to say that I have not missed many Sundays since then."

"Neither have I," said Tim. "And do you know, I have been wondering whether Mrs. Martin will give her class any presents this Easter."

"O, I don't know. I should think a teacher did her duty by teaching a Sunday-school class fifty-two times a year, without spending her money on presents for us, even if we are but four. I think it would be more appropriate for us to be giving her a present this year than for us to be expecting one from her."

"And let's get up one for her," proposed Tim.

"And that means that we will," laughed Ada. When you say 'let's' in that tone, something is always sure to happen."

"But we don't want to have the whole say about the present ourselves," observed the boy, evidently pleased at his sister's compliment. "Mark and Nettie have not come by from school yet. When they do, we shall call them in and see what can be done."

"All right, and let's watch for them."

The windows facing the road were immediately taken possession of, and it was not long before Ada and Tim were both rapping on the panes of glass.

"What is it?" shouted Mark from the road.

"Come and see," replied Ada.

Mark and Nettie, rosy-cheeked brother and sister, were soon in the little sitting-room, and Ada and Tim were laying before them their plans for Easter.

"It is just this," said Ada: "I found Tim dreaming about Easter, and I suggested that we give Mrs. Martin an Easter present this year. Now, what do you think of it?"

"That would be just the thing," said Nettie.

"But what do you think she would want?" queried Mark.

"We can't tell unless we ask her," replied Ada. "But have any of us ever heard her say what she wanted?"

"I have," said Tim. "I have heard her say that what she wanted more than anything was to have her scholars come to Christ."

"But I mean something that we could give her."

"But if we should make up our minds to be Christians, it would make her pleased," said Tim; "and perhaps she'd rather be pleased in this way than to have a present."

"I know that she would," said Nettie; "and I say let's settle the question once for all."

(To be concluded.)

ANNUAL S. S. CONVENTION OF THE EASTERN DIST. MENNONITE CONFERENCE

To be Held Saturday, Aug. 22, 1914, At Bethany Mennonite Church, Quakertown, Pa.

9:30 A. M.

Opening Song Service.
Devotions and Opening Address.—President.
Business Session.
Appointing Committees.
Treasurer's Report.—D. M. Landis.
Topic—"Promotion Standards and Methods.—S. M. Rosenberger, Supt. First Church, Philadelphia.
Open Discussion and Questions.
Singing.
(The committee has intended that each topic be open for discussion and asking of questions.)
Report of Field Secretary.—Anna G. Stauffer, Allentown.
Vocal Solo.—Miss Ada Landis, Quakertown.
Offering.
Topic—"The Pastor's Place in the Sunday School Session."
1. "A Pastor's View."—Rev. J. W. Schantz, Schwenksville.
2. "A Superintendent's View."—Clarence S. Shelly, Supt. Zionsville.

Singing.

1:30 P. M.

Song Service and Prayer.
Business Session.
Election of Officers.
Reports of Committees.
"Bible Memory Verse Exercise."—Conducted by Anna G. Stauffer, Allentown.
Topic—"The Organized Adult Bible Class, What is it? Why Have It Organized?"—A. A. Moyer, Second Church, Philadelphia.
Solo—Bertolet's.—Miss Kathryn Weida.
Topic—"Teaching the Lesson—How? With What Object in View?"
1. Primary Class.—Mrs. Jos. B. Bechtel, First, Philadelphia.
2. Intermediate Class.—Earl Hixson, Quakertown.
3. Adult Class,—Alvin Musselman, Allentown.

Offering.
Address—"Fundamentals of Sunday School Work."—Rev. James M. Shelly, Birdsboro, Pa.
Singing.
Closing Devotion.

Come early, be on time at the opening hour and plan to stay until the close.

Come prepared to take notes and ask questions.

Come expecting to give as well as receive.

Visitors will provide their own lunch. Restaurants not far distant from church, where you can secure a warm lunch.

Pastors and Superintendents be present yourselves and bring your people along in goodly numbers.

Once again, Come early, begin on time, do not drag, push.

A. S. Bechtel,
Rev. Victor Boyer,
D. W. Landis,
Committee.

PROGRAM FOR THE THIRD ANNUAL BIBLE CONFERENCE

To Be Held at Richfield Mennonite Church, Richfield, Juniata Co., Pa. September 4—6, 1914.

FRIDAY—6:30 P. M.

Invocation.—Rev. P. G. Shelly.
Why Have We Met?—Rev. John F. Riehl, Lewisburg, Pa.
Conference Sermon—Rev. J. W. B. Schantz, Schwenksville, Pa.
Adjournment.

SATURDAY—9:30 A. M.

Devotional Exercises—Rev. Abram Snyder, Roarnig Springs.
Organization.
Subject—Repentance—Rev. S. D. Yoder, Roaring Springs.
Conversion—Rev. A. K. Bean, Ironbridge, Pa.
Obedience—J. B. Weber, Denver, Lancaster Co., Pa.

SATURDAY—1:30 P. M.

Song Services.
Subject—Regeneration—Rev. H. G. Snyder, Roaring Springs.
Temperance—Rev. J. F. B. Greisimer, Freeburg, Pa.
Justification—Rev. P. A. Apple. E. E. Snyder.

SATURDAY—7:00 P. M.

Song and Praise Service—I. G. Snyder, Altoona, Pa.
Subject—Resurrection—Rev. Victor Boyer. Allentown, Pa.
Our Duty to the Unsaved—Rev. Lee Lantz, Normal, Ill.
Adjournment.

SUNDAY

6 A. M.—Sunrise Prayer Meeting.—L. H. Glass, Altoona, Pa.
9 A. M.—Sunday School.
10. A. M.—Mission Sermon—Rev. Lee Lantz.
Open Conference.—I. G. Snyder.

SUNDAY—2:00 P. M.

Song by the Y. M. C. A. Quartet, Altoona, Pa.
Subject—"The Faithful Workers' Reward." — Rev. Henry Johnson, Creamery, Pa.
"The Hope of the Church."—Rev. S. D. Yoder.
Ascension.—Rev. P. G. Shelly.

SUNDAY—7:00 P. M.

Song by Quartet.
Subject—"The Trinity"—
Father—Rev. J. W. Schantz.
Son—Rev. Victor Boyer.
Holy Ghost—Rev. Jacob Snyder.
Adjournment.

Those coming by train will stop at Thompsontown station, Pa., P. R. R. main line. Notify E. W. Graybill of Richfield, Pa., of your coming, and arrangements will be made for your conveyance to the Conference.

Deaths.

Welty. — Anna Welty was born July 21, 1854, near Dalton, Ohio, and died July 23, 1914, in Los Angeles, Cal., aged 60 years and 2 days. She was the youngest daughter of David and Elizabeth Zuercher, pioneer Swiss settlers in the settlement in Wayne Co., O., known as "Sonnenberg". At the age of eighteen she united with the old Mennonite church of her home community, Dec. 18, 1875 ,she was united in marriage to Daniel Welty of Moniteau Co., Missouri. Eight years after their marriage they moved to Berne, Ind., where, as in Ohio, they engaged in farming. About the year 1895 Mrs. Welty first began to suffer from asthma. Different climates were tried, but she found no permanent relief. In 1909 Mr. and Mrs. Welty went to California the second time and have lived there since. The general health of the departed was gradually undermined by the years of suffering from asthma so that complications of other troubles followed and she gradualy grew worse. During the last few years of her life she suffered intensely, but always patiently, and remained cheerful. But it was, as she often said, through Him who gave her strength that she remained peaceful, patient, self-possessed and cheerful to the end. She was a faithful member of the Mennonite church at Berne, Ind., and remained true to her Master to the end. The departed leaves, besides a sorrowing husband, one son, three daughters, and five grandchildren. One daughter died at the age of six. One brother, and one sister, both of Dalton, Ohio, survive. Funeral services were held Monday, July 27, at the Highland Park undertaking parlors, and were conducted by Rev. E. F. Grubb, superintendent of the River Station Mission, Los Angeles. The body was laid to rest in the Forest cemetery near Los Angeles.

Contributions.

HOME MISSION

General Treasury.

Emergency Relief Com., $150; John Siemens, Altona, Man., $10; Upland Menn. S. S., $11.53; Canton church, McPherson, Kan., $13.22; church Escondido, Calif., $15.54; Ed. Moser, Bluffton, Ohio; $6.18; Drake, Sask., $9; children's festival, Marion, S. D., 18.50; Julius Stucky and wife, Galva, Kan., $3.50.

City Mission Treasury.

Sister H. Mueller, Beatrice Hospital, $10; children's festival, Hoffnungsau, Kan., $32; Upper Milford S. S., $8.25; Bethesda church, Marion, S. D., $52.68; Emergency Relief Com. $66.82; Bethel church, Mt. Lake, Minnesota. $120; P. J. Wakner, Pretty Prairie, Kan., $25; Y. P. S., Deer Creek, Okla., $2.85; Menn. S. S. Dubois, Idaho $6.50; birthday gifts of the Bergthal S. S., Okla., $3.45; Nordstern church, Drake, Sask., $40; anonymous $25; Bethany church, Freeman, S. D., $34; A. Fast, Mt. Lake, Minn., $5; W. W. Miller, Chicago, Ill., received and formerly acknowledged. $194.66; S. S., Deer Creek, Okla., $4.40; Pacific Distr., Conf., $400; festival on the fourth of July, Donnellson, Iowa. $10.43; Mrs. N. Bensinger, ditto $1; a friend of mission, $4; Bruderthal church, Hillsboro, Kan., $28.16.

Gratefully acknowledged,
M. Horsch, Treas.

FOREIGN MISSION

General Treasury.

Bethesda church, Henderson, Neb., $125.06; San Marcos church, Paso Robles, Calif., $25.35; S. S. West Zion church, Moundridge, Kan., $31.92; French Menn. church, Herbeviller, France, $19.30; S. S., Hoffnungsfeld-Eden church, Moundridge, Kan., $41; children's collection, Zions church, Donnellson, Iowa, $8.14; First Menn. church and S. S. Philadelphia, Pa., $24.79; Menn. church, Upland, Cal., $68.90; S. S. Bethel College church, Newton, Kan., $14.15; S. S. Bergtal church, Korn, Okla., $3.75; Bergtal church, Altona, Man., $35.80; Bethel church, Mt. Lake, Min., $125; Salems church, Wisner, Neb., $50; S. S. Krehbiel, Halstead, Kan., $25; Bethany church, Freeman, S. D., $34; West Zion church, Moundridge, Kan., $15.72; Menn church, Clarence Center, N. Y., $22.50; P. Eberly and wife, Stevensville, Ontario, $5; Hereford church, Bally, Pa., $65; Tabor church, Goessel, Kan., $21.05; S. S. Christian church, Moundridge, Kan., $24.73; Nordstern church, Drake, Sask., $40; Menn. church, Hillsboro, Kan., $14.70; Menn. church, Laird, Sask., $58; Menn. church, Sterling, Ohio, $6; Emmaus church, Whitewater, Kan., $844.32; Rosenort church, Eigenheim, Sask., $46.50; S. S., First Mennonite church, Bluffton, O., $6.19; J. D. Joseph, Whitewater, Kan., $10; Menn. church, Paso Robles, Cal., $5.25; S. S. Menn. church, Escondido, $27.85; Salem church, Dalton, Ohio, $34; Sewing Society, Bethel church, Versailles, Mo., $50; Bethlchems church, Bloomfield, Mont., $77.77; Springfield church Eakley, Okla., $4; First Menn. church, Newton, Kan., $292.59; Y. P. S., Bethel church, Versailles, Mo., $6.91; Colfax church, Wash., $36.35; S. S., city church, Beatrice, Neb., $40; children's and song festifal, Marion, S. D., $18; Swiss church, Whitewater, Kan., $49.81; Sharon Menn. church, Guernsey, Sask., $14.35; S. S., Tabor church, Goessel, Kan., $15; Bergtal church, Pawnee Rock, Kan., $12,56; Alexanderwohl church, Goessel, Kan., $7.50; from Berne, Ind., birthday gifts, $1.08; mission box, ditto $41.15; tenth from A. Z. $30; P. Habegger, $4.20; S. S. ditto, $213.72; Herold church, Bessie, Okla., $21.49; friend of mission, $1; Salems church, Munich, N. D., $15; West Swamp church, Quakertown, Pa., $21.86; Salems church, Childstown, S. D., $60; S. S. Johannestal church, Hillsboro, Kan., $49.11; Friedenstal church, Gotcho, Okla., $35.10.

Treasury for Lepers in India.

S. S. Volunteers, Noble, Iowa, $11; Gerhard Vogt, Summerfield, Ill., $20; friend of mission, ditto, $5.

Treasury for Special Gifts.

Y. P. S. First Menn. church, Philadelphia, Pa., for A. C. Funk Memorial. $6.50; Y. P. S., West Swamp church. Quakertown, Pa., ditto, $10; girl's mission society, Moundridge, Kan., for Joseph, Champa, $16.

Gratefully acknowledged.
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

Chicago Mission.

Mary Rupp, Upland, Cal., $5; cong., Pulaski, Iowa, $25; three friends of the mission, $11.

Gratefully acknowledged.
727 W 63rd St. **W. W. Miller, Supt.**

The Mennonite.

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Editorial.

THE FEARFUL PROSPECT OF WAR

The whole civilized world is either shocked, saddened or enthused by the declaration of war in Europe. "War is hell," has been said by such who knew war; what if a whole continent stand in arms? Never in the history of the world have there been as many men under arms as there will be when the fears are realized and possibly 12 or 13 nations are involved in war.

Now Austria and Servia are at war. If the war can not be localized Servia will receive help from Russia, Greece, Montenegro, Roumania, France and England. Austria will receive help from Germany, Italy and possibly from Turkey, Bulgaria and Sweden.

The hopes of the friends of peace seem to be shattered. War with all its horrors will murder hundreds of thousands, if not millions of men; vast areas will be devastated; millions upon millions of dollars will be uselessly thrown away.

Why is it? Why cannot men see the criminality and foolishness of war? The hatred of one nationality against another seems to be stronger than ever. We see how little true Christianity is in the socalled Christian nations. We can only say: God permitted the war to come as a punishment and a test for the nations. Seeing the increasing godlessness we have been fearing that the Lord in some way would have to punish mankind, yet when we see it come it makes us sad and we can only pray for an early cessation of hostilities.

The prospects are appalling. With the present equipment and machinery of war no one can know, or even imagine what will happen. Many new inventions have never been tried in actual war. Unthought of complications and happenings may occur. Possibly the war will not last long, but the immense number of soldiers involved and the vast area which comes in question may make the war last longer than we hope and expect. We can only pray that the Lord will be gracious and stop the war before too many lives are destroyed and too much property devastated.

Our Lord has predicted such times when He said, "And when ye shall hear of wars and tumults be not terrified: for these things must needs come to pass first; but the end is not immediately." "Nation shall rise against nation, and kingdom against kingdom." This prediction seems to be fulfilling now.

May the Lord find us all watching and praying. May we be permitted to alleviate some of the suffering which will undoubtedly follow in the wake of this horrible, gigantic war. **v. d. S.**

Correspondence.

Allentown, Pa., July 27. Greetings:—Yesterday our pastor, Rev. V. B. Boyer, was with us again in the pulpit, the first time since his home was invaded by sickness that carried away their little son Frederick. The other children are now convalescing nicely and are able to be out-doors, but we miss little Frederick both from his home and from Sunday school. While the pastor's home was quarantined during the children's illness, the pulpit was supplied by his brother, Ezra Boyer, and by Rev. S. P. Freeman, of Allentown.

During the past few weeks we have been considering, in congregational meetings, the project of a new church building. The Sunday school has outgrown the building, and it is necessary to provide more room if we shall keep on growing, as we propose to do. **A. G. S.**

PRAYER A NECESSITY TO HUMANITY.

What a world and life this must be to such as do not believe in the virtue and efficacy of prayer! The mere thought of being creatures of absolute fatalism in respect to the course and constitution of things here, in large measure, robs man of the inherent dignity of his nature and being. The man who does not believe in prayer contradicts one of the most deeply rooted instincts of his nature. The man who does not pray, though he believes in it, violates one of the highest laws of his own well-being and of society at its best. Humanity is subject to no higher law of necessity than that of prayer. Under the sovereignty of God, no greater privilege than prayer is conferred on man, which at the same time, is the highest possible tribute to the dignity of human nature itself.

Humanity never can attain to its best state or estate even for this world without prayer, therefore it is a sacred duty as well as a privilege. It is sometimes said that prayer is not to be considered as a duty. That may apply when regarded as an act of worship, for prayer, fervent, effectual prayer, comes from a better source than from a slavish sense of duty. Nevertheless, since no man can ever attain unto his best, as a man, as a citizen of state or nation, whether in private or public life, without prayer, it is plainly a universal obligation from every consideration affecting society, the state and nation. But the prayer-life does not proceed from that standpoint. The sense of need and privilege, and the joy of it, and the comfort of it, and the refreshings from the presence of the Lord by it, prompt its exercise rather than anything else.

It is through fellowship with God in prayer and meditation upon His Word that the religious life is energized and made effective in service. Whatever else may be optional, in the Christian life, prayer is indispensable. Prayer is to faith and salvation what meat and drink are to life.

"Prayer is the Christian's vital breath,
The Christian's native air;
He enters heaven with prayer."
—Ev. Messenger.

VALUE OF THE CHURCH COLLEGE

It set the standard of American education and has maintained it.

It is the mother of college presidents and America's most prominent educators.

It is the college which has furnished the church with its ministry.

Its form of government is truly American and free from politics.

It is thoroughly Christian, yet free from bigotry.

Its scientific departments are manned by scholarly, Christian men.

It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.

It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.

It is free from agnosticism and pantheism, the greatest foes of Christian truth.

Fundamental in its curriculum is love for all truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.

It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to reach it.

It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

It believes that teachers of youth should know the truth.

It is an institution born of sound doctrine, and fostered by those who have a vital faith.

Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the state.

It gives the greatest return to the country of any philanthropic investment known to Christian men and women.

It is the safest investment of Christian money known to the church.

Its students are taught to live economically, to think rightly, and to act nobly.

Its product is the well-trained, accomplished Christian citizen.—Herald and Presbyter.

A MATTER OF HONESTY

If a man finds himself not in agreement on important matters with those whom he is supposed to represent, the only honorable course for him is to abandon his representative position. As a private person he can say what he likes, and he throws the responsibility of his opinions on no one. No honest man will consent to be muzzled by the emoluments or honors of an office which compels outward assent to doctrines he does not believe; nor will he use the influence of office to promulgate opinions contrary to those he was supposed to hold when inducted into office.

The Bishops of Dery and Ossory in England stated the matter clearly in a reply to some who protested against the dropping of a clergyman because he did not believe in the virgin birth of Jesus. They say it is not a matter of liberty, but of honesty. "It is a transparent fallacy to confound liberty of thought with indifference to contract."—Watchman.

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes one to carry with him blessings of which he is himself as unconscious as a lamp is in its own shining.

Shoulder thy load.
And, when life's winds blow east and north,
Be brave, my brotherman; Stand forth—
Look God full in the face!

Editorial.

THE WAR CLOUD

Right on the heels of what promises to be a mighty victory in the cause of international peace in the matter between the United States and Mexico comes the great war cloud over Europe which threatens to involve the six great powers, and who knows how many of the smaller ones, in a war such as the world has not seen since the days of Napoleon. Are all of our fond dreams of peace to be dashed to earth in a moment? And is the world, with all its advance along every line and all of the closer relations of its peoples, which peace has made possible, again to lapse back into the bloody savagery that by a resort to arms makes earth a hell and by murder shuts the gates of heaven to men in their death-throes? We are none of those who would, even on the eve of universal war, lose faith in the ideal kingdom of peace which the teachings of our Lord inspires.

The immediate cause of this present outbreak between the kingdom of Austria and her insignificant neighboring nation of Serbs is clouded in haze in the minds of most of those who day by day read the events as the papers describe them. Yet, with this trifling misunderstanding we find Germany and Italy arrayed on the side of Austria ready to pour their millions in blood and money into the merciless attempt to butcher the Serbs and destroy the armies of Russia, France and England. The little flame of war kindled in an abscure corner of eastern Europe now threatens to become a universal one whose battles are likely to be fought out on every continent and on every sea. It may mean that millions will go mangled into soldiers' graves and many millions more will suffer the loss of dear ones and all their possession and be reduced to the lowest state of a miserable existence. There will, besides the awful things of death and anguish in battle, be poverty, disease, starvation and riot. Generations yet unborn will have imposed upon them the payment of the costs of the conflict. And why? Yes, who can exactly say why? A generation ago statesmen, now dead, made treaties, obligating their nations to give war support to others in the case of certain emergencies; then other treaties were made among other nations, imposing similar obligations in the event of certain conditions. Today these emergencies and conditions seem to have arisen, the balance of power is disturbed and a war threatens. Is there a reason why men should arm? Why the hell dogs of passion should be let loose? Why multitudes should slaughter or be slaughtered where on neither side have men been personally injured or are defending any personal rights? To be sure much will be said about patriotism, about the glory of country. About defending the flag. That is the old trick by which the unthinking crowds can be led on, even to murder. But crowds are not as unthinking as they once were. We have not forgotten the many thousands of workingmen who have time and again gathered in public places in the capitals of the nations involved and taken solemn pledges never to take up arms against fellow workingmen. When the time comes for the roar of the canonade and the rattle of musketry to announce the riot of death and unlock the doors of hell we surely will hear from them. Cabinets and statesmen checker the map of Europe as for a game, the pawns are the lives of men, the glory and the fruits of victory are for those who occupy the defended rear—the privileged classes, call them what you will, capitalists or governing classes. But today the pawn knows that he, too, can think, that he, too, has rights and that it is no man's right, and no class of men's right, to demand that he shall kill for them those who have done him no harm or be killed by those whom he never has wronged and whose names, most likely, he has never heard. It is very well that Russia wants to get to the Mediterranian sea for political, commercial advantages, that the German war lord wants to be a war lord in fact as well as name; that France wants to regain what she lost to Prussia, that Italy wants to be assured that brigandage in Africa shall continue unmolested, and that England wants to continue supreme on the sea and remain in undisturbed possession of the inferior peoples she has enslaved, but, does all this take into consideration that individuals have a right to live and to pursue happiness in peace without molestation? Are such national ambitions warranted in this age in which men have become accustomed to regard those of another nationality fellow human beings like themselves? The heroic is not lost. Noble men have devoted themselves to deeds and studies that save life, that prolong life, that contribute to the happiness of living and give the world useful producers instead of bringing to it killers of men and dispoilers of women. It is such a heroism that appeals even to the insignificant pawns of society. Moreover the pawns have learned that they are by far more numerous than kings and knights and such, and that the exercise of their own judgment in the use of their own power may be made more beneficial to themselves and humanity than the exercise of that power under the absolute control of kings and cabinets. It remains to be shown, and this, we believe, the present war cloud will show, that the rank will no more be ready or willing to be the spiritless pawn to be slaughtered off at will by the blunders and at the pleasures of those who play the war game. In other words, we believe that much as the powers are trying to force a universal war there is a limit to the extent to which they can now drive the people to fight this unnecessary war and it is only a matter of waiting until we shall see the people themselves rising up and demanding that wars must cease with such earnestness that their rulers cannot but yield to their demands.

War is destructive. It is suicide as well as murder, but even the getting ready for it before a drop of blood is shed is a crime against society. Although little has been done, up to the time of this writing in the nature of fighting, the very preparation for war has brought anguish to thousands as the following extract from the daily news will show:

"Vorwerts" publishes from a correspondent in Bohemia when the mobilization began a pathetic picture of mobilization as it really is.

"Every train brings through pouring rain unhappy crowds of men, wives, children and weeping relatives. Fruitlessly does the band on the veterans' corps try to play the national anthem, "Watch on The Rhine," and fruitlessly do the veterans try to stutter out cheers in response to the commanding officer's speech. There is no echo save tears and sobs of misery, one unforgettable scream of utter soul misery as a crammed train moves off while bayonets of country gendarmes glitter over the heads of women. Not one single person dreamed of taking up the chorus of the songs played. Then the deserted mothers, children, wives, fiances and sisters move, weeping away, and with the next trainload the same scenes are repeated, except for a few people who drowned their misery in spirits and manage to persuade a few babies to smile.

"One hears of a dozen cases where children are orphaned by their mothers only few days before or perhaps even day before, now made wholly orphans, numberless other cases of mothers struggling with death in hospital as the father is called away. Innumerable business are ruined and innumerable families are given up to inevitable hunger; already famine begins and the town gives only crumbs to starving."

In a recently studied Sunday school lesson practically the whole English speaking world of Protestantism, as well as many thousands of other tongues, were devoting their attention to that striking incident in the life of our Lord in which, for the second time, He cleansed the house of God of those who made it a place of buying and selling or a convenient short-cut in carrying their burdens from one place to another. The words of the Master on the occasion of freeing His house of those who polluted it with business carried on for profit were short, clean-cut and unmistakable. We wonder what would be His words if He were to gaze into some of His so-called churches on some week-day nights and in the case of some churches on some Sunday nights. Would He not, if He were here in person, either institute a new crusade or declare that such temples were not His dwelling place and leave them instantly? "A Picture Show Every Sunday Night", as one church advertises it, enables the pastor to say that "Every pew is filled and there is no standing room left" but the record that is kept in heaven, we hardly think places the number of full houses on the credit side.

Every abuse is bound at some time to get so far that there comes a natural revulsion against it. Too much of a thing that is not good is bound in time to make people feel that the thing is bad and lead them to resent it. We wonder how far off the time is when church people generally will sicken at the sight of a church converted into an amusement hall. Already there seems to be an undercurrent of protest which we hope is soon to burst out in an avalanche that will forever carry the nuisance out of the church. Even in the churches accustomed to go the limit in this matter, it is not an unfrequent thing to hear an occasional indignant protest from persons who have the cause of the church at heart. "We are all sick of it and only go along with it because we must and we are trying to do the best we can under these distasteful circumstances," said a pastor recently to a gathering of his fellow ministers. Yes, many ministers are sick at heart. They know that concerts, fairs, etc., are sapping the spirituality out of their churches and people and there are plenty of exceptional instances in which the ministers speak boldly

and earnestly against them, but what the church needs to redeem it from the folly of merchandizing the house and to free it from the amusement spirit is not so much leaders who feel bad about it, but leaders who, with the fearlessness of the prophet, can go ahead with a "Thus saith the Lord" and drive the whole bad business from the sacred enclosure. It may mean some disrupted churches and it may also mean some preachers being thrust from their places, but what of that? Are ministers called of God to occupy good positions with comfortable salaries or are they sent of God to give their lives and talents to fighting against evils and leading men and women to higher spiritual ideals and truer Christian lives?

A glance at the published religious statistics, issued by the United States government, might lead one to suppose that the many divisions of the Mennonite church noted are an evidence of Mennonites being hopelessly confused in matters of doctrine, because the natural presumption would be that separations occur only on the ground of serious doctrinal disagreement. It requires a knowledge of Mennonite history, however, to know that many of these differences arose on personal grounds or on account of the application of discipline which, sometimes, was inspired by very trivial causes. In this late day we wonder how it was once possible for brethren to indulge in the severest bitterness of feeling or action for so small a matter for example as an article of dress. The judgment of the future upon hasty and trivial acts of discipline is always sure to be unfavorable because posterity judges and is influenced by essentials and is sure to deplore the magnifying of non-essentials.

An interesting historical example of the absurdity of carrying the matter of discipline too far is to be found in the celebrated case of Jan van Ophoorn, a minister of the Embden church in the 16th century; originally he belonged to the party of the Flanders who placed all those holding to the Friesland party under the ban. Later van Ophoorn banned his own party, his own church and his former associates ,so that of all those with whom he had been identified there only remained his wife who had not been placed under the ban. Numerous as may appear the different kind of Mennonites today we have at least the satisfaction of knowing most of the larger Protestant persuasions are divided into anything from six to a dozen divisions. If having a number of separated organizations is a fault with any denomination then ours is by no means the most faulty. Fortunately, with all our divisions we have by no means gone into as many separations as they did in Holland, where, of course, such things were to be expected during the formative period of the Mennonite or as they call it in Dutch, the Doopsgezinden Church. The following list of names of parties among the Mennonites taken from the "Church History of Netherland" by Montanus is not only interesting but calls attention to various phases of the development of our church in the land of its birth: Mennisten; Huttieten; High Germans; Switzers; Apostolics; Separatists; Old and Young Frezians; Flanders; Feetwashers; Borstentasters; Hooks and Eyes; Zwoardgusten; Shezwijgenden; Neutralists; Huis-Koopers; Franekers; Gooishen; Zuiveren; Libertisten; Hoterschen; Augustinian; Waterlanders; de Drekwagen; Leonard-Klokscbe or United Frezian and High-Germans; Cloes Waltersens Folks; Hard and Soft Frezians; Collegiants; Hollanders or Peter-Janz-Folks; Afvallige Flanders; Groningers or Jan Lukas Folks; Jacob Pieters Vermolens Folks; Vincent de Honds Folks; Hendrick Dirks Appeldoorns Folks; Robbert Robberts Folks, ect.

NOTES ON THE C. E. TOPIC

Aug. 16.

Our Social Life for Christ.

Luke 24:13-35.

Friendship and the enjoyment of friendly association are the most necessary of our earthly conditions. We may be poor or we may be unfortunate or under great physical hardships and it is still possible for us to be happy, if we have friends. It is difficult to understand how it could be possible for one to be happy and yet without associates. Man, they tell us, is a social creature and his social instincts demand not merely association with fellow creatures, but friendly and sympathetic intercourse as well.

Jesus recognized the fact that the social instincts of human nature must be satisfied. He frequently attended social functions, sometimes a feast and on one occasion a wedding, at which he supplied material means for the enjoyment of the occasion. His parables and discourses are full of allusions to social occasions and social pleasures. Not only did He recognize this need in others, He Himself felt it. He longed for the society of His friends. He surrounded Himself with chosen companions and, in times of great stress, or on the occasion of certain crisis, He took several particularly dear friends with Him.

In the early church, when men and women were bound together under peculiarly trying circumstances. The society of one another was about the only joy they could participate in. Paul, James, Jude and John, in their writing refer to this and make certain comments, particularly concerning their feasts. The establishment of the Agapa or Love feast in connection with the celebration of the Lord's supper was to supply the social cravings of the Christian society. Being in the world, but not of it, they could only find legitimate pleasure in occasions in which every member of the society could participate.

Much of that which in our day is called social in connection with church and religion, is pure nonsense, an excuse for occasions that are as far from the spirit of Christianity as the East is from the West. The converting of the house of God into a place of amusement robs the Christian of his spirit of devotion and the fitness of things and gives the world a valid excuse for criticising the church. The house of God should be the house of prayer at all times, making it a place of amusement is no better than making it a market place.

Outside of the church Christians can find plenty of opportunity for satisfying his social instincts. He can choose his friends from among fellow believers. Together they may enjoy the pleasures which are consistent with their Christian profession. For one to choose intimates among non-Christians is dangerous and likely to end in being unequally yoked with unbelievers. Our circle of friends should always be of such a nature that Jesus can be one of the circle. In going to any place in search of recreation the place should be such a one that we could take our Lord with us. Our conversation with one another should be upon subjects which contribute to our edification. It should be a conversation in which Jesus could have a part and should give place to subjects relating to our spiritual welfare.

NOTES ON THE S. S. LESSON

Aug. 16.

The Wicked Husbandman.

Matt. 21:33-46.

Golden Text—Matt. 21:42.

In this parable we have an illustration of God's care for His church; His patience with unfaithful servants; the great sacrifice of His Son; the coming of the Lord and the punishment of His unfaithful ones who sinned against Him and His Son.

The Bible speaks of Israel under the figure of a vineyard. Palestine was the country of vineyards. As in the true vine in the vineyard, so Jesus is the true vine. In digging the soil for the vineyard, the owner did all he could to make it possible for the vineyard to grow. So God did everything for the prosperity of Israel. The tower was the place from which the vineyard was guarded. God always watches over His own and protects them. For greater protection a hedge was put about the vineyard. The hedge protecting Israel was the law. It kept them from the corrupting influences of their neighbors. The leaders of Israel were the servants in charge. It was their business to train and teach Israel so that it would bring forth good fruit. In this they were unfaithful. The servants sent for fruit represented the prophets. Time and again they came from God demanding fruit and righteousness. They were ignored, they were persecuted and even murdered. Finally Christ, the Messiah, came. He was God's Son. The vineyard was His. If He had been received, the sins of the past would have been forgiven. They saw in Him one who was winning the people from them so they began the persecution which finally led to His death. They were punished, first by the destruction of Jerusalem and the loss of their national life and, secondly, by having the inheritance which made them God's people, given to the Gentiles.

The Christian church is God's vineyard. God has done all to make it bring forth fruit. He has given it the Word of God. He has given it power. The Holy Spirit is given to it. In all the storms of the ages He has been its protector. His ministers are the servants whom He sends. When they are not listened to God is insulted. When Christ is not obeyed and received He is crucified anew and put to an open shame. He is coming in person to demand a reckoning. Those who have been faithful will receive a reward. Eternal punishment is in store for the unfaithful. The fruits He demanded, both of Israel and of the church, are, repentence, obedience, righteousness, love and faithfulness. How have we received His messages and His messengers? How have we honored His Son? And how will He treat with us when He comes?

The church will stand like a rock. It is a rock. Its foundation is laid on Him. I. Cor. 3:11. All the sin and infidelity of the ages with their hatred and persecution have worn themselves out in their vain fury against the church. It is the power that in all ages will go on conquering and to conquer.

News of the Week.

LATEST WAR NEWS.

Germany Occupied Luxemburg; Said to Have Invaded Belgium (Not Confirmed); England Waiting; Airship Battles Reported.

Paris, Aug. 4. — Diplomatic relations of France and Germany were formally broken off today.

London, Aug. 3. — Great Britain has mobilized her forces and awaits events. Today she is not a belligerent power, nor is she a neutral one.

The government has given France assurance that the British fleet will not permit the German fleet to attack the French coast. It has not yet pledged itself to contribute an army to the continental war.

The British government regards with the deepest distrust Germany's violation of Belgium's neutrality, but makes no declaration as to whether it considers that measure provocation for war.

This pronouncement of government policy—the result of two days' almost continuous deliberations — was made to the house of commons this afternoon by Sir Edward Grey, secretary of state for foreign affairs. Therefore the trying hour of suspense for the British people is prolonged indefinitely.

Meanwhile the German embassy in London is exerting every effort of diplomacy to induce Great Britain to hold aloof from the conflict and to bring public opinion to Germany's side. The counsellor of the German embassy issued a strong appeal for the neutrality of Great Britain asserting that Germany would agree to keep her fleet from attacking the northern and west coats of France if England would pledge neutrality and argued that England would gain more in the end by standing outside the European war and using her influence as mediator when the moment was ripe.

ON THE BATTLE LINES.

New York, Aug. 3. — The North German Lloyd liner Kronprinz Wilhelm, her bunkers and holds filled with coal, superstructure painting gray and carrying no passengers, slipped quietly out of her pier tonight and put to sea, passing quarantine station on her way at 8:45 o'clock.

Paris, August 3. — It was officially announced tonight that a German force had invaded France near Circy.

Berlin, August 3. — The German emperor today sent orders to the German ambassador in Paris to demand his passports.

Berlin, Aug. 3. — The German border troops from Lublinitz, Silesia, today after a short skirmish with Russians took possession of Czenstochowa, Russian Poland.

Bendzig and Kalisz, Russian Poland, also have been occupied by the Germans.

Berlin, Aug. 3. — The report circulated in London today that there had been a naval engagement in the North sea between British and German warships is untrue.

Brussels, Aug. 3. — The burgomaster of Antwerp announced tonight that the Germans had invaded Limburg, Holland, and that the province had been placed under martial law. Limburg has a population of nearly a quarter of a million.

Paris, Aug. 3. — Twenty-five thousand men worked throughout Sunday night entrenching the frontier between the Belgian forts and the German boundary. Belgium's mobilization is proceeding in a precise manner.

St. Petersburg, Aug. 3. — An official despatch from Libau says that a German cruiser on Sunday bombarded the town. The cruiser fired twenty shells, one of which struck the naval hospital. Slight damage was done but no one was killed or wounded. The cruiser then departed.

London, Aug. 3. — Some doubt has been thrown upon the report of a German naval victory off Aland islands, but if it is true, it is an important success for Germany, for the islands have always been considered strategically as the outer defense of St. Petersburg.

BATTLE IN THE AIR.

London, Aug. 3. — A new chapter in warfare has been written in the first actual battles between air craft. Two such fights have occurred, and three of the four machines which took part, were destroyed and their occupants killed.

In one fight a French and a German aeroplanist met. The latter was sent to the ground by bullets and destroyed and the airman killed. In the other fight a French aeroplanist rammed a Zeppelin. Both machines were destroyed and the occupants killed.

ASKS CONGRESS TO AID AMERICANS

Washington, Aug. 3. — President Wilson today sent a special message to congress, asking immediate appropriation of $250,000 for relief of distressed Americans abroad.

President Wilson's message was at once referred to the appropriations committees in the senate and house, and bills to carry the $250,000 were prepared for immediate passage under suspension of the rules in both houses. The house passed the $250,000 appropriation without debate or a roll call.

After brief consideration by the appropriations committee the senate passed the bill.

President Wilson today approved plans for financial assistance of Americans abroad. Main features are as follows:

American ambassadors have been instructed to issue "ambassador's order" or checks in exchange for letters of credit, travelers' checks or express money orders.

Instructions have been sent to the state department to American embassies to arrange with the French, British and German governments to cash such checks.

Steamship companies have been asked through American diplomatic officers, to accept embassy checks for transportation.

Friends and relatives of Americans in Europe needing money may deposit any sum with the state department here and an equivalent sum will be issued in the form of an ambassador's order abroad.

GERMAN TROOPS CROSS INTO FRANCE

Begin Invasion of Republic Without Any Declaration of War — Also Entered Neutral Territory.

Arlon, Belgium, Aug. 2. — According to advices received 100,000 German troops are crossing the Grand duchy of Luxemburg and concentrating on the French frontier near Liege. Frontier engagements are reported, in which the Germans are said to have lost. More than 25,000 men are engaged in digging trenches in front of the German and French positions.

London, August 2. — The German invasion of France has begun, according to authentic information received in London today, without, as far as is known, a declaration of war having been made.

Two German forces are now converging from the east in the direction of the French capital.

German troops have crossed the French frontier at a point near the village of Circy, between Nancy and Strassburg, and the German soldiers who last night invaded the grand duchy of Luxemburg, neutral territory between Belgium and Germany, are reported as marching on the French fortified town of Longwy.

The German force which came into France near Circy, which is forty miles from Nancy, is reported to have been repulsed with heavy losses, but this has not yet been confirmed.

Apparently the German army is duplicating the first movement of the Franco-Prussian war. It was on Aug. 2, 1870, forty-four years ago today that the French and Germans clashed in the first battle of that war at Saarbrucken, where the prince imperial, under the orders of the emperor, received his famous "baptism of fire."

It would appear today that Germany is taking the fullest possible advantage of her supposed superiority in rapid mobilization over France. The plan of the German emperor, according to military observers here, is to vanquish, or attempt to vanquish, France in the interval before Russia will be able to create serious trouble on her eastern frontier. It is supposed that Russian mobilization will take about three weeks.

Seize Luxemburg Station.

A train full of German soldiers also arrived at the station at Luxemburg during the night. The troops seized the station and the bridges on the Treves and Trois Vierges line in order to insure the regular passage of military trains across the grand duchy. Detachments of infantry armed with machine guns were placed along the road.

After these seizures the soldiers proceeded to the barracks. The major of the Luxemburg volunteers protested against the violation of neutrality, but in reply the Germans asserted that the railway belongs to them and that they have the right to do what they like in Luxemburg.

Francis Joseph Slain?

London, Aug. 3. — The Daily Chronicle publishes a rumor that Emperor Francis Joseph of Austria has been assassinated. This has not been confirmed.

St. Petersburg, Aug. 2. — Martial law has succeeded civil rule throughout Russia. This action followed immediately on Germany's declaration of war last night. All demonstrations have been checked by the troops who guard the public buildings, banks and railway stations.

BRITAIN CALLS NAVAL RESERVE

King George Holds Privy Council and Cabinet Meets to Complete Preparations for Instant Action, Following Germany's War Moves

London, August 2. — The naval reservists were called out this afternoon, this action confirms the belief that the British government is ready to take part in struggle.

Germany having invaded France, it is felt in London that the time for action on the part of England has arrived.

King George held a privy council this afternoon. According to the Press Association, he signed a proclamation authorizing the suspension of specie payments.

There is reason to belief that at the cabinet meeting today preparations were completed for such instant action as the circumstances may demand.

The royal naval reserves of Canada have been on by the British admiralty for service. The Canadian government was officially notified of the call today. The call is interpreted as meaning that the British navy will be engaged shortly.

The royal naval reserves are officers and seamen of the merchant service who have taken a special course of training in the British navy. They are scattered all over the world, there now being many thousands of them in the port of New York and other American ports.

This is the first time that such a call has ever been made and it is most significant.

From Portsmouth and Gibraltar came news of increasing British precautions.

ARBITRATION ACCEPTED; AVERTS RAILWAY STRIKE

Washington, Aug. 3.—Managers of the western railways have accepted arbitration of the wage dispute with their enginemen and firemen.

This acceptance of the mediation proposal of the federal mediation board will avert the threatened strike of 55,000 employes.

The plan of the board is to arbitrate solely on the question of the men's demand for increased wages.

Replying to President Wilson's plea that a strike be averted because of the sensitive situation in the United States as the result of the European crisis, the railroad managers visited the White House just before noon and advised the president they would accept the plan proposed by the board of mediation, which had already been passed on favorably by the representatives of the enginemen, and firemen. The plan provides that the question of wages shall be arbitrated under the Newlands act, and that rules and regulations enforced prior to October, 1913, shall be restored.

Immediately after the call of the railroad managers the federal board of mediation was notified of the favorable outcome. Chairman Chambers at once notified the representatives of the enginmen and firemen.

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VOL. XXIX. BERNE, INDIANA, AUGUST 13, 1914. No. 32.

BEHOLD YOUR KING!

Behold your King! Though the moonlight steals
Through the silvery sprays of the olive tree,
No star-gemmed scepter or crown it reveals,
In the solemn shade of Gethsemane.
Only a form of prostrate grief,
Fallen, crushed, like a broken leaf!
O, think of His sorrow, that we may know
The depth of love in the depth of woe!

Behold your King! Is it nothing to you
That the crimson tokens of agony
From the kingly brow must fall, like dew,
Through the shuddering shades of Gethsemane?
Jesus Himself, the Prince of Life,
Bows in mysterious mortal strife;
O, think of His sorrow, that we may know
The unknown love in the unknown woe!

Behold your King! With His sorrow crowned,
Alone, alone in the valley is He!
The shadows are gathering round,
And the cross must follow Gethsemane.
Darker and darker the gloom must fall;
Filled is the cup, He must drink it all!
O, think of His sorrow, that we may know
His wondrous love in His wondrous woe!

—Frances Ridley Havergal.

NEWS AND COMMENTS.

"These, These Shall Give the World Another Heart and Other Pulses."

The current report of the Student Volunteer Movement furnishes inspiring reading. When the World Federation was formed in 1895 there were 599 local organizations with 33,275 members. These have grown in number to 2320 with 156,063 members. In the United States there are now 20 student secretaries of the International Committee, 21 belonging to state committees and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the State Universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation was at the start organized only in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa as well. Visits made by Messrs. Mott and Wilder to Amsterdam, Leiden, Utrecht and Delft in 1912 have proved very fruitful.

"By their help," writes the Dutch secretary, "we were able to bring the message of the Lord to a whole student generation in Holland. Our secretary in Delft, for example, writes that he has not met a single student who has not heard Mr. Mott. More students have applied for membership in our Bible circles than could possibly be placed, owing to the lack of trained Bible leaders. We have forty-eight such circles attended by 278 students, double last year's number. Eight hundred students came to one of Mr. Mott's meetings. This would have been an impossibility a few years ago. Many were brought to a more personal surrender to Jesus Christ."

Some 125 students from South Africa and Java attend Dutch universities. The former have been organized into a Christian Union of South African students; the latter invited as guests to the student conferences. The French Christian students, in like manner, have had Anamese boys, studying in France, at their summer camp on the Isle of Oleron. "We hope for much from this new contact." French students are planning to organize groups in the colonial universities in Algeria and Tunis and in the large government schools in Indo-China and Madagascar. Thirteen hundred students came to lectures for non-Christians in the university towns of Toulouse, Bordeaux and Grenoble. The subject was "The Christian Problem." A Belgian student at the University of Ghent is preparing for missionary service in New Guinea. Turkish students, studying at the same university, have attended lectures given by a Christian professor, Dr. Chauvin. In New Zealand, leading representatives of the student movement, deeply interested in social study, were asked to be present at a conference called to form a United Labor Party. It is acknowledged that they exerted an important influence in framing the policy of the new organization. The Irish Intercollegiate Christian Union is to hold a conference on "Christ and Modern Ireland", "the first attempt to study the Irish situation comprehensively in the light of Christianity." A secretary has been secured whose whole time will be given to the religious care of the 2000 students from the East in British universities. All such strangers will be met when they reach England, helped to suitable residence, and invited into Christian circles. In London and Edinburgh there are now hostels for Indian students under the guidance of the Movement. A National Christian Association has been formed among Chinese studying in England, and others are in process of organization for Indians and Egyptians. German students report Bible circles for schoolboys with 900 members; 2800 German schoolboys in 250 unions attend summer camps under the surveillance of university students.—Record of Chr. Work.

CITY MISSION

On Aug. 3 the mission house, lately purchased, was vacated by the family occupying it, and the same day I was in with a carpenter and helper to begin the rearranging of the interior.

It takes some extra time and money to make the house conform to the city ordinance applying to buildings used as churches, but it will add to the safety and convenience.

There is to be an auditorium, seating 150 persons, a room for library, a room for an office to be used also for committee and class room, a room for storage of clothing, etc., besides the living rooms.

We shall soon begin a regular survey of the district, visiting the homes, inviting to our services.

Our name is already on the outside of the house at the corner of Avenue 19 and Albion Street: **"The Whosoever Will Mission Church."**

E. F. Grubb.
4900 Aldama St.

THE INTERNATIONAL S. S. CONVENTION.

The great convention of Sunday school hosts has gone into history. A lot of history—three years, twenty-five years—went into the convention. Chicago was the objective point — whose citizens think its influence indispensable to success in big things. The Medinah temple was headquarters, where the central meetings were held, with conferences and sectional meetings in nearly fifty other places. A dozen or more groups were going at the same time. No one attending a big convention of this kind expects to get everything — either by ear or absorption.

Division into group conferences is the result of specialization, and a new emphasis for more specialization. All the departments of the Sunday school had their expert exponents to bear down on the importance of their respective fields. The Sunday school as an evangelizing agency, as a mission force, as an educational institution, as a temperance university, as this, and as that, was set forth with unusual earnestness.

There were several very impressive things about the convention.

First, the exhibit was the best ever brought together. The entire basement was given over to this display. Few publishers had passed the opportunity by. Books, periodicals, maps, charts, mottoes, pennants, photographs, and all the rest of modern Sunday school paraphernalia crowded the spacious, perspiring basement from end to end, floor to ceiling. Few were trying to sell goods, and they were not meeting with success. It was a place of display. The sales will come later. The observer was impressed with the equipment ready to hand for good work, and at very reasonable cost.

Second, the speaking talent was a remarkable array. The best men of United States, Canada, and England were there. Marion Lawrance is our recognized leader, general secretary of the International Sunday School Association, which includes Canada, United States, Mexico, and a little more. Editor J. A. MacDonald, of the

Toronto Globe, is Canada's first man on such occasions, although Justice MacLaren is not far behind. Rev. F. B. Meyer, who was president of the World's Sunday-School Convention at Washington a few years ago, was the chief English representative. He has a deep devotional life, and his morning addresses at Medinah temple were rich in spiritual food.

Four hundred names cannot be mentioned, to say nothing of characterizing the addresses. The convention started with a magnificent sermon by Bishop Charles P. Anderson, Episcopal, Chicago. He dealt with the fundamentals of the Christian faith, and reaffirmed his confidence in their absolute integrity.

Third, the fundamentals of Christianity received a new emphasis. This should be understood as affirmation of a positive faith rather than whistling to keep up in the face of opposition.

Bishop Anderson sounded the keynote the first night in reaffirming the blood of Jesus Christ as the only sin-cleansing power. He declared that one can be saved by horticulture as easily as by ethiculture. The delegates approved his position.

This conviction was expressed in the limitations placed on affiliation with the association. After the executive committee had discussed the matter for hours, it recommended that only those denominations can become connected with the association which recognize the deity of Jesus Christ, and the Bible as the only Word of God. Without a dissenting vote, the convention approved this recommendation. This excludes Christian Scientists, Mormons, and others who have other sacred books. Some will call this narrow. Some men think the law narrow which would deny them more than one wife. Narrowness, socalled, often is the only safe path. The greater the extent, the less the content. And, the greater the diversity, the less the unity.

Then, the convention declared itself definitely evangelistic in purpose, and as more determined than ever to bear down on the one chief aim of all Sunday school work — leading scholars, young and old, to a saving knowledge of Jesus Christ as their personal and only Redeemer. The whole tone of the meeting was missionary—as to vision, purpose, accomplishment.

These three marks—loyalty to Jesus Christ as only Lord, loyalty to the Bible as the only Word, loyalty to evangelism and missions as the only path back to God—were prominent from first to last, and gave confidence that the great training army is dependable in religious life and work.

Fourth, the spectacular features were memorable. The efforts to secure fifty thousand men for the street parade were rewarded by a little less than seven thousand. Perhaps the promoters did not know how many it would take to count fifty thousand. The smaller number included twelve or fifteen bands, which never will forget how to play "Onward, Christian Soldiers". It took sixty-five minutes to pass the reviewing stand. There is something in militant masculine Christianity which causes new emotions in the human breast, and creates firmer hope of the winning of the world. This parade carried the gospel to thousands in Chicago who were denied attendance privileges at the temple.

The pageant was important. It represented the origin and growth of the Sunday school from its narrow limits to its world-wide scope and activity.

The musical festival of the Cook County Sunday School Association was the third spectacular event which is worthy of mention.

The convention was the biggest yet in attendance, and perhaps in interest. Marion Lawrance was the dominating mind, accorded the first place by all. W. N. Hartshorn, Boston, president for three years, was succeeded by Professor H. M. Hamill, veteran normal leader and teacher. One was impressed with the honor shown to the old men of the Sunday School work; maybe they themselves do not object to keeping out of the shelf room. H. J. Heinz, W. C. Pearce, E. K. Warren, Colonel Robert Cowden, E. O. Excell, who had charge of the music, and hosts of others felt right at home in this great council, for they have given the Sunday school the best of their lives.—Rel. Telescope.

HOW TO TEACH THE BIBLE

The Literary Digest in an article entitled "Bibles in the Schools at Last," quotes from the remarks of Dr. W. F. Crafts before a recent meeting of New York Presbyterian Preachers, and introduces Dr. Crafts' remarks with the following words of its own:

What looks like the beginning of the end of the "godlessness" of the public schools was pointed out recently by the Rev. Dr. Wilbur F. Crafts. Their godless character is what the Catholics criticize and the parochial schools exist to supply this lack. As superintendent of the International Reform Bureau, Dr. Crafts has been conferring, by correspondence and otherwise, with Catholics, Jews, and Protestants in all parts of the world. His bureau is not alone in its efforts to arrive at an entente cordiale, for in this capacity he forms one of a committee appointed by the educational boards of the great evangelical churches representing 19,000,000 members which has had conferences with committees appointed by the Federal Council of Churches and the Young Men's Christian Association, and has kept in touch with the National Reform Association, the pioneer of the movement.

The words quoted from Dr. Crafts are as follows. He was speaking of some "resolution", or plan, which "may have a large place in history."

"It provided for the appointment in behalf of the Presbyterian Church of a committee to cooperate with the committees of other Protestant denominations and with committees which Jews and Catholics will be requested to appoint for the purpose of adopting some plan for religious training in connection with public schools.

It is proposed that this shall be done either in the school buildings themselves or in neighboring churches, or in both, by which during a part of the school time or at some other hour pastors and teachers of the various denominations will teach religion to the children of their own faith as an essential part of their education in recognition of the fact that thirty minutes of Bible teaching in the Sunday schools is not sufficient, but must be supplemented not only in the home and church service, but also in the public schools.

Whatever might have been the case in the past it would seem that these fears are groundless at present, for the Board of Education in New York City, the largest Jewish city in the world and the largest Catholic city in this country, requires Bible reading in all public schools from the primary grades to the college. This requirement has been put into the new charter, apparently without opposition; at least there was so little of it that most of the people of New York do not seem to know that this rule of the Board of Education exists.

The special contribution which I am aiming to bring into this forward movement is to have the reading of the Bible in the public schools follow a single topic for a whole week, so that the one truth will be strengthened in the minds of the pupils by the continuity of the impression. For instance, a whole week is devoted to the right use of wealth, with readings from Proverbs, or to the magnanimity of forgiveness, with readings from the story of Joseph, or beginning with the story of Adam and Eve working in the garden when Adam delved and Eve span.

Without commenting in detail upon the above plan let it be remarked here that the continued discussion in the press of the need of morality in education is a most hopeful sign. It is well to reassert, at the risk of redundancy, that the state should educate, that such education should include morality, that the Bible should be read in the school room, that the Bible as a book should be used, that no sectarianism should be allowed in the use of the Bible, and that something must be left to the judgment of the teacher. No plan that aims to relieve the state from responsibility for moral instruction, or that confuses the work of the church and the government, should be attempted. It will not prove successful. Moreover a nation like our own which derives so much of its greatness from the Word of God should not hesitate to give the Bible an honored place in its public school room.—Chr. Statesman.

WHAT CONSTITUTES A DESIRABLE COLLEGE.

The true college must have a purposeful curriculum, strong, comprehensive, well balanced, blending the practical and cultural, and fitting the student to make "both a living and a life." The curriculum is the strong, well-graduated stairway of learning, leading to the university, the professional school, and the upper rooms of practical life.

A college faculty should consist of trained and experienced mountain climbers who love truth and lead their students upward into its realms, ever anticipating new discoveries and forever declining to cross the dead line of laziness or to make the class room the tragic scene of murdering youthful genius with the stuffed club of stupidity.

The best students are those who come to college to get ready for life, not those who are sent to college to "mark time" until father's will is probated. Students from homes of workers are likely to be most earnest in work.

The collgee, like any other plant, should be judged by its products. "Sun-browned", "forward-looking" men and women, bravely doing life's work and preparing a tomorrow for others, should be the product of the worthy college.

"All work and no play makes Jack a dull boy," but play must be clean, strong and subordinate to the claims of work. Woe to the college where athletic interests are supreme and the curriculum voted a hindrance to student aims. —Christian Conservator.

IS IT FAILURE?

Will the Lord take no account of the unlearned heroes who fight and pray and fight again and fall amid the wreckage of their own heroism? How many martyrs have gone to glory by the way of the flame, the dungeon or the guillotine, who, as the world estimates, have lost out in the conflict? How many dear fathers and mothers have prayed earnestly for wayward sons and have gone to their graves with no answer in sight? Did they lose? Has the God of battles no crowns for the heroes who fail?

We believe the books of the angel will be crowded to the margins with the names of men and women who have failed in many a tremendous battle of life. But their names written there is proof that they have won. Their very scars will illuminate the diadems on their imperial brows. God does not forget. He will not forget. The hard-fought failure for the mastery of character, for defense of truth, for achieving a holier humanity will not lose its reward. The battered helmet is evidence of conflict not of defeat. God will carry home the broken end of the lance and will match it on the field of final conquest.—The United Presbyterian.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

Home Circle.

THE EASTER LIFE

(Concluded.)

The others looked at Nettie in amazement. They could scarcely understand what she meant. Her face was flushed and she was trembling with emotion; but one thing was certain, and that was that Nettie was in earnest, also Tim. And whatever Tim wanted the others to do, they would do.

"You may as well tell us what you mean," said Mark.

"Why just what I said," replied Tim. "I think it is about time that we began to think some of being Christians—that is, if what the minister says is true; and I suppose that it is, for everybody believes everything else that he says when he has anything to say in our house and in the store."

"I should say as much," asserted Nettie.

"What can we do about it?" queried Mark.

"We might all sign a paper telling her what we intend to do, and give it to her on Easter," proposed Tim.

"So we can," said Mark; "and let's do it at once."

So Tim went to the desk and spent a few minutes writing upon a piece of paper. When he had finished he turned around and asked: "Want to hear it?"

"Of course," answered Nettie.

So he read: "We four scholars of your class have made up our minds to be Christians, and we give you this information as your Easter rememberance from us."

"Just the thing!" said Ada.

"And I suppose that we must all sign it," suggested Nettie.

"Of course," answered Tim.

"But is this all that we must do to be Christians?" queried Mark.

"I should say not," answered Tim. "But if Mrs. Martin knows that we are in earnest, she will tell us what to do."

So the paper was signed by the four, after which Mark and Nettie continued on their way homeward down the beautiful country road.

On the following Easter, when Sunday-school met at the close of the preaching service in the little church on the hill, Tim passed Mrs. Martin, the very first thing, an envelope bearing her name. When she opened it und read the note that was within, her eyes filled with tears of joy.

"O, my precious class! My precious class!" this was all she could say as she looked from one to the other with face shining like an angel's.

"We thought that you'd tell us just what to do," began Ada. "We felt that we needed help from you."

"And you shall have it this very hour. We let that lesson go today and have a little meeting all to ourselves."

"That will be just beautiful!" exclaimed Nettie.

While the other classes of the church were discussing the lesson of the day, Mrs. Martins class in the pew of the rear were settling the great question of their lives.

Mrs. Martin began by telling them the story of the Christ — how Christ left His heavenly home and came to earth to die for all men, since all are sinners, and how all may be saved from sin by being sorry for their wrongdoing, deciding to lead a right life, and taking him as their personal, present Savior. Is this what you all believe?"

"It is," replied the class softly.

Then all closed their eyes and Mrs. Martin prayed softly for them, after which each prayed for pardon; and by the time the service was dismissed, all felt that Christ had accepted them as his very own.

"O how I shall prize this little note!" said Mrs. Martin as they were leaving the church for home. "You could not have given me an Easter remembrance which would have meant more to me. And I am sure that I am not the only one you have remembered this day; you have given yourselves to Christ, who died and arose from the grave for you, and He will treasure the Easter gift you have given Him more than I can the one you have given me."—Pittsburg Christian Advocate.

"YO' IS COME TO JIST DE RIGHT PLACE"

It was in the lecture room of one of the splendid churches in Boston's Back Bay district, says John H. Elliott, in the Christian Endeavor World.

I had been speaking to a company of inteligent, albeit coldly critical, men on the subject of "Individual Evangelism." I could not tell whether a man agreed with me or had received the least help from what I had said. I think possibly a hundred men had heard me patiently and respectfully through, and I was about to dismiss the meeting, when suddenly a well-dressed, prosperous-looking man sitting near the rear arose and asked the privilege of saying a word.

Thinking possibly he was a crank who wanted to air his peculiar views, I said guardedly, "Certainly you can, if you will be brief."

Walking out into the aisle, he began: "Up until a few months ago I have been what men would call a prosperous man, engaged for years in the liquor business in this city of Boston. But I became dissatisfied with myself and my business, and made up my mind that I would seek out a church and begin a different life if such a thing were possible. So one night I wandered off, looking for a church here in Back Bay. You will pardon my ignorance when I tell you I did not know that churches were not open every night. I went from one to another, only to find them all closed.

"At last, in utter discouragement, I turned to go home, when, passing a church I had not thought of before, I saw a light in the basement. Going in, I asked the colored sexton if there was a service going on; and, when he informed me in a kindly way there was none, I was led to tell him my trouble. Without a moment's hesitation he said: 'Why, Lawd bless yo' soul, my brudder, yo' is come to jist de right place. Come ober here and kneel down, and we'll tell de Lawd all about it.' He prayed, and told me to pray. I do not suppose it was the conventional prayer meeting prayer; but I knew what I wanted, and I asked the Lord for that; and he answered me and saved my soul. It did not take long for me to get out of my business, and I have been a happy man ever since.

"Can you imagine my surprise and delight when I came in here tonight, and saw my colored brother over there by the window?"

Stepping up the aisle, he stretched out his hand, and said: "Come out here, my brother. I want to take your hand, and once again thank you for what you did for me."

A colored man arose, and I requested the two men to come to the front, and stand with clasped hands as we all joined in a closing prayer. I have always felt that that dramatic scene was part of the Holy Spirit's program to make that meeting effective in stirring every man's heart as it stirred mine.

Why cannot everyone of us be just as ready and alert as that godly sexton was to help a soul in its deepest need? We sell people tickets, entertain them, sing to them, preach to them, talk to them, educate them, build them up physically, and pray at them. Why not introduce our Friend and Master to them? If you want to know real joy, if you wish to freshen your own Christian experience, here is the secret.—Common People.

Contributions.

For Lame Deer, Mont.

From a friend of mission, $5.
Gratefully acknowledged,
Alfred Wiebe.

CITY MISSION

Received from Feb. 1 to July 31.

Birthday offerings, S. S. class, Halstead, $7; Friend, Whitewater, $50; Friend, Whitewater, $100; R. M. Kinzi, ——, $25; Friend, Berne, $5; Johanna Kennel, $3; Friend, Cordell, Okla., $7.25; Jonas Waltner, $15; Jugs, Ebenezer, Bluffton, $13.88; Helping Hands, S. S. class, Noble, Ia., $5; San Marcus, Paso Robles, part of Pac. Conf. collection, $24.50; Home Mission Band, Bethel College, 3 boxes clothing; Home Mission Society, Inman, 1 box clothing; N. G. Vogt, 1 box clothing; J. H. Krehbiel, 1 sack clothing; Mrs. L. M. Ledig:, 1 sack clothing.

E. F. Grubb,
4900 Aldama St., Los Angeles.

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Editorial.

WAR EXCITEMENT

Some of our older readers remember perhaps the excitement during the war of 1861-65; most remember the excitement of 1898, though that is not to be compared with the excitement which sweeps over a nation when century old prejudices are aroused by the declaration of war.

In our last week's "Mennonite" our associate editor quotes from a paper "Vorwerts" (very likely the socialistic paper "Vorwärts") a description of scenes at mobilization in Bohemia, where it is said that the band played the national anthem "The Watch on the Rhine." Now Bohemia belongs to Austria and their national anthem, if they did not sing their Tschechian songs, would be: "God save Emperor Francis, our good Emperor Francis."

Any one who has seen the excitement of the declaration of war in 1870 will never forget it. Patriotic excitement knew no bounds, old and young sang patriotic songs and men and boys volunteered for the war who were hardly able to do the strenuous work. But this patriotic enthusiasm which has something noble in its sacrifice and which is sometimes called high and holy has the other side of hatred against the enemy, which is not Christian.

War excitement is not holy, but loosens the demons of hell. Our cousin who served as volunteer Samaritan caring for the wounded told us: "No one knows what war is who has not been actually in it. Not only all the animal passions are aroused, no, the devil himself seems to be loosened and to enter into the hearts and lives of the soldiers."

We do not deny, that there are pious Christian soldiers who pray regularly and live an exemplary Christian life. We know that in the dangers of war many have learned to pray and to read the Word of God who had forgotten it. But these are exceptions.

The whole tendency of war is unchristian, sinful, degrading. When the varnish of civilization is rubbed off and all the restraining barriers are broken down people show their true nature. Those who are grown up under Christian influences may be somewhat restrained by the remembrance of God and home, but many will show their true character and the people who come in contact with them will have to suffer. The last war in the Balkan Peninsula showed incredible cruelties and inhumanities; may this much more extensive war not show the same cruelties.

In every country involved in the war the majority of the people have forsaken God, therefore God may send these calamities to punish them and to bring them back to God and to true religion.

v. d. S.

Correspondence.

Upper Poplar Run, August 7, 1914. The grove meeting closed on Sunday night with a favorable sermon by Rev. H. G. Snyder. We had a very pleasant and profitable time. There were seven confessions and two were received on Sunday evening by baptism, others are applicants. Thus we have again enjoyed one of the spiritual feasts.

Will close by asking for an interest and prayers from all those who read this.

Clarence Dively.

MORAL WASTE OF WAR.

This is but one item in our annual waste of wealth. Such a waste is not merely a material loss. All economic extravagance is a moral loss, a social sin. It lowers the standard of living; and potentially it lessens the speed of social progress. Yet the most disastrous moral cost of war is not measured in dollars. It must be reckoned in terms of cruelty, disease, physical agony, and spiritual ruin. The rarest products of civilization are damaged. With respect to the finest qualities which constitute manhood and womanhood, the hand of progress is turned back on the dial. The net gain of the holiest war — if there ever was a holy war — is cut down, or even outweighed, by a fearful loss in emotional and spiritual goods, in human character. War is hell, and its influence drags men back toward the cave and the tribe.

In reality the organized effort to stop war and to establish stable peace among the nations is simply an endeavor to apply the accepted rules of private conduct to public conduct. Furthermore, there is a special reason why Americans should abhor war with another people. At bottom, war is the fruit of race-prejudice or race-hatred. Now, our population is composite. It is made up of portions of all races. First and last, we are all foreigners. It follows that we can have no war which is not fratricidal.—Inglenook

PROTESTANT CHURCHES ACTING TOGETHER

This season is witnessing an unusual illustration of the fundamental unity among Protestant Christians of all denominations. The leaders of nearly fifty of these denominations, including all of the larger ones, have entered upon a combined effort to enlist millions more of the rank and file of church members to do something to propagate the Christian religion, in addition to going to church themselves and helping to pay the local church expenses. The campaign is to head up next March in a simultaneous nation-wide canvass for all missions and benevolences on the part of all churches of all denominations. The men who have been studying the returns say that only about one-third of Protestant church members have yet begun to give anything to plant new churches in the needy places in America and among the non-Christian nations of the world. The organized personal canvass is the method proving most successful in getting many thousands of these people to be regular subscribers and givers.

The promoters of this effort, which goes under the name of the "United Missionary Campaign", point out the fact that scarcely one-half of the adult population of America are members of any church. Included in this unchurched population are multitudes of foreign-speaking people, speaking scores of different languages. There is therefore plenty of room for aggressive Home Missionary work on the part of all the churches.

It is also a time of unusual opportunity to propagate Christianity among non-Christian nations. The foreign missionary work carried on for the past hundred years has been one of the principal causes of the great changes taking place in Turkey, Persia, India, Japan, China and other countries. This work has grown until it is a tremendous world-wide business, in which over 24,000 men and women missionaries are engaged and for which the protestant churches of Christendom contribute over 30 million dollars annually. Of this total, fully one-half comes from the United States.

A native church of nearly three millions of communicant members has been built up, with four millions more of adherents. About six thousand of these natives have been prepared by long courses of training for the Christian ministry and are now ordained pastors of their own people. But from every field there are calls for great advances. Missionaries abroad believe that their total force should probably be doubled in order to meet worthily the present opportunity. Nearly 200,000 persons per year are now being received into church membership from these fields, but this number could probably be doubled if there were workers enough.

In view of these great needs the Home and Foreign Missionary leaders of the United States and Canada are engaging this year in a great combined effort to interest and enlist all churches more generally and more fully in this missionary business. They have requested and secured the Laymen's Missionary Movement to take general charge of the organization of the field campaign. The Missionary Education Movement has prepared an exhibit of literature which will be used at all the conferences. The plan is to hold interdenominational conferences, lasting two days each, in as many cities and towns as possible. Already many teams of speakers have been organized for the United States alone, in addition to several teams in Canada. Some of these teams will conduct as many as forty different conferences. Several teams have already held conferences.

The total number of conferences held will reach well over five hundred. All of them are for the one purpose of informing church people of the crying need of a great advance in mission work both at home and abroad, together with an exploitation of those methods that have proved most effective in enabling churches and whole cities and denominations to multiply their missionary output. It is also found that the churches that do most for others are the best off themselves. The churches that are self-centered are apt to decline. It seems to be a normal and necessary fact that "the light that shines farthest, sines brightest nearest home."— (Prepared and sent out by the Laymen's Missionary Movement, 1 Madison Ave., New York.)

—Am. Friend.

Editorial.

The events of the past two weeks have fully demonstrated the hypocricy of those nations who for a generation have been insisting that their inordinate military preparations were nothing but a guarantee of the peace of nations. The violation of treaties on the part of warring nations shows how utterly useless it is to place confidence in the most solemn pledges of nations when these pledges stand in the way of their unholy purposes. The fact that many Christian peoples are now springing at one another's throats is but an illustration of how sadly the socalled Christian nations are at variance with the ideals of love and brotherhood which the Christ from whom them take their name came to inspire. The rulers of these nations who speak of my people, my army, my navy, have gone the limit in making their hold upon their subjects secure, but now they have come to that crisis when king against king sheds the blood of subjects, destroys the commerce of the world and blasts the prosperity of those who, by close application to the arts of peace have been on the way of making earth an Eden and life a blessing instead of a curse. Only God knows what the outcome of all this will be. Surely the nation that thinks He will bless their unholy blood-stained hands in their efforts to send death, desolation and despair upon those who stand in the way of their ambitions, needs to be taught that the blessings of the Almighty are not for those who make a trade of war, a science of murder and robbery their business. Victory is not always a sign of God's approval. Frequently it is but a sign of that base and beastly attitude that would make might right. Napoleon once said that "Providence is on the side that has the strongest artillery." Even in the event of one nation being victorious we are inclined to withhold our acceptance of it as a sign of God's approval. Though warring nations make a display of their professions of faith in the protection and help of God, like the curse of nations, Napoleon, they are not putting much reliance on His help and going on in spite of the counsels of His Son, to make sure of conquest by straining all of their resources in assembling their mighty engines of distruction against their enemies.

Personally we are of the opinion that this is a battle of rulers, not of people. It is the final and decisive stand of despots. It is the event which is to say whether democracy shall prevail or be destroyed. It is the event which will decide whether men are to be bred so that they may be made the bloody victims of policies which they hardly understand or perhaps have never heard of, or, whether a higher law than the law of armed might is to rule and assure the happiness of the people whom the Maker of all certainly did not call into being that they might be destroyed in the flower of their manhood by ferocious instruments, which alone can have their inspiration in hell.

The American people, though the quarrel is not of their making or concern, are by the course of events already beginning to realize that a war across the ocean means that they must, whether they desire to do so or not, contribute to it and help bear the burden of its costs. Over night our world-wide commerce has practically stopped. Necessities of life and the materials of industry are becoming scarce and rising in price. Being the only producer of food-stuffs of any great consequence not in the throes of war, it will mean that, if famine is not to stalk through many lands, the storehouses of America must supply the food. This will send foodstuffs to their highest price. Those who have it to sell may become a little richer, but those who must buy it, and they are an infinitely greater number, must pay more for it and incidentally become poorer. There is a crying injustice in this condition. Why should such a condition exist that threatens millions of honest, hard-working people with starvation and misery just because some nations dishonorably violate their sacred pledges and others in utter disregard of the rights of the rest of the world plunge into senseless and unnecessary warfare? Perhaps innocent parties must always expect to suffer in matters with which they have nothing to do, but war is so unreasonable and so unnecessary that the time should soon be here when disinterested nations will say, and say it effectively, to quarreling nations, "You must find other means of settling your difficulties than by resort to armed force."

The American people as a nation have the delicate problem of preserving neutrality on hand. Every nation now at war has called in its reserves. This means that hundreds of thousands of reserves now at work in the United States will want to return and fight. In every city the consuls of these nations have opened their offices for the enrollment of reserves and making provision for sending them home to fight. In our opinion this is nothing more than using the protection of our flag for fitting out soldiers to fight against a friendly nation. We call upon our authorities to prevent the sending of men from this country to fight in the armies of Europe. Of these many who are thronging the consulates in every large city many have families here whom they will leave destitute. Every community makes laws to prevent a man from deserting his family and to compel him to support them. These laws should now be put into operation for the protection of the many women and children who otherwise would become the permanent objects of American charity. If this country looked good enough in times of peace for the many millions of foreign born subjects to provide a home and living for them and their families, there is no reason why they should presume upon the liberality of the American peace by deserting their families and endangering American neutrality in order to plunge into the thankless task of fighting the battles of the nation that had nothing but oppression for their fathers and intolerance and poverty for themselves.

Recently the mails brought us a circular bearing the post-mark of a foreign city which, upon examination, we found to be an offer to sell chances in a certain lottery which attractively held forth the possibility of winning a half million dollars upon the investment of a very trifling amount. The circular also presented in detail a way by which the strict laws of our country against lottery might be avoided. A little inquiry among our acquaintances revealed the fact that this section of the country was flooded with such literature. No doubt, in spite of the fact that to engage in a lottery of any kind is a criminal offense against the laws of our country, there were plenty of victims to this species of fraud. We call it fraud because everyone engaged in the business knows and possibly acts upon the knowledge that in the event of an American being so fortunate as to win, there is no legal way by which the winnings may be transferred to the winner. The history of the lottery gamble in our country is a shameful one involving great sums of money spent to corrupt legislation in its favor and it is only a comparatively few years since this gambling abuse has been successfully abolished throughout the whole country. Gambling of any kind is a menace to honest business and a seducing temptation to those who otherwise would not be misled to the misuse of their own or other's money. It is a great economic waste devoting great sums of capital to illegitimate purposes. It is the enemy of thrift. It is primarily dishonorable and dishonest in that to indulge in it means to endeavor to get something without giving a fair value in return. Gambling is the ruin of the moral sense. It is the enemy of the family. It robs those who resort to it of character. It is harder to cure a confirmed gambler of his habit than it is to cure a thief. While there will always be evasions of the laws, we cannot understand what is the matter with our authorities when they permit such an open defraud and violation of the laws. It would be the duty of every good citizen to turn over to the post-office authorities every piece of such literature the minute he receives it.

In the midst of public excitement, with affairs abroad at their highest tension, and domestic affairs of tremendous import occupying his attention, our president, Mr. Wilson, has had to bear the severest blow that befalls a husband and father. Death has not spared even the White House and taken away the beloved wife of our president. We feel sure that we express the sentiment of all our readers when we say that the sympathies of the whole nation are with Mr. Wilson and we commend him in his sorrows to the One, the giver of life, who even in the hour of death assures us of life beyond the grave and the blessed hope of again, in the blessed future life, meeting and being with departed ones.

We are pleased to note that another contribution to the literature of our church has appeared in the shape of a "Life of Menno" written in the Dutch language by Rev. R. Bos. It is remarkable that while we as a denomination bear the name of this great, and in many respects unique, reformer, so little attention has been given to the study of his life and works. In America we have had a number of editions of his works appearing at various times in both the German and the English languages, but none of them bear the marks of skillful or thorough editing. The English edition in common use today is only satisfactory because it is the only one we can get, and so is better than none, but the translation is clumsy and often so literally rendered as to tire the reader and make the sense hard to get. At his best Menno appears to have been a slip-shod writer depending more upon the effect of his hammering away with quotation after quotation of Scripture than upon the power of a clear-cut careful literary presentation, but that is no reason why we should be depriv-

ed of an edition of his works which would at least clearly and concisely present to the reader just what Menno wrote.

The Dutch have already given us Cramer's "Life of Menno", which is a classic of its kind particularly valuable for the analysis it presents of Menno's writings and must be recognized as an important contribution to Mennonite literature which no student of our church can ignore. About the same time Cramer's Life of Menno appeared we received one in German from the pen of Roosen which, too, has been recognized of particular value by those who made Mennonite history and doctrine a study. Perhaps, because of the familiarity with the German language, which most students of Mennonite history in America possess, this latter work has received a greater appreciation in this country than the former, but there is no good reason why we should not have a worthy study of the life and works of Menno to present to the English reader. The Mennonite church in America is rapidly becoming English and American students of church history are taking a greater interest in things pertaining to Mennonite affairs. We have, on another occasion, reminded our readers of this need and the occasion of this new work in Holland gives us the opportunity for emphasizing it again. Let us soon have an English "Life of Menno" worthy of this great leader and father of the Church.

NOTES ON THE C. E. TOPICS

Aug. 23.

Lowly Service. John 13:1-17.

When the two apostles, James and John, through their mother, requested a special guarantee from Jesus to have the chief places in the kingdom they betrayed a very unlovely trait of character because they sought these places to the disadvantage of the others. When the other disciples became indignant because of this request they showed an equally unlovely spirit because they wanted the places for themselves. Jesus reminded them that such places were to be bestowed by God as He saw fit and they were not to be saught as the end of their endeavors. Greatness in the kingdom of God and greatness as men regard it, are two vastly different propositions. The great of the world want to be served, the great of the kingdom of God want to serve. The angel of God predicted that John the Baptist was to be great in the sight of God. A study of the career of John shows that his greatness consisted in humility. Jesus emphasized the greatness of humility to the extent of declaring that the very least of those in the kingdom of God surpass John the Baptist in greatness. It remains then for those who would be great in the true sense, the sense in which God regards it, to cultivate lowliness and seek by the lowliest service to receive the approbation of God.

The life of our Lord was devoted to lowly service. He chose for His disciples those whose lot was cast in lowly places. He taught the poor and was the friend of those who were despised as of no consequence whatever. His healing power was ever at the service of the poor, the suffering, the oppressed and the hopeless. He saw in them the only means of bettering the world and called them the salt, the light of the world. They were the sheep who were to go among the wolves on errands of help and goodness. Among His own disciples the Lord was ever ready to warn against haughtiness and worldly ambition and almost the last act He performed while among them was the taking of the lowliest place and washing their feet as a sign that he who would be chiefest must be ever ready to devote himself to the humblest tasks that might be of service to his fellows. If it become the Lord Jesus, the greatest of all beings, to be humble, to be of service and to despise greatness, then surely the most becoming attitude of everyone of His confessors is one of lowliness and humble service.

The whole system as Jesus revealed it to men is one which teaches brotherhood. Men are children of the same Father and need to treat one another on the plane of brotherly equality. This requires a readiness to be of service in the meanest tasks. Since all men are brethren they may rightfully expect brotherly and sacrificing help from one another.

A familiarity with the lives of the greatest saints proves them to be persons of greatest humility. In the Holy Writ the great men from Moses to Paul, were particularly distinguished for the simple humility of their lives. In the annals of church history we find the same thing to be true of the mightiest saints in every century, in every crisis and in every land where the Gospel has made progress.

The mistaken notion that lowliness is a sign of weakness leads the world to forget that it is the meek who are to inherit the earth and that it is not by might or by power but by the Spirit of God that the victories of faith are to be won.

Haughtiness, ambition, the desire for greatness and power, always are dangerous to society and religion. They lead men into despising the rights of their fellows and despising God and are the seed from which unspeakable agony and misery develop.

NOTES ON THE S. S. LESSON

Aug. 23.

The Wedding Feast.

Matt. 22:1-14.

Golden Text—Luke 13:34.

In the parable in which our Lord compares the kingdom of heaven to a marriage feast we get the idea that the kingdom is to be one of joy. God intends His people to be happy. He provides means for their happiness. Men too often suppose that by refusing the happiness God offers they are on the way of finding better joys. Such false notions always end in misery.

The wedding feast suggests the mystic relation of the husband and bride existing between the church and her Lord. This idea is frequently presented in Scripture and portrays the highest ideals of happiness.

In sending forth the servants to bid guests to the wedding we have illustrated how, time and again, God sent his messengers inviting His people to come to Him and receive the joys prepared for them. Time after time the prophets were such messengers, then it was John the Baptist and later it were the apostles. To all of these heaven-sent messengers Israel turned a deaf ear, shamelessly persecuting some of them and putting others to death, not sparing even God's own Son when He came with the sweetest message, "Come unto Me and I will give you rest."

We notice in the parable that those invited made light of the invitation. They had neither love nor respect for the one who invited them. They preferred the pursuits of their business to the joys their Lord offered them. The same is true in every age and especially our own. Men prefer the business and pleasures with which they are occupied to the joys that a loving and considerate heavenly King has to offer them. Not only do they ignore His goodness, they give every indication of hating Him and His messengers.

When the parable speaks of the destruction of the murderers and their city it becomes prophetic of the destruction of Jerusalem by the Romans which was not far off.

Those who were shut out of the feast and endured the punishment had only themselves to blame for their misery. They did not get to the feast because they did not want to go. They were punished because they committed crime. If any one is to be shut out of heaven, it is because he has not indicated a sincere desire to enter it after its doors were, by the grace of God, opened to him. If any one has to bear punishment it is because he has justly deserved it by the wrong he has done.

The servants were again sent forth to bid guests to come. It is the business of the servant of God to invite people into His kingdom. Evangelistic efforts and missionary activity are always the business of the servant of God. We can't properly serve Him without bringing souls to Him.

The place was filled with guests —those taken from the lowest walks of life. The Jew who would not accept Christ was some day to see his kingdom opened to the Gentile. There are so many unsaved in the world that if the favored ones persist in rejecting efforts for their salvation the time will surely come when the opportunities they have will be open to others and closed to themselves. Notice, the bad were invited. God invites the sinful to come to Him, but their sins must be forsaken. By the grace of the king, the wedding guests were provided with proper garments. In God's wedding feast the garment is the robe of righteousness. We put it on when we put on Christ. There was no room at the feast for the man without a proper garment. There is no room in the kingdom without the robe of righteousness. Not to have it is to offend the King and to invite His wrath. The one who is not righteous, must be put out of the kingdom.

STOPPING THE PROCESSION.

The fact that the little we can do to make the world better is small indeed is often our excuse for doing nothing, but it is a very poor excuse. In reality it should be the very reason why we should do our little and do it up to the limit of our best possible. The world is not made better all at once and by the big achievements of one or two; it is a slow process and the little goodnesses of a multitude of people combine to make it possible. If it came easily and suddenly and through individual effort we might easily shoulder our responsibility on some one else, but when it is such a slow business at which a multitude must work then to neglect our part is a sin and a crime. Because it is so little that the best of us can do it is all the more important that the little be done after the best fashion, lest the whole process, so slow and laborious at best, still stay and linger for want of us. No, we ought not to stop the procession. — Chr. Guardian.

News of the Week.

FRENCH TAKE ALSACE

Capture Muelhausen, Principal City in Province.

London, Augufll 9. — A dispatch to the Times from Berne, Switzerland, says forty thousand Austrian troops have concentrated near Basle and that German and French troops also are near the Swiss frontier, so that a big battle may occur af any moment.

Paris (via London), Aug. 9.—The French minister of war gives the following account of the occupation of Muelhausen in Alsace-Lorraine by the French, Saturday:

"During the march from Altkirch the French troops passed the abandoned earthworks and defences of Muelhausen. The populace came from the town and in a frenzy of delight welcomed the French troops. The cavalry galloping through the streets pursued the German rear guard. The French established themselves north of Muelhausen.

German Retreat a Rout.

"Rout is the only word with which to describe the German retreat. The French losses were not excessive when the result is considered. The occupation of Muelhausen, the great industrial and intellectual center of Alsace, will reverberate through Europe.

General Joffre addressed a proclamation to the people of Alsace, saying:

"Frenchmen are again treading on your sacred soil. We will accomplish the work of revenge in the name of the French nation and call upon all good Alsatians to join with us in the name of right and liberty."

It was stated that thousands of Alsatian have already volunteered for the French invading army.

Rome (via London), Aug. 9.—Forty-eight trainloads of Austrian troops from the Tyrol arrived today at Leopolds-hoehe in Baden to the north of Basle Switzerland. They were on their way to Alsace to assist the Germans.

London, Aug. 9. — A dispatch from Rome to the Daily Mail says that a report is current that Emperor William has left Berlin in a motor car for the Alsation frontier. The correspondent adds that according to dispatches from Basle, Switzerland, the Germans have evacuated St. Ludwig in Alsace, four miles to the northwest of Basle, and that a battle is imminent on the Franco-Swiss frontier.

GERMANS HAVE LIEGE BUT NOT THE FORTS

London, Aug. 9. — A semi-official dispatch from Berlin today says:

"Liege is in our hands. Between three thousand and four thousand Belgian prisoners are enroute to Germany.

"The losses of the enemy were considerable. Our losses will be communicated as soon as reliably known. The transport of three thousand or four thousand Belgian prisoners to Germany has begun already, according to news received here. We were faced at Liege by a quarter of the total Belgian army."

Brussels (via London), August 9.—An official announcement says that Liege is invested but all the forts are still in Belgian hands. There has been no serious occupation of the town by the Germans.

Brussels (via Paris), Aug. 9. — News that the French, Belgian and British troops had effected a junction across the lines of the German advance in Belgium caused great rejoicing here today. The crowds sang the national anthems of the three allies.

The German attack on Liege, checked by the resistance of the Belgians, appeared today to have been suspended entirely. The Germans before Liege remained passive in their positions beyond the fire of the Belgian forts. It was understood they were bringing up additional forces.

The Losses at Liege.

The taking of Liege was accompanied by a loss of German troops, as acknowledged by German officers, of 25,000. The loss of the victorious French at Austerlitz in 1805 was only 12,000 men, and at Jena in 1806 but 4,000. The Germans lost nine thousand at Sedan, the culminating battle of the Franco-Prussian war. At Waterloo Wellington's losses were 22,000. This opening engagement in the war of Europe records a heavier loss than the victors sustained in the battles of Bautzen, Magenta, Marengo, Moscow, Sadowa und Solferino. And it must be reckoned only a minor engagement.

The main armies of the French and Germans have yet to meet. The half million troops that England is marshaling, the millions that the czar is preparing to send down accross the Austrian and German borders have yet to render their account of battle with modern weapons. It was not until the time of the Russo-Japanese war that the casualties of battle became so fearful. On the great battlefield of Shaho in Manchuria the Russian combatants numbered 260,000 and their casualties amounted to 75,000 men.

London, Aug. 10. — The occupation of Liege by the Germans is confirmed in a dispatch received here from Brussels early this morning.

London, Aug. 10. — The Brussels correspondent of the Daily Mail says that he has confirmed the report of French success at Barbehan, in Belgian Luxemburg on the railway line between Ostend and Basel. He says it is reported that the French are pursuing the Germans who are retiring.

ITALY MAY BE FORCED INTO WAR

Paris, Aug. 9. — Italy may be forced into the general European war. Reports received here declare the kaiser is incensed that King Victor Emmanuel should not only have refused to throw his support to Germany and Austria at the outset, but has since turned a deaf ear to all appeals to abandon his neutral position.

Reports today were that both Germany and Austria may declare war on Italy unless that nation comes to the aid of the aliance. This threat has been made to King Victor Emmanuel. It is declared Austria will invade Venetia and Lombardy. If Italy must join in the war, it is believed here that she will cast her fortunes with the triple entente, rather than the alliance. The bitter feeling against Austrians in Italy will not permit the king to send his troops to the assistance of Emperor Francis Joseph.

PROCLAIMS STATE OF SIEGE IN SWITZERLAND

Paris, August 9. — The foreign office announced today the receipt of advices that a state of siege had been proclaimed throughout Switzerland.

The Swiss army has been quietly mobilizing for the last three days. The northern boundry of the little republic has been menaced by German troops operating in Alsace and in several instances the kaiser's men set foot in force on Swiss soil.

The declaration of a state of siege means enforcement of martial law throughout Switzerland. There is an almost universal belief here that such a step, with the mobilization which has been going on in Switzerland, means that the republic is making ready to repel German invaders. At the outbreak of war Switzerland issued a proclamation of her neutrality.

TO ARMS, SAYS KAISER

Berlin, Aug. 7. — (Via London.)— A proclamation by the Emperor William addressed to the German nation was published in the Official Gazette today. The text was as follows:

"Since the foundation of the German empire, it has been for forty-three years the objects of myself and my ancestors to preserve the peace of the world and to advance by peaceful means our vigorous development.

"Our adversaries, however, are jealous of the success of our work and there has been latent hostility to the east and to the west and beyond the sea.

"This has been borne by us until now, as we are aware of our responsibility and our power.

"Now however, these adversaries wish to humiliate us, asking that we should look on with folded arms and wateh our enemies preparing themselves for the coming attack.

"They will not suffer that we maintain our resolute fidelity to our ally, who is fighting for the position as a great power and with whose humiliation our power and honor would equally be lost.

"The sword must decide.

"In the midst of perfect peace, the enemy surprise us. Therefore, to arms!

"Any dallying and temporizing would be to betray the fatherland.

"To be or not to be is the question for the empire which our fathers founded. To be or not to be is the question for German power and German existence.

"We shall resist to the last breath of man and horse and we shall fight out the struggle even against a world of enemies.

"Never has Germany been subdued when she was united.

"Forward with God, who will be with us as he was with our ancestors."

KING OF BELGIANS ADDRESSES ARMY

Brussels, Aug. 8. — Before departing for the front, King Albert addressed a proclamation to the Belgian army, saying:

"Without the least provocation on our part, our neighbor, proud of its forces, has torn up treaties bearing its signature and has broken in upon the territory of our fathers because we refused to forfeit our honor.

"An attack has been made upon us and the world marvels at our loyal attitude.

"Be comforted by our independence.

"Our menaced nation shudders and its children have bounded to the frontier.

"Brave soldiers, I salute you in the name of Belgium. You will triumph because your strength has been put to the service of the right.

"Glory to you, soldiers and defenders of the liberty of our menaced fatherland."

AMERICAN TOURISTS HOME FROM EUROPE

New York, August 9. — Five hundred and seventy-nine passengers, a majority of them American Tourists from Europe reached New York today on the American line line steamer New York. A number of well to do Americans were booked for the steerage because of crowded conditions, but by doubling up wherever possible they were housed in the eabin. The New York, being an American vessel, was in no danger of capture during her voyage. She sighted no war ves sels.

The New York, a comparatively slow boat, left Cherbourg and Southampton on August 1 before the general European conflict had begun. Only Servia and Austria were then at war.

SIMPLE SERVICES FOR MRS. WILSON

Washington, Aug. 10. — The nation today paid its final tribute to Mrs. Woodrow Wilson. The funeral services in the East room of the White House this afternoon were marked by simplicity, such as Mrs. Wilson desired.

Only members of the Wilson family and a very few intimates, members of the cabinet and their wives, committees from the senate and house and the employes of the White House were asked to be present. Those invited made a group of fewer than two hundred persons.

The mahogany coffin, covered with gray broadcloth, was taken from the room in which Mrs. Wilson died to the East room and there surrounded by a profusion of flowers sent from all parts of the country. Lillies-of-the valley and roses filled the room with their fragrance.

Brother Arrives.

With the president and daughters, Miss Margaret Wilson, Mrs. McAdoo and Mrs. Sayre, today, were Secretary McAdoo, Francis B. Sayre and Professor Stockton Axson, Mrs. Wilson's brother, who arrived here early today after a trip aeross the continent from Oregon, to be present at the funeral.

No music had been arranged for and the Rev. Sylvester Beach, of Princeton, N. J., the Wilson family pastor for many years, and the Rev. J. H. Taylor, of Washington, whose church the president has attended since coming to Washington, decided on the simplest kind of services. They selected several verses from the fifteenth chapter of First Corinthians and the fourteenth chapter of St. John for the Scriptural reading, and short prayers and a benediction completed the services.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, AUGUST 20, 1914. No. 33.

PARTING OF THE WAYS

The parting of the ways must come
Some day, my dear;
The summons closing all the sum
Of what our lives have grown to be—
Both cloud and clear
Will come, for you, or me!

Then one must weather all the storm
Alone, I ween—
Till comes to blessedly transform
The waiting soul and clothe it new,
And make it clean—
The call for me, or you!

Whichever may be left, God give
His tender care—
His blessing, showing how to live
And how to die—earth duties done—
Then may we share
The joys but just begun!

—Frederick M. Steele.

NEWS AND COMMENTS.

Dr. E. B. Krehbiel, Professor at Leland Stanford University, will deliver a peace address at Halstead, Kans., on Sunday evening, August 23. The subject of his lecture is "War's Lesson."

On Sunday, Aug. 2, Bro. J. W. Schantz started a catechetical class in the Zion church, Souderton, Pa.

Bro. J. W. Kliewer returned from his trip to the Pacific coast. He found much work at home, but is glad, that he can do it. The prospects for Bethel College are very encouraging.

The annual S. S. convention of the Eastern District Conference will be held in Bethany Mennonite church at Quakertown, Pa., August 22.

The Scofield Correspondence course has been purchased by the Moody Bible Institute of Chicago by which it will be conducted thereafter. This course was founded more than twenty years ago by Rev. C. I. Scofield, famous as a Bible teacher, and the author of the Scofield Bible. Thousands of students have been enrolled in the course all over the world.

CONFERENCE TRIP.

A special train will leave Wichita, Kansas, for Meno, Oklahoma, early in the afternoon of Sept. 1, on the Rock Island R. R. The exact time has not been fixed. If no special train will run from Kansas City, the special train will leave Wichita at about 3 p. m., and will arrive in Meno between 8 and 9 p. m.

All those coming from the East or North should travel via Kansas City on the Rock Island R. R. if possible. Be sure that you arrive in Kansas City before 10 a. m., Sept. 1; report at once to the Rock Island Passenger Agency in the Union Depot, stating that you are going to the Mennonite General Conference in Meno, Okla. If one hundred will report a special train will start from Kansas City. If not, then two chair cars for the exclusive use for Conference passengers will be attached to the regular train. These chair cars will be attached to the special train in Wichita.

Tickets can be bought over the Rock Island at special rates in Chicago, St. Louis, Kansas City, St. Paul and Beatrice.

Tourist Sleeper. Several persons have sent in checks for $5 for the use of the sleeper with porter service for the entire period o f the conference. I must receive 48 checks, $5 each, in order to secure the sleeper. If not enough send in their check, the sleeper will be omitted and the checks will be returned.

Many letters concerning this trip are coming to me; however, I am not able to reply to these letters. I hope the above information will satisfy all inquiries.

H. P. Krehbiel,
Newton, Kans.

PRAY FOR BETHEL!

According to resolution of the General Conference the last Sunday in August is to be observed by our conference churches as a day of prayer for schools and education. In these prayers Bethel college wishes to be especially included. Pray for the directors of the school that in the selection of teachers and in the making of other arrangements they may be led by the Spirit of God. Pray for the members of the faculty that through their teaching and their example they may induce the students to prepare for a life that will add to the glory of God and to the temporal and eternal welfare of mankind. Pray for the students that their youthful exuberance of joy and the seriousness of life may be mutually complementary to each other in such a way that a school life joyful and pleasing to God may not only become a possibility but a reality. Pray for the ex-students that they may serve as a light and a salt for their community. Some of them are occupying important positions. Not only in Sunday school, day school and Christian home are they active, but in all the schools within the domain of our conference they are employed as teachers, as well as in a number of universities. As missionaries there are six in our field in Oklahoma, eight in Montana, five in Arizona, three in city mission work. As ministers in our churches we find our students from Ohio to California and from Canada to Oklahoma. Even on the other side of the water some of our students serve as ministers, and in India six are missionaries, three more are ready to be sent there as soon as the hindrances, caused by the present war, have been removed; others, too, are on the waiting list. All those mentioned above can surely do better work if prayer is offered up for them.

For a number of years our churches have accompanied their praying by their giving by receiving gifts for Bethel College on the day of prayer for schools and education. This year, too, we will be very grateful for such gifts.

With kindliest greetings and with thanks to all praying friends,

J. W. Kliewer,
Acting President.

WHY THE CHURCH SOMETIMES FAILS IN ITS MISSION

Matt. 17:20-21.

Rev. A. Augsburger.

I am fully conscious that the above subject deals rather with the negative than with the positive side of the church. The church is a divine institution, but is also intensely human, and from the human side it must be acknowledged that it does sometimes fail.

The above subject may not appeal to some of our readers, because as has been suggested to the writer, that it throws rather a dark picture upon the canvas of religious progress. I admit that it does, but we are compelled to face facts. It is also true to be called a pessimist is not a pleasant thing, and that the cry is sometimes being made, "Wolf, wolf," when there is no wolf in sight. On the other hand optimism may close its eyes, refuse to recognize the real danger, and cry "Peace, peace," when there is no peace. Ostrich-like, we may be inclined to poke our heads into the sand of unbelief while the body is left exposed to the mercy of the enemy. The one who foresees real danger approaching our lives from disaster, is not an enemy, but a real friend — a friend in the truest sense of the word.

We have in the above scripture referred to several disciples up in the mount getting a new and powerful vision of Jesus Christ and his power, while down in the valley we have another band who are dealing with the very obstinate enemy and one who refuses to yield to their efforts. Would they have had the vision in the mount they no doubt would have met with success.

There may be two reasons why the disciples failed. First, because they underestimated the strength of the enemy, and second, because they failed to adapt themselves to the conditions.

Keeping these facts in mind, let us make the application. The church's great mission in the world is to get men saved and to train them up in the faith and service of Jesus Christ. That we are not succeeded at present in the measure that we ought, can not be denied. Everywhere we face the lamentable fact and cry, "Why so little interest in things spiritual and in the affairs of the church? Why such a falling off in church membership and Sunday school and the ministry? We are not reaching men nor the masses and why?" The spirit of worldliness, unbelief, pleasure, entertainment and religious presumption is everywhere and every day becoming more and more apparent. The church is bewailing these conditions and yet does

not overcome this obstinate enemy, and why?

May it not be that we fail for the same reason that the disciples did in the case of the child? We underestimate the strength of the enemy and do not adapt ourselves to the conditions. With these facts in mind, let us face

The Present Crisis.

The church is facing a crisis and her power to overcome will depend very much upon the attitude that she takes towards it. This is a pleasure-seeking age. Many, even Christians, are madly pursuing the spirit of worldly pleasure and entertainment, reveling in pleasure, luxury and worldly prosperity, and the tide is almost overwhelming the spiritual life of the church. And this no one will deny. I do not know that we can lay the blame especially at any one's door, but we are safe in attributing it to the same agency that our Savior did in the case of the child, to his Satanic majesty. Jesus very plainly stated that the lad was under the power of the devil.

There are times in the history of the church when it is simply awed at the power of the devil and seems to be helpless in his presence. Why does the church fail to meet this crisis?

Has the Church Lost Its Power?

No! the church has not lost its power, but it lacks sufficient power to meet this present defiant spirit of self-indulgence both inside and outside of the church and there are reasons for it.

First, because we underestimate the power of this strongly entrenched enemy. We take it for granted that our usual method of fighting sin is equal to overcome this defiant spirit. We are trying to fight this defiant spirit with the weapons of Saul (intellect) instead of the simple God appointed weapon, (David's sling), the Spirit of God.

Satan's statistics are of such a nature that he sometimes builds his strongest fortress while we are at ease in Zion and delude ourselves with the thought that he is only a feigned enemy. When we finally awake to his powerful presence, to our surprise we wonder why we can not cast him out. We shake ourselves as usual, but he remains defiant.

The Source of Our Power.

The source of our power does not reside in the law, much as we would desire to apply it. Moses will not do. Neither does it reside in the prophets for their mission is past. It is in Jesus and in "Jesus only." It is not in knowledge, not in intellect, not in reformation, but in regeneration through the power of the Holy Spirit.

"Lord! why could not we cast him out?" We have preached, we have the Sunday school, we have our young people's meetings, and our missionary societies, and prayer meetings, and yet, why? The answer is, because of your infidelity. It is our unbelief, our lack of faith in a living Christ, who is able to do that which seems so impossible to man. "With God all things are possible," "and all things are possible to him that believeth." Let the church become occupied with the burden of the present crisis upon her: the worth of souls under the pressure of this demon spirit, and the awfulness of a perishing world and believe in the sufficiency of a Savior and Redeemer of men, and she will witness God's power among men in overcoming the spirit of evil and setting men free.

What we need is a new vision of Jesus Christ and His power to save them that come unto Him. The church of Jesus Christ has not lost its power but what it needs is a new supply of grace to meet the present crisis; and such a supply does not come, and such demons can not be cast out except "by prayer and fasting". Not more ceremony, not more organization, not more societies, not more preaching, but the weight of the burden of the present conditions upon us and upon the heart of the church until that she can neither eat nor sleep but cast herself helplessly at the feet of her Master and implore Him to cast him out.

It means a greater burden of more united and intelligent prayer, and a more commanding faith in Jesus Christ. "Lord, evermore give us this faith" that Thy church fail not to glorify Thy name or become a reproach among men.—Chr. Evangel.

RESTORING AND IMPROVING BIBLE READING IN THE SCHOOLS

Address by Rev. Wilbur F. Crafts, Ph. D., at International Sunday School Convention, Chicago, Ill., June 29, 1914.

A Methodist parochial school attended for two hours a day by Mehodist pupils of the public schools, who get credits in the public school for their work in the parochial denominational school in their own church! A Hebrew parochial school in the same city in like case!

That is the suggestive condition that is developing in the new city of Gary, Indiana, where the twentieth century has full swing, with no mediæval traditions to hold it back. That is but one of many signs that a temple of peace is rising on the battlefield of parochial and public schools. In that city of Gary each pastor, priest, and rabbi, in turn, spends one whole day every two weeks in visiting the public schools and giving unsectarian instruction in morals and they do the same unitedly also on Sunday afternoon in the school buildings. This is far in advance of the splendid work that has been done in North Dakota, the pioneer state in this outside connection of Bible study with public schools. The North Dakota plan, as is well known, is a provision that the high schools shall give one-thirtieth of the credit necessary to graduation for the study of the Bible as literature in Sunday school and elsewhere outside of the high school itself, the same time being devoted to the study as for like credit in the school and an equally thorough examination being made of the work. That was a good beginning in this line for the United States, but Colorado made a great improvement when the teachers' association urged that "religious teaching" was essential to the proper development of human life, and arrangements were made to give credits for distinctively religious denominational teaching done outside the school, and not only in the high schools but also in the grammar grades.

Another striking instance of outside denominational religious and moral teaching is the generous proposal of Catholic teachers in New York City to lend their skill to priests for religious teaching of their own people outside of school hours for the benefit of those who, being in public school rather than parochial school, miss the religious element in their development so far as week-day schooling is concerned. This good example led the New York Presbyterian Preachers' Meeting to appoint a committee with a view to developing a united co-operation of Jews, Catholics and Protestants for some form of religious teaching of the young between Sundays.

Far back of all these American precedents, however, we find in 1866 a still closer connection between denominational religious teaching and the public schools in Australia, which in many matters has proved itself socially the front of the world. It gave us the eight-hour law and the secret ballot, and now we find it was long in advance of us in adopting plans which are considered novelties in the United States. In 1866 the Province of Queensland, by a referendum, agreed on certain passages of Scripture which the people of all faiths would be glad to have their children read themselves in the public schools from books published for such use, without note or comment on the part of their teachers, and in addition to that they provided that the priests and ministers of all faiths might come into the public school buildings themselves and meet their children and youth in separate rooms for several periods a week to give them moral and religious instruction without let or hindrance. This, instead of making discord, as was feared by some, increased the harmony of the pastors of different flocks and brought them into helpful relations with the teachers and to the children, to the benefit of all concerned. The plan worked so well in Queensland that is was adopted by referendum in three other Provinces, and has been so successful that a missionary society has been formed in that far-off continent which has gathered hundreds of testimonials of teachers and superintendents of schools and preachers of many faiths as to the value of the system, and they have sent to the United States broadside after broadside, as big as four pages of the Cincinnati Enquirer, with a view of Christianizing our "godless schools", especially in the nine states where the Bible has been shut out of the public schools by the decision of the supreme court or attorney general or superintendent of the schools as "a sectarian book".

The things which I have said thus far are only the portals of my subject. The denominational Bible teaching in connection with public schools, which is so interesting just now, will reach only a small majority of persons of school age in our country, and those who least need special help because nearly all of them have some religious teaching at least in the home and church and Sunday school. For the ten million under twenty years of age who belong to no Sunday school, Catholic or Protestant, and who would not be reached by any denominational professor located about a state university, or by visits to school buildings by priests, ministers, or rabbis—for these the important thing is to have the Bible read in every public school every morning, the selections thoughtfully made far in advance on a concerted plan, and the passages read without note or comment, but not without impressive expression. If the best possible elocution be enlisted in the selection of the person who shall do this reading, and the passages for a whole week are on one topic, giving continuity of impression, a powerful religious and ethical influence may be thus put into the lives of young people. Indeed, the very fact that this Book is

reverently opened first of all books in a school devoted to the study of great books has a psychological influence which it is impossible to measure.

The Legislature of Pennsylvania has started a new era in this matter of Bible reading in schools by taking the responsibility of saying that the Bible shall be read in public schools daily, instead of leaving it to each individual teacher to decide the matter by his or her own discretion or indiscretion. That was local option reduced to absurdity, making the moral development of children dependent on the mere whim or fear of some teacher. That is the plan in other states except the nine where the still more absurd ruling is made that the Bible is a sectarian book and cannot be read at all in public schools.

Next best to the plan of Pennsylvania as to school Bible readings is that of New York City, where the local board of education, though Jews and Catholics might easily dominate it if they would, requires Bible reading in all schools from the primary to the college. This fact itself should scatter a thousand fears that have kept teachers and boards of education and state legislatures from taking right action on this matter for fear of offending Catholics and Jews. Now that both of these religious groups are getting out new translations of the Bible of their own, it looks as if we might have the most stimulating study of the Bible by high school and college students, through the interest that they will have in comparing these three versions soon to be lying side by side.

There has been so little opposition to the Bible reading rule in New York City that a majority of the New Yorkers to whom I have spoken of it did not even know that the rule existed; and it has been put into the new city charter without a struggle, just as the enactment of the law in Pennsylvania did not produce any visible contest.

The next thing is to restore Bible reading in the schools of the United States wherever it has been cast out — from about twenty-five per cent. of our schools, it is supposed — and in these and all other schools where the reading has been allowed, to improve the reading — both the selections and the elocution.

But beyond that looms the promise of a committee of all faiths which is working harmoniously in Saskatchewan, selecting not only passages of Scripture, but hymns and prayers that will be satisfactory to priests and ministers alike, beyond that we shall march in a few years, no doubt, by adopting explanations of Scripture, especially of the Ten Commendments and the Golden Rule and other fundamental passages that may be read in public schools in connection with the Scripture as a part of the fundamental moral education of all our youth. It ought not be difficult to show to any intelligent person that education of the wits without education of the conscience, that makes a boy smart without making him good may not be a benefit to him or to society. As one has put it in a terse epigram that was never more pertinent than this year:

"Your ignorant thief may rob a freight car, but your educated thief will go and steal the whole railroad."

The Sunday school is the suitable body to inaugurate an all-week plan of harmonious education, in which Bible study on week days in home and school shall supplement the Bible work in the Sunday school, which, even under the best arrangement of lessons and the best teachers, cannot possibly supply enough moral instruction to enable the youth of today to meet with assurance of victory the multiplied temptations of the twentieth century.—Ev. Messenger.

Home Circle.

DRAFTING A "BIG BROTHER"

"O Roger, I've been looking for you!" The deaconess had almost collided with the stalwart young man she addressed.

"I've been on my way here for some time," he assured her gravely. "But I led a League meeting last month, remember."

They laughed together. "I'm not looking for leaders this time," she retorted. "What I do want," she added seriously, "is for you to befriend a little fellow down on Water street. He has been in trouble and needs someone to help him through this next year. I thought of you when his case was turned over to me by the probation officer. You'll help, won't you?"

"Why—why—Miss Gregory, I can't do that." And Miss Gregory scarcely restrained a smile at the look of utter helplessness on his strong young face.

"Why can't you, Roger?" she asked.

"Because — well, what would a fellow do with a kid like that anyway I couldn't have him tagging me all the time, and the fellows — I don't want to pose as one of these long-haired reformers!" he ended explosively.

The deaconess did not laugh this time. "I'm not asking you to do that; indeed I am not, Roger. There's nothing professional about it. Just be a friend to him; it's all I ask.

"All!' echoed Roger expressively. "No, Miss Gregory, I'm awfully sorry to disappoint you, but honest, I wouldn't do a bit of good on a job like that. Besides," he went on, "I'd rather choose my friends from my own set; that 'Big Brother' business does not appeal to me."

"No," Miss Gregory replied quietly, "but it applies to you, nevertheless. A young man who has had your privileges can not put aside duty so lightly. It is for you to accept or reject your opportunity and responsibility, but you are a brother to the less fortunate, whether you realize it or not."

Roger's eyes, keen with the dawning light of comprehension, met hers steadily, then he looked away and thoughtfully gnawed at his under lip. "I guess you are right," he admitted at last. "I've been something of a cad, I suppose, but I had never thought of it in that way before. Well," he turned toward her with a little gesture of surrender, "I won't forget this lesson, Miss Gregory, and you can count on me to take the little chap to raise, or do anything else you say."—Deaconess Advocate.

"The Continent" says a good many wise things. Here is one of them: "The religion of the church is the only thing it has which lasts. Devices and novelties of invention draw a crowd for a little while, but when the unusualness of them is over they lose their magnetism. In the long run the church finds it has only one lasting, indestructible thing which it can fall back on for a sure and abiding appeal—the Gospel." This does not mean that a church can afford to forget its constituency and ignore the flight of time, but it does mean that the main object for which it exists is to preach "Christ and Him crucified," and this is its greatest abiding charm. —Chr. Guardian.

PROGRAM OF THE 27th SESSION OF THE MIDDLE DIST. CONFERENCE

To be Held at Trenton, O., Oct. 11-13, 1914.

Sunday Evening, Oct. 11.

Conference Sermon by the President, Rev. Albert Schumacher.

Monday Morning, Oct. 12.

Opening Exercises.
Organization.
a) Reception of delegates' certificates.
b) Minutes of the last conference.
c) Admission of new churches.
d) Reports of churches.
e) Order of the day.
f) Granting of complimentary votes to visitors.
g) Appointment of temporary committees.
Report of the treasurer of conference trustees.
Bible Study. II Tim. 2:1-15.

Monday Afternoon.

Topic—How can the Middle District Conference best help our Chicago Mission?
Report of College Trustees.
Topic—The Glories of the Ministry.

Tuesday Morning, Oct. 13.

Topic—Social Service—What is it? Our Attitude Towards It.
Report of Evangelization Committee.
a) Discussion.
b) Resolutions.
c) Election of one Member of Committee.
Topic—Church Extension in our Conference. Its Possibilities and How to Meet Them.

Tuesday Afternoon.

Topic—Personal Touch.
Transaction of Necessary Business.
a) Determination of place of meeting of next Conference.
b) Election of Officers—President, Secretary, one Member of Program Committee.
Report of Committee on Resolutions.
Concluding Remarks and Adjournment.

MENNONITE RALLIES

To be Held at Winona Lake, Indiana, Aug. 25--27, 1914.

AUG. 25.

Missionary Meeting.

Topics:
1. The whole world as the field.
2. Books and magazines that treat of missions.
3. What relation to mission shall those in the homeland have?
4. In what way might more complete statistics of all the Mennonite missions be obtained?

(These topics to be assigned by the chairman two or three days before.)

AUG. 26.

Good Fellowship Meeting.

To be held at the supper hour at one of the Winona dining rooms; the place to be chosen and reservation of enough seats at the tables to be made by a committee of two appointed by the chairman two or three days in advance. Each one is to pay the regular price for his own supper. The chairman is to serve as toast-master and to call on a number of brethren and sisters for toasts. The nature of these toasts shall be of such a kind as to serve for fellowship and enjoyment.

AUG. 27.

Devotional Meeting.

This shall be a meeting of testimony, prayer and Bible study. (Ephesians 1 to be used for Bible study.)

Officers elected last year:

Chairman—W. S. Gottshall, Bluffton, Ohio.

Program Committee—Val Strubhar, Washington, Ill.; S. E. Weaver, Middlebury, Ind.; P. R. Schroeder, Berne, Ind.

Contributions.

For Cantonment, Okla.

Rev. Corn. Ewert, Avon, S. D., $5.
Gratefully acknowledged,
Albert Claassen.

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

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Rev. S. M. Grubb, Asso. Editor,
3004 N. 11th St., Philadelphia, Pa.

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Editorial.

THE DAYS OF SCHOOL

The children are all now counting the days until school commences. Books are hunted and laid ready, some review a little. Glad as the children were when vacation came as glad are they now that school commences. The parents of the children are interested who the teachers of their children will be.

The students who have been working during summer time, helping their parents or earning money to help to enable the parents to send them to school, are thinking of the time of study. Some will go to the same school, our own school, if this affords them the desired preparation. A few will go to other schools for special studies.

The teachers are preparing for their work, reviewing or working out their course of lessons.

School life is taking a much larger place in the life of the young than it did in the life of most of the parents. Very few had the opportunity of the editor to attend school from their sixth to their 22nd year.

The schools have become more practical in Germany as well as in America. We ought to say the preparation for life has become more practical. Schools do not only teach book knowledge, but also train for work. How many branches are now taught in school which fit the scholars for actual life. As there is specialization in the professions, so there is in the trade schools. Formerly young people had to serve long apprenticeships, now they get the necessary information and practice in trade schools.

The time that the children go to higher schools is a time of anxiety for the parents. Not only that they have to provide for the expenses of the children partly or wholly, but especially because the children are away from home and parents can not have them under their supervision and care. Therefore the parents are concerned about the moral and religious atmosphere in which the children will live or are living.

We have our Christian colleges where the influence of religion ought to secure an atmosphere of sound religion and morals. Yet parents who are conscienciously concerned about the eternal welfare of their children, though they commit them to the protection and care of our heavenly Father, cannot help but be concerned when even Christian schools either foster too much the athletic spirit or introduce theatricals into the school.

Students must have some bodily exercise, therefore if they have no physical work they must have some athletics. Even rivalry in athletics may be permissible to a certain extent, but if heart and head are always full of athletic wishes and plans, more serious things are often forced into the background. It is also not easy to find always the point where a drill ends and a dance commences, where the dialog becomes a theatrical performance. Yet the parents are more anxiously concerned about such things than most of the teachers imagine. Christian schools ought to carefully weigh what is for the eternal welfare of the students and rather take into consideration the old-fogyish, yet safe notions of the parents than the impetuous desires of the inexperienced young people.

When parents can unhesitatingly and without anxiety send their children to a school because they know it is thoroughly Christian, that school will flourish if other conditions are alike, as well in the number of Students as in donations.

Correspondence.

Denver, Pa. The Mennonite grove meeting in Leusenig's Grove, Terry Hill, Lem Co., Pa., has been well attended on Sunday, Aug. 9, and much interest shown. In the morning the meeting was opened by J. B. Weber, and Rev. Jacob Snyder preached a powerful sermon on the text, "Where Art Thou". In the afternoon after song and praise service Rev. Rehrer, the United Evangelical preacher from Terry Hill, preached a powerful sermon on "All Have Sinned", and "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. In the evening the meeting was again opened by J. B. Weber and afterwards a very impressive sermon preached by Rev. J. Snyder on "Elias was a man subject to like passions as we are."

The meetings are to continue two weeks more. May the Lord continue to bless His people and His Word that His saints may be edified, and sinners convicted and converted is our prayer.

Terry Hill, Pa., Aug. 14, 1914. Dear Editor—I thought a few lines from the grove meeting would, no doubt, be appreciated. We have been having good meetings, though Bro. Lantz has not been able to come. Have had with us Bros. H. S. Snyder and A. S. Shelly. Expect with us over Sunday Bros. E. Graybill of Richfield, Pa., J. S. Layman, Lancaster, Pa., and Victor Boyer of Allentown, Pa. This coming Sunday is Temperance Sunday and Sunday the 23rd will be Missionary Sunday.

Yours in Christian love,
J. S.

THE CHURCH PEACE CONFERENCE.

Rev. Charles S. McFarland, D. D., secretary of the Federal Council of the Churches of Christ in America, has just sent the following cable dispatch from London to the headquarters of the council in New York.

The Church Peace Conference, which had been called to meet at Constance on the border between Germany and Switzerland, Aug. 2, met, notwithstanding war conditions, on that date. Thirteen nations and thirty-five different denominations were represented. Many delegates were not able to reach the seat of the conference. About fifty American delegates were present.

Dr. Frederick Lynch was elected Secretary. Addresses were delivered by Mr. Edwin D. Mead, Prof. Sidney L. Gulick, Dr. Frederick Lynch, Dr. Charles S. McFarland, and Bishop E. R. Hendrix, of the Methodist Episcopal Church, South.

Resolutions were adopted and sent to the European rulers and to President Wilson.

The American delegates left Constance on Monday, Aug. 3, by the last train to Holland, under the special protection of the Emperor of Germany and of the Grand Duchess of Baden. They arrived in London on Tuesday night and reassembled there in conference.

Two of the delegates were arrested on the way from Constance to Holland by mistake (Drs. Laidlaw and Lord), but their release was secured the next day.

The Conference is earnest and determined in its efforts for peace, and passed strong resolutions, making large plans for a future campaign for peace through the churches.

The American delegates are sending strong resolutions to President Wilson. The Conference believes that the present situation indicates that the old political order is breaking down, and that, as the outcome of the present war, it will crumble to pieces. The churches have the prophecy of a new order that will save the nations.

VALUE OF LITTLE BIRDS.

The birds are the best friends that we have. Why? Because they labor daily in the fields, destroying the insects that kill or feed upon the tender plants upon which human lives rely. Have you a friend that will labor for you just for his board and clothing? No, indeed; you cannot place your eye upon any that will do this for you, except the birds which are being slaughtered by boys and men in large numbers. They are willing to do this if only allowed to live. Why do you not try to protect these friends who are so faithful to you, when they ask you for no pay for their services? Do you not realize that they are worth hundreds of times more to you as insect destroyers than their flesh is worth to you in a bird pie or in some other way?

The birds are needed more and more every year. As people increase and the clearing of more lands goes on, the insects are bound to increase very rapidly, and if the insects increase why should not the birds increase also? It is because they haven't had the protection that they ought to have had. Some of the species of birds that used to be found in large numbers are now very seldom found at all, simply because they have not received any mercy from the hunter, and because the laws have not been strict enough to prevent people from killing them.

Boys and girls should feel it their duty to do all in their power to get laws passed that will give the little friends in feathers better protection.

The law-makers in Washington, D. C., have passed a law last fall which guarantees life to thousands, probably millions, of birds in every state of the Union. Every young reader of this page is asked to do whatever he can for his community and his country to help to save the birds that do good to all humanity.—Our Dumb Animals.

Editorial.

A cartoon appearing in one of our great daily newspapers gave a striking presentation of the war now waged in Europe from an interesting angle. The picture represented a battle field in which the warring powers were engaged in deadly combat, looking over the fence watching the procedure were Turks, African, savages and barbarians from various quarters of the globe, each giving an expression of their opinion of the conflict. The Chinese who occupied a prominent position in the group, was saying, "And this is your civilization." In the light of the pretentions to world peace and humanity which the powers of the earth have been so loud in professing, but which today prove them to have been brazen hypocrites, we would not be surprised to find that scorn and contempt is about all the respect that the numerous Chinese nation can have for the sincerity of European professions. Among the news items which we have been permitted to receive was one which told of many missionaries in Asia leaving their work of building up the Lord's world kingdom of peace to rush home in response to the call for the reserves of the various nationalities. We hope that this item of news will turn out to be groundless, but, seeing as we do that ministers and teachers of religion are not made an exception in their own country, we doubt whether the missionary in foreign lands will find his government excusing him. We are confirmed in this by the war spirit which has manifested itself in the pulpits of the churches of foreign peoples in this country.

In regard to China, we of the younger civilizations have been inclined to treat it as more or less of a joke among other countries, a nation so occupied with itself and its internal interests that it has entirely neglected to learn the devilish art of war. But is a nation foolish for valuing peace and ignoring war? China, in its earlier ages, was a warlike nation, but it learned the uselessness of war long before many of the peoples now in conflict were ever a nation. It learned by better experience that wars never settle anything satisfactorily and that national prosperity and domestic contentment come by the ways of peaceful industry. With all the superior equipment for conquest the hungry nations of the earth had to stop with China because it is a prey entirely too big to be swallowed and it owes its bigness to the triumph of peace alone. When China shall have become the kingdom of our Lord Jesus Christ, its great glory will consist in its having been the first to prize the worth of peace and abandon the senseless policy of war.

Japan, on the other hand, has been quick to imitate the civilization of Europe and America. It received more of the war spirit than of the Christ spirit. Its success in a few insignificant conflicts has led it to feel itself a power far beyond that which its population and resources warrant. With its thin veneer of civilization it cannot even skillfully conceal the barbarian it endeavors to conceal. The blood lust and power lust, which a few victories kindled is apparent in the announcement that Japan is prepared to identify itself with the allies just as soon as it can be assured of its portion of the spoils in the event of the defeat of Germany. In this policy we see the buzzard whetting its beak in anticipation of a carcass upon which to feast. We have every regard for the noble multitude of Japanese Christians who have found a Savior in the lowly Jesus, but in the barbarious warfare for spoils which Japan as a nation anticipates entering into we see nothing but a grotesque caricature on true civilization. A nation coming out of barbarianism into civilization without finding Christ becomes a nation of monsters.

But why go to Japan for an illustration of a nation turning monsters? Every nation now at war has turned monster. What consistency is there in a nation arming to the limit of a conquering power for self-defense and then denying another nation the same right? Where can be the national honor of a people that violate a sacred treaty with a friendly neighbor and then denounces as dishonorable an ally that won't keep a treaty with it to massacre other neighbors? Can there be any Christian consistency in an alliance to fight together to the death between Protestant England, Catholic Belgium, godless France and Greek Russia? War is exactly what Gen. Sherman said it was and those peoples who make it their vocation instead of pharisaically declaring themselves fighting God's battles as they do, deceive not even themselves, they are fighting hell's battles.

The situation is just this. Man is naturally depraved and given to acts of depravity. The unregenerate man is incapable of doing the works of righteousness. The secret lies with the individual. Only when the individuals of the world's population are true members of Christ's kingdom of peace will we have a guarantee of world peace. People thought that a few treaties, a few conventions and some stacks of literature distributed by the grace of some little three-by-four millionaire would settle the whole bad business of war. Some even thought that the mission of the Christian church was over. "O, yes," they said, "the church was good enough in its place in the development of civilization, but in this age science and organization took its place and the great problems the church undertook to solve have been settled by a few medal bedecked, uniformed statesmen." How sadly have they been deceived! Anew must the church enter into its task of redeeming the world by a regeneration of the human heart, which can only be accomplished when the church itself is in possession of the Spirit of God which is after all the only regenerative power.

All luxuries lead to abuse and sin. The man who rolls in luxury has smothered his spiritual life. Frequently he has killed conscience and sympathy. Heartless cruelty is born of the love of luxury. The one who, with reasonable health, enough to eat, enough to wear and enough to keep those depending upon him in the same state is better fitted to fill his place in the world as a man, a worker and a citizen than the one upon whom the thing we call fortune has smiled. The uplift of fellow man does not come from the class that has plenty and squanders it. The one who best fills his place in the world and makes it better and blesses his fellow is the one who has just enough and has learned how to conserve it. Misery is the child of luxury. The miserable body is the body that is filled with the poison of indulgence. The high and fast living of society is the festering sore of humanity. Behind the suffering imposed by financial and political tyranny is the lust for luxury by those who have seized the reins of power. The task that those who wish to bring up their children in the spirit of the Christ have to take upon themselves is the following of the simplicity of Christ in their own lives and the giving of a Christly example to their posterity. Perhaps all this generalization appears to be mere commonplace theory to which most people would assent as a matter of course, but which would hardly stir up a feeling of alarm. True! It often happens that the most alarming truth falls upon ears of stone, but we are nevertheless confronted with the most amazing exhibition of the boldest and most seducing luxury the world has ever seen in any age. Dr. Biederworf estimates that in this country there is a yearly waste of 5,000,000,000 dollars on the "unnecessaries of life" which he itemizes as follows: Jewelry $800,000,000; Candy $200,000,000; chewing gum, $21,000,000; soft drinks $120,000,000; theatres $750,000,000; tobacco, $1,200,000,000; millinery $90,000,000; intoxicating liquor $2,000,000,000. Against this sinful waste of what God has given to this nation but $12,000,000 are spent for foreign missions. Yet Christians sometimes get chesty about what they are doing for missions! The waste of money in things pertaining to this present war cannot, at this time, be estimated, the waste in lives is staggering but when the time comes for counting what it has cost in dollars we venture that it will be far beyond anything that humanity has ever been called upon to compute.

Christians frequently meet the question, "Why are there no more miracles in the church?" with the answer that, while the age of miracles in which the messengers of God needed special credentials to prove the authority of their message is past, miracles are never impossible. Sometimes the wonder of the miracle is toned down by reference to present day achievements and declaring that they, too, are miracles. Indeed, the locomotive, or the dynamo, or the power-loom and a thousand other things would have been miracles a thousand years ago but in our age they are the accomplishments of intelligence and skill. A miracle in the Christian sense, and we believe the occasion for calling one forth may not be impossible in our age when we are still under the obligation to "ask" that we "may receive", is that which calls for a new and unusual exercise of God's individuality for the benefit of an individual or a community of individuals. So long as we pray for material benefits we are asking for the performance of a miracle and, if prayer is made in true faith, we believe that the miracle will appear. The scientist, who makes his own intellect supreme, may say that a miracle cannot happen in the world but the world of the scientist is an abstract thing, not a reality. He leaves out of his world the thing which makes worlds and sustains worlds. A true conception of the world must take both God and man into consideration. As the scientist does not take into consideration the true world with God in it as the vital and controlling factor, so in his consideration of man the

scientist has a limited conception of what man really is. The man the scientist sees is but the brute creature, the last word in the development of life under conditions which he regards as natural, but that is not the true man. Man bears the image of God. Any consideration of man without a consideration of the relation he bears to his Creator is sure to be incomplete and limited. When you study the world without noticing the God who made it and when you study man without regard to the One in whose image he was created and from whom he received the breath of life there is nothing remarkable in the statement that a miracle in this world cannot be seen but its stupidity. Real miracles are to be observed by all but those who "having eyes, see not" in the person and lives of those whom the song writer describes as "a miracle of grace", the converted and regenerated children of God.

The attitude of the pulpit toward both the Mexican and this present European conflict has for the most part been sane and in keeping with the Master's warning, "Woe to him by whom the offense cometh." In churches of foreigners where their national spirit as much as their religious interests are the excuse for their existence, there have been some fiery calls to arms and in several instances actual recruiting and drilling has been resorted to, but in most of the American churches one has heard nothing but messages deploring this sad condition of affairs. A strikingly interesting feature among the columns of war news, telling of bloody battles, was the prayer of peace of a well known bishop of the P. E. church. It seems that, although there are some who occupy the place of the "Man of God", and from it inspire men to damn their souls in the bloody pursuit of war, the great majority of clergymen have so high a regard for their calling and such a proper appreciation of the mission of their Master to men that they devote their best influences to foster "good will toward men". It is with a feeling of inexpressible horror that we think of what the state of the world will be next Christmas when the world will again be reminded of the coming of God's Son to earth to bind men in one great brotherhood with God as their Father, but the nations of the world will be, who knows how far, in the conflict which promises to be the greatest and bloodiest conflict that our civilization has ever witnessed. Let us pray, brethren, that the hand of the destroyer be stayed, more is wrought by prayer than the world may know of. Let us plead with men that they stay their passions and devote their abilities and energies to the opportunities that God gives them for making earth an Eden and a proper place in which to prepare for heaven. Now, as never before in the lives of any of us fellow ministers, we are confronted with the task of setting in force those influences which will lead men to do the will of God on earth as it is in heaven.

NOTES ON THE C. E. TOPIC

Aug. 30.

Why and How to Abolish War.

Isa. 65:17-25.

Never in all the history of Christian Endeavor was there a more timely topic before it than this one. The world is today witnessing a war of such gigantic proportions that every continent and every sea is involved. Even those nations not in actual war are affected in a multitude of ways. Blood and fire now threaten that in our civilization which has taken thousands of years to establish and if war should cease tomorrow, which it will not, centuries will be required to recover from the evil the few past days have wrought.

Why abolish war? Because it is un-Christian. Every nation now involved calls itself a Christian nation and by war makes mockery of its profession. To be a Christian is to be at peace with one's brother, to be at war is the surest mark of a non-Christian. Under the banner of the Prince of Peace there is no place for the carnal weapon. War is unnecessary. All difficulties between nations may easily and effectively be settled by arbitration if the nations want them so settled. The rule of reason is always more satisfactory than the rule of might. It is dishonorable in that it ignores the rights of those in no way involved in the quarrel and resorts to the cowardly means of taking unfair advantages of the weak. The honors of a soldier are honors for which he should blush in the sight of God and humanity. War is the most destructive enemy of property, of prosperity and thrift. A single campaign undoes the peaceful efforts of many generations of honest work. Crops remain unsown and ungathered, making famine and plague an almost certain result. Wars, besides blotting out the flower of a nation in the prime of manhood, leaves unnumbered cripples, breaks the hearts of many more and fills the country with widows and orphans, all of whom are doomed to unspeakable hardships and become an additional burden to the community. War is the enemy of justice and morality. It acts on the principle that might makes right and that the enemy has no rights which are bound to be respected. In the track of armies follow the train of other evils, lust, intemperance, robbery and arson. War makes civilization a mockery and the Christianity of those who indulge in it a glaring sham. It robs the individual of the right to the pursuit of happiness and tranquility. It is the scourge of hell upon the earth.

How to abolish war! O, that men would have found the way to accomplish this! It doesn't lie with armies and navies as they were asserting it did a few days ago. That pretense exploded the minute that aggressive warfare began. It doesn't lie in treaties for treaties have proved that they are not worth the paper upon which they were written. It doesn't lie in peace conventions, although much good may be done by peace conventions. War may and will be abolished, but it must begin with the heart. As long as the heart of man is unregenerate he will be given to deeds of evil and he will not love his brother. A sincere acceptance of Jesus as Lord and Master and an absolute obedience to His will is the only thing that will abolish wars.

NOTES ON THE S. S. LESSON

Aug. 30.

A Day of Questions.

Matt. 22:15-33.

Golden Text—Matth. 22:21.

The Pharisees, stung time and again by the severe rebukes of Jesus, particularly the one in the case of the wicked husbandmen, perfectly understood that his references applied to them and were angry. A rebuke may either bring one to repentance or be the means of angering that one to his own damnation. In the case of the Pharisees the latter was the case. Had they listened to Jesus and sought God by earnest and sincere repentance, they might have been saved themselves and have seen the salvation of their people. Truth, when it is resisted, makes the heart hard and the ones who have so been hardened rush to their own destruction.

There were three parties involved in the incidents of this lesson, the Pharisees, the Herodians and the Sadducees. The Pharisee was orthodox in his belief, he accepted the fact of the resurrection of the dead, believed in angels and acknowledged all of the books of the Old Testament as divine. Moreover he was intensely loyal to Jewish ideals and devoutly attached to the law and the temple service, but his life was not consistent with his faith. He was hypocritical, bigoted and selfish. The Sadducees were rationalists in their faith, denying the resurrection, the existence of angels and accepting only the books written by Moses as of divine authority. The richest of the Jews held to the Sadducean party. The Herodians were a political party attached to the fortunes of the house of the Herods and were therefore hated as godless, disloyal and tyrannical. Indeed the Pharisee generally had nothing but contempt for both the Sadducee and the Herodian, but when an opportunity seemed to present itself when they might injure Jesus they were quite ready to throw off their former animosity in a conspiracy to destroy Christ. Evil forces forget their enmity when it gives them an opportunity to do hurt to the good. In every age the righteous find the united forces of evil arrayed against them. In their endeavor to trap the Lord, the Herodians and Pharisees resorted to flattery. Flattery may always be regarded as a sign of insincerity and an attempt to injury. Many who can resist any other form of evil fall an easy prey to flattery. The one who resorts to it in order to carry out his purposes is a character to be despised.

The question concerning the lawfulness of tribute was planned to lead Jesus into saying something that might be construed as treason. In calling for the coin Jesus shows that His very questioners, in having one in their possession, were using Cesar's money and were doing what they asked him to condemn, namely acknowledging the authority to Cesar. Jesus recognized the necessity of civic duties. God is always on the side of orderly governments. But Jesus also emphasized our duties to God. Many who are true to the demands of the state are frequently unfaithful in their duties to God.

The question of the Sadducees was a supposed case and an absurd one as well. It was designed to make the doctrine of the resurrection appear absurd, but it ended in making them absurd. Jesus silenced them with Scripture, and Scripture that they themselves admitted to be true. There were two weaknesses with the Sadducees, they did not know the power of God and they were ignorant of their own Scriptures. A professor of the Scriptures must know God's power and know his Bible or else he will prove his own folly and find himself silenced.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

News of the Week.

PANAMA CANAL OFFICIALLY OPENED

Big Government Steamer Was Sent Through Canal Saturday.

Panama, Aug. 15. — The canal zone celebrated today the opening of the canal. The festivities, however, were only local and suggested little of the international significance of the event. With the official Panama celebration set for next spring, even the United States was not officially represented today except by the men who have long been in the canal zone.

The steamship Ancon, owned by the United States war department and leased to the Panama railroad for service in the New York-Colon trade, was chosen as the first big boat to be put through, signalizing the opening of the canal to all ships up to ten thousand tons register.

Anchored in Channel.

Shortly before 7 o'clock this morning the Ancon was drawn away from her berth at Cristobal and anchored at the Atlantic ocean to the Gatun locks. The start was made at 9 o'clock and she passed through the locks without a hitch, in seventy minutes. The program called for her passage of the Culebra cut and arrival at the end of the deep water channel in the Pacific at 6 o'clock this evening.

All the seventy-four regular officers and men aboard the Ancon appeared in spotlessly white uniforms and the ship itself glistened with new paint, over which fluttered signal flags and the ensigns of all nations. At the forepeak was the ensign of the Panama republic, while at the main masthead fluttered the house pennant of the Panama steamship fleet. On the jackstaff was the United States flag.

Invitations to be guests on this trip had been much sought after and the rails were loaded with canal officials and those of the Panama republic, together with their ladies, as the big steamer backed away from her berth. Colonel Goethals, builder of the canal and governor of the zone, was on the bridge beside Captain Suckeforth, of the steamer, together with Captain Hugh Rodman, U. S. N., superintendent of transportation, who has overseen the plans for putting the first ship through.

Other distinguished persons included President Porras, of the republic of Panama, and his staff.

Bands Play "Star Spangled Banner."

The Panama National Band and the regimental band of the Tenth United States infantry played "The Star Spangled Banner" as the ship pulled away, but the music was almost drowned by the whistles of the steamers in the harbor.

To assure unimpeded passage for the Ancon, all the traffic, including the working boats in Culebra cut was brought to a standstill from early this morning on. The several thousand canal workers enjoyed a holiday, and they, together with villagers of all types from the surrounding territory, lined the banks at various vantage points.

The Ancon was fully loaded with the regular cargo that she had brought from New York, the freight having been purposely left on board to give the canal a full test with the ship drawing its full depth of water.

In conformity with a promise made by Colonel Goethals, the peace flag of the American Peace Society fluttered from the foremost of the Ancon. Beneath her decks, however, were two huge pieces of artillery which are destined to form an important part in the defense of the waterway.

To Vessels of All Nations.

With the passage through the canal of the Ancon, the great waterway becomes "free and open to the vessels of commerce and of war of all nations on terms of entire equality," in accordance to the provisions of the Hay-Pauncefote treaty.

Vessels drawing not more than thirty feet of water may now make the passage. It would be possible to put some of the big American dreadnoughts through at any time.

Any of the foreign warships now in the Atlantic and Pacific waters could also make the trip, but the naval plans of the European powers, which have vessels off both coasts of the United States are not known here.

Strict Rules Laid Down.

No embarrassment will face the United States should one of the vessels of the belligerents seek passage. Strict rules are laid down in the treaty for the perpetual neutralization of the canal, and every detail will be under the direction of Governor Goethals and his staff.

Except in cases of absolute necessity, vessels of belligerents must make uninterrupted passage through the canal. They may not coal, revictual, or embark or disembark troops in the canal zone and these provisions also apply to the terminal water at both ends of the canal, within a limit of three miles.

Twenty-four hours is the limit of time a belligerent vessel may remain within the canal, except in cases of distress, and a vessel of war of one belligerent may not deport within 24 hours from the departure of a vessel of war of another belligerent. All the plant and establishments that are part of the canal are immune from attack or injury by any belligerents. Vigilant American pilots will see that no foreign vessels make observations of the canal defenses.

The principal work remaining to be done in completing the canal is the deepening and widening of the excavation operations at both approaches.

Garrison Congratulates Goethals.

Secretary Garrison sent this telegram to Governor Goethals: "On behalf of the government and the people of the United States I express to you, and through you, to all concerned in the achievement, the intense gratification and pride experienced today. By the successful passage of vessels through the canal the dream of the centuries has become a reality. The stupendous undertaking has been finally accomplished and a perpetual memorial to the genius and enterprise of our people has been created. The fully earned and deserved congratulations of a grateful people go out to you and your co-laborers.

"LINDLEY M. GARRISON,
"Secretary of War."

Several Central and South American diplomats sent congratulatory messages to Colonel Goethals.

GERMANS TRY TO BREAK ALLIES' LEFT

"Great Battle" Still Imminent.—German Army Slowly Advancing.

London, Aug. 16. — The official bureau issued a statement this afternoon saying that a state of siege had been officially proclaimed in Bulgaria.

London, Aug. 15.—A dispatch from Brussels to the Exchange Telegraph company says the death of General von Emmich, the German commander at Liege, is confirmed. He is to be succeeded by General von Der Marwitz.

Brussels, Belgium, Aug. 15. — The German advance was checked today, at least momentarily. After feeling out the Belgian lines at various points from Diest and Malines, and along the Meuse river to Belgian Luxemburg, the German forward movement gave way before assaults by Belgian cavalry, which cleared the ground of the Prussian Uhlans. The German infantry at the places of attack held their trenches, however, and the heavy mass of reinforcements were being moved forward, slowly and steadily entrenching as they advanced. The German artillery was in position, and the long range duel commenced at daybreak continued.

The German infantry in heavy force began moving forward in an apparent effort to envelop the extreme left wing of the allied army about Malines and southeast of Antwerp. It is admitted here that a general attack in force may already be in progress, the officials believing that the German objective is to penetrate the line of the allies and to drive the extreme left back on Antwerp.

How acute the situation really is, is best shown by the shutting down of the war office on news from the front. Nothing is given out. This is interpreted as meaning that the German infantry is now in touch with the allied forces and that the forward movement of the Germans, now believed to be in progress, must soon involve the entire armies. When it comes, it must of necessity last for several days, as the Germans have 300,000 men of all branches on their front and a reserve admittedly enormous.

German Advance Very Slow.

It was stated that the German advance was progressing very slowly, the plan apparently being to await the massing of the entire German army before any attempt is made to break through the Belgian-French-British lines.

A newspaper correspondent who has returned from the front estimates that the German losses in killed throughout the fighting against the Belgians so far amounts to fifteen thousand.

It is admitted that the impending battle will be the first real decisive struggle. This is evident from the German preparations. They have brought up their big supply trains from Aix a Chapelle and headquarters have been established at Vise, from which point supplies are being rushed forward. A military bridge, with tracks for trains, has been built across the river at that point and a base hospital, with accommodations for more than ten thousand wounded, has been established there. Commissary supplies are being centred there and then distributed to the front. As a result the advance guard of the Germans, which had been short of food and supplies for the horses, is now being supplied.

The Liege torts still hold out, although those to the left bank of the Meuse, against which the German fire has been concentrated, are becoming badly battered. It is admitted at the war office that if they become untenable, the commander of each fort has orders to blow up his magazine before abandoning them.

AUSTRIANS DRIVEN BACK BY SERVIAN ARTILLERY

Retire in Disorder After Attempts to Cross River. — Combardment of Belgrade Continues.

London, Aug. 16. — A Reuter dispatch from Nish, under date of Aug. 15, says that at 11 o'clock Thursday night the Austrians tried to pass the Save river under protection of their artillery. The Servian artillery opened a well sustained fire, which had a disastrous effect on the Austrians and compelled them to retire in disorder. Many of the Austrians who were unable to recross the river were taken prisoners.

The Servian guns, the dispatch states, sunk two boatloads of Austrian soldiers near Belgrade. All attempts of the Austrians to disembark on the Danube in the direction of Tekia have completely failed. The Austrians continue the bombardment of Belgrade nightly.

400,000 Austrians Repulsed.

Four hundred thousand Austrians who have been engaged in a concerted attack all along the Servian frontier have been repulsed with heavy losses at all but two points, according to dispatches from newspaper correspondents at Nish.

The Austrians renewed their attempts to cross the Danube at Belgrade and at other points along the Danube and Save rivers, and were driven back. They succeeded in making an entry only at Sabac on the Save, thirty-seven miles west of Belgrade, and Losnitza, on the River Drina. An incessant bombardment along the entire frontier preceded the attempts to cross the rivers dividing the two countries.

This is thought to have been the most general engagement between the Austrians and Servians since the first attempt of the Austrians to penetrate the enemy's country. The Austrians then were held back and for some time have been making only desultory attacks, while preparing for a general assault.

AMERICANS MAY LEAVE GERMANY

Permitted to Go as Rapidly as Trains Are Restored.

Washington, August 15. — Americans may now leave Germany as rapidly as train service is restored. Ambassador Gerard, at Berlin, reported to the state department via Copenhagen today by cable.

Comprehensive reports also came to the state department of the condition of Americans in Russia, Switzerland, Norway and Denmark. The American charge at St. Petersburg reported that nearly all the Americans had left, that others were leaving daily and only about ten needing assistance. Twenty-five Americans at Moscow fought permission to go to Sweden and were advised by the American embassy to go there at once.

American minister Stovall at Berne, cabled asking that all schools and colleges in the United States be informed that teachers in Switzerland must remain in that country until they have arranged for transportation to leave. This was interpreted by department officials to mean that Switzerland did not want Americans to leave until a definite route to a seaport had been arranged.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, AUGUST 27, 1914. No. 34.

GOD IS MY REFUGE

Psalm 46:1.

God is my refuge! not one fear
Shall move my heart when danger's near
Though foes surround on every hand;
Sheltered in Him I safely stand:
My heart shall rest and sweetly sing,
Beneath the shadow of His wing.

God is my strength! I stand secure—
The windy tempest to endure;
Though storms may beat and billows roll,
Peace shall possess my inmost soul;
With anchor cast within the veil,
Nor storm, nor tempest shall prevail.

God is my help! when foes assail,
Strong in his strength I shall prevail;
Though fierce the battle rage, and long,
I'll raise a loud triumphant song;
In Him I'll shout the victory won,
Before the conflict is begun.

A present help in trouble's hour—
In Him temptations lose their power;
Though darkness doth my sky o'erspread,
Still by a hand divine I'm led;
His presence cheers the gloomy way,
And turns my darkest night to day.

Mary Ingalls Pierce.

NEWS AND COMMENTS

The Ohio State Convention of the National Christian Association will hold its meeting on Aug 31 and September 1 in Columbiana, O. An interesting program promises a good meeting.

The Federal Council of the Churches of Christ in America at a meeting on Monday, August 17, adopted the following resolutions:

That the Federal Council of the Churches of Christ in America hereby expresses to President Wilson its profound gratitude and appreciation of his action in offering the services of the United States in mediation between the European powers now at war and earnestly requests him to renew this offer at the first favorable occasion either alone or jointly with other neutral nations signatory to the Hague convention for the pacific settlement of international disputes.

That the Federal Council of the Churches of Christ in America, on behalf of the Protestant Churches of America, appeal to the Free Church Council of Great Britain to the Protestant Churches of Scotland and Ireland, to the Established Church of England, to the Evangelical and Lutheran Churches of Germany, and to the Evangelical Churches of France, to issue appeals in their church services, and in their religious press urging all Christian families having kindred in the armies to write them personal letters, exhorting them, whatever may be the provocation of the enemy, to reduce in every possible way the horrors of war. That steps be taken to secure similar action on the part of the Roman Catholic Church of the United States, appealing to the Pope, and also to the Roman Catholic Churches of England, Ireland, France Germany and Austria to take similar steps in this matter. That the Greek Churches of Russia, Greece and the Balkan States be also appealed to in the same way to the same end.

THE CONFERENCE TRIP

Special Fares Secured.

The Rock Island railroad will run a special train from Herington, Kans., as the following letter from the General Passenger Agent J. A. Steward shows, with schedule and table of fares attached:

We will arrange for special train from Herington, Kansas to Meno, Oklahoma, September 1, leaving Herington 9:15 a. m., stopping at Wichita 30 minutes for lunch, arriving Meno 4:45 p. m.

The time at various stations may vary a little.

Leave—Herington 9:15 a. m.; Lost Springs 9:29 a. m.; Lincolnville 9:35 a. m.; Antelope 9:45 a. m.; Marion 10:05 a. m.; Aulne 10:20 a. m.; Peabody 11:01 a. m.; Elbing 11:10 a. m.; Whitewater 11:22 a. m.; Furley 11:33 a. m.; Kechi 11:44 a. m.

Arrive—Wichita 12:10 p. m.

Leave—Wichita 12:40 p. m.; Haysville 12:55 p. m.; Peck 1:07 p. m.; Riverdale 1:22 p. m.; Wellington 1:37 p. m.; Perth 1:56 p. m.; Corbin 2:04 p. m.; Caldwell 2:22 p. m.; Renfrow 2:43 p. m.; Medford 3:00 p. m.; Jefferson 3:10 p. m.; Pond Creek 3:18 p. m.; Kremlin 3:33 p. m.; Enid 4:00 p. m.; Lahoma 4:35 p. m.

Arrive—Meno 4:45 p. m.

We will also arrange as many extra coaches as necessary from Kansas City to Enid on Train 11, Sept. 1, and operate same special train from Enid to Meno, immediately after arrival of train 11 at Enid.

Yours truly,
J. A. STEWART,
General Passenger Agent.

Round trip tickets may be sold to Meno, Oklahoma, under the following conditions:

Selling Stations and Fares.

Tickets on sale at all other stations on basis of rates.

Albert Lea, Minn., $29.25; Allerton, Iowa, $19.80; Beatrice, Neb., $14.35; Belknap, Iowa, $11.40; Bucklin, Kan., $10.30; Canton, Kan., $7.80; Caldwell, Kan., $2.60; Centerville, Iowa, $20.90; Chicago, Ill., $31.85; Comus, Minn. $33.95; Corbin, Kan., $2.95; Denver, Colo., $30.40; Des Moines, Iowa, $22.85; Dundas, Minn., $31.55; Eldon, Iowa, $22.30; Faribault, Minn., $33.60; Fairbury, Neb., $14.35; Farmington, Iowa, $23.50; Farmington, Minn., $32.20; Valva, Kans., $8.05; Greensburg, Kan., $9.55; Herington, Kan., $7.60; Hutchinson, Kan., $8.15; Inver Grove, Minn., $32.90; Jansen, Neb., $15.2.; Kansas City, Mo., $13.25; Keokuk, Iowa, $24.55; Lost Springs, Kans., $7.25; Liberal, Kan., $13.75, Marion, Kan., $6.65; McPherson, Kan. $8.15; Meade, Kans., $12; Medora, Kans., $8.15; Minneapolis, Minn., Minn., $33.35; Mt. Zion, Iowa, $23.05; Northfield, Minn., $31.10; Omaha, Neb., $17.70; Owatonna, Minn., $30.50; Paris, Iowa, $21.65; Pawnee, Neb., $14.35; Peabody, Kan., $6.10; Perth, Kan., $3.10; Pratt, Kan., $8.30; Ramona, Kan., $7.80; Riverdale, Kan., $3.75; Seymour, Iowa, $20.30; Sioux Falls, S. Dak., $25.90; St. Louis, Mo., $24.25; Turon, Kan., $8.35; Wichita, Kan., $4.60; Wellington, Kan., $3.45; Whitewater, Kan., $5.48.

Children of five and under twelve years of age, half the above fares. Under five years of age, free when accompanied by parent or guardian.

Dates of Sale and Limits.

Tickets to be on sale August 31, and September 1, 1914, and limited to commence going journey on date of sale and with final return limit of Sept. 29, 1914.

Stop over privileges at any point within time limit.

The train will therefore reach Meno at a more convenient time than at first announced.

H. P. Krehbiel.

CHICAGO MISSION

The work here is still progressing nicely. The average attendance thus far is well up to any of the preceding evenings; this means much, when we take into consideration the hot summer nights and the many summer attractions calculated to interest the restless and thoughtless crowd that is ever rejecting God's highest and best in its mad race for worldly pleasure. The interest is very good, and we are yet quite fortunate, as we have been from the beginning, in having someone of the many friends of the mission to give to us the principal message of the evening. Rev. P. R. Schroeder, pastor of the Berne Mennonite church, who has been here for some time attending the Divinity department of the Chicago University, was with us often and gave several very helpful and inspiring messages. Professors Hirschler and Berkey of Bluffton, Ohio, who are also attending the university during vacation, have worshipped with us a number of times, and proved to be a valuable asset to the services, in the testimony rendered and in the leading of song services. Others who are here for a longer period, are working with us and for us either as personal workers or as proclaimers of the Word. Hands occasionally go up for prayer, some are personally dealt with, and definite decisions for the Master are being made. A few nights ago a very intelligent, well dressed and promising looking young woman, in company with another, who was a Christian, came in a little late and took a seat in the rear of the room. After the evening message was given by one, Saunders, who comes to us every Tuesday evening, and the singing of that old familiar song, "Fade, fade, each earthly joy, Jesus is mine," I at once extended the invitation to any one in the hall, to accept the Lord Jesus Christ as his or her personal Savior who had as yet not done so, asking them to manifest it with the raised hand; and immediately this woman raised her hand, asking us to pray for her, which glorious privilege we at once embraced, resulting in her accepting Him as her personal Savior and Redeemer, her Pilot through life. She remarked after that while she had not gone deeply into sin, simply living a good moral life, she was lead to realize that night, as everyone must, if he would ever so much as see the kingdom of God, that she was a sinner unwashed and unsaved, and that nothing that she could do in this world could possibly reconcile her to God; hence her ac-

cepting Him as the One, and the only one, who could make her peace, her calling, and her election sure. I am relating this little incident as one of the many to simply prove that continuing to meet night after night in this little mission for the sole purpose of witnessing for Him, often results in untold good, seen and realized here and now, to say nothing of the unspeakable, unseen spiritual harvest which may be ours as a conference to enjoy in the sweet by and by. "It would sweeten (our) bliss in the city of gold, should there be any stars in (our) crowns." Therefore may we continue to labor and pray that the city missions so recently begun in Los Angeles and Chicago, may continue to do the work, and to be the spiritual uplift in these populated centers of indescribable vice, for which they were intended, and for which purpose they are being supported by those who have made possible the existence of such life-saving stations, till the day is done.

"Work till the last beam fadeth,
Fadeth to shine no more,
Work while the night is darkening,
When man's work is o'er."

W. W. Miller.

727 W. 63rd St.

TALMAKS CAMP MEETING

It was the privilege of the writer to spend July 4 and 5 with the Nez Perces Christian Indians in their annual camp meeting at Talmaks, on the south slope of Mason's Butte about eight miles from Volmer, Idaho. Between six and seven hundred Indians from the six Presbyterian Churches were present in this 18th annual camp meeting.

In former years the meetings were held near the different churches, but in 1910 a permanent camp ground was chosen. Permission was secured to use one of the timber reserves for this purpose, and 640 acres were enclosed with a substantial fence. This provides abundant pasture for all their horses. Within this enclosure in a circle the tents are pitched. A little cottage has been erected for Miss McBeth, for 35 years their missionary, and tents provided for visiting white ministers.

..Talmaks is an ideal camp ground. The towering pines provide ample but not dense shade. A flowing spring furnishes almost ice cold pure water. Fuel is abundant. An altitude of 4,000 feet insures the most invigorating air. The exclusiveness of the place eliminates all disturbance, while the good roads make it easily accessible for team or auto.

The meeting was held from June 30 to July 7. Each morning a sunrise meeting is held. About 4 a. m. a crier on horseback makes the round of the tents arousing the people. Within a half hour the big tent is beginning to fill up and the service begins. Let us go in and take a seat quietly. It is now 4:45 a. m. The big tent is half filled and more coming. The worshipers are Nez Perces. The leader is a Nez Perces. The singing is in Nez Perces. The prayers are in Nez Perces. The message is in Nez Perces. Such singing! You never heard such a volume of song. Everyone sings and sings with his whole being from memory. The gospel hymns have been translated into their language. It is doubtful if there can be found an equal number of people in the United States who can sing so many hymns from memory as here. After the service has continued for an hour and a half or more an opportunity is given for testimony. Several of the Ministers and Elders give short testimonies in turn, then the people begin. First two or three and then five, ten, twenty, fifty men women and children, all on their feet and all speaking at once of the wonderful love of Jesus. When all have testified and there have been a few more short talks and some more songs the meeting is closed, and the people go to breakfast. From 9:30 to 11:00 those who understand English meet again for Bible study, which has been conducted for two seasons by Rev. C. R. Scafe. At 11:00 there is a sermon by one of the Indian pastors in their own language. Again at 1:00 p. m. the young people and some older ones meet to practice English hymns. The music is directed by Rev. Geo. H. Lee, D. D., of Seattle. On the closing night a musical program is rendered in English. At 2:30 there is a sermon either by a white minister or a native. The evening service is the great service of the day. It begins at 7:30 and closes when they get through, which may be 9:30 or 10:00, but is just as apt to be about midnight. No matter, how late the night service may continue, the lusty voice of the crier is heard at 4:00 a. m., calling the people to worship.

The Sabbath following the Fourth was a great day. At 10:00 a. m. the Lord's Supper was administered. In the afternoon a Sunday school was held and in the evening a great Temperance Rally was the order, conducted by Rev. James Hayes, a full-blood Nez Perces, pastor of the First Kamiah Church, with a record of the longest period of service in one church of any Presbyterian pastor in the Pacific Northwest. There were over 600 white people on the grounds on Sabath.

The camp meetings were not always thus. Prior to 1897 the Christian Indians met with others in a great gathering in which there was mingled the worship of God and the vilest of heathen practices. In 1897 there were two camps, the Christian and the heathen. Prior to the time of going into the camp the Pastors and Elders met and decided to announce to the people that there must be no passing back and forth from the one camp to the other on the part of the members. Notice was given, that any who went into the heathen camp would be suspended from the Lord's Supper. It was a time of testing. It meant in many cases the separation of families, the wife would be in one camp and the husband in the other, or the parents in one and the children in the other, but the most of them were true. Since then the camps have been separate, the Christian camp growing larger and the heathen smaller.

I am not aware of the time of the beginning of the July assemblies, but in 1872, after the return of Mr. Spalding among the Nez Perces, George Waters, a Yakima, came over to Kamiah, and held a religious meeting, at which many of the people were converted.

The Nez Perces are not only intensely religious, but are very consistent in their Christian lives. They observe the Sabbath rigidly. On Sabbath the entire camp was perfectly quiet. The supply stands were closed, so that one could not buy a lunch or horse-feed. Not a team was harnessed or a horse sattled by the Indians during the day. Visiting whites were required to leave their teams and autos outside the grounds. Although it was the day after the Fourth, I did not hear a fire cracker. During the two days I was on the grounds the only smoking I saw was by whites. They are a sober, honest, industrious, God-fearing people.

Missionary work was begun among the Nez Perces by Rev. and Mrs. Henry H. Spalding in 1836. They, in company with Dr. and Mrs. Whitman and Mr. Wm. H. Gray set out from New York in the early part of 1836 and made the long journey to the Oregon Country, which was reached the next autumn. The Whitman's and Mr. Gray stopped near Walla Walla, and the Spalding's finally reached Lapwai, Nov. 29, 1836. They continued work until compelled to leave on account of the Whitman Massacre, No. 29, 1847. They went down into the Willamette Valley, where four years later Mrs. Spalding died. Mr. Spalding was not permitted to return to work among his beloved people till 1874, when he was an old man he came back and found the people still meeting for worship in their homes and singing the hymns he had translated and taught them years before.

Mr. Spalding only lived three years, but those years witnessed a great ingathering or souls. During those years he baptized 694 of the Nez Perces and about 300 of other tribes, making about 1000 in all.

Home Circle.

AMONG THE SAND HILLS

An Incident of Southern Mission Work.

We were sitting in our kitchen around a pleasant pine wood fire, when one of our friends came in, and said to us, "Are you going out to the Sand Hills tomorrow?"

"Yes," I said.

"Oh, I wish you would not go."

"Why not?"

"Because there is a company of men there who are Ku-Klux, and they have determined to kill you."

"Oh, well, never mind, they cannot kill us till our work is done."

That night we laid the matter before the Lord, and we felt assured that He would take care of us. The next morning the sun rose brilliantly, the birds sang sweetly, and we were rejoicing in the Lord with the prospect of a grand meeting that day out at the Sand Hills. It was rather cold, but we harnessed up old John and started for our Sunday's work.

Just as we were passing through the pine woods we saw about a dozen fierce-looking men, and, as we approached, they started towards us. We had prepared ourselves to meet them, by taking a number of beautiful books, something which we knew they would not have, as books were scarce in that section. Sister J. said, "Drive on."

"No!" said I, "If we turn our backs they will shoot us; we'll face the enemy."

So we stopped old John and they came up to us, and as they approached I arose in the carriage with hy hands full of books, and said to them,

"Gentlemen, we thought it was a lonely time with you on the Sabbath day out in the woods, and we thought it would be very pleasant for you to have some books to read, so we have brought these books, and we will make you a present of them." Their attention was arrested and drawn away from what they had intended to do. They saw that we were interested in them, and each one took the books into his hands as I reached them out to them, except one, who seemed to be the ring-leader of the party. He, with a decided look, said, "No!" and refused to accept them.

Then I commenced to talk to them, and told them what my errand was. I said to them, "You have been mistaken concerning my errand here: I am a friend to the southern people. I came here especially to help you. I have not come down here to impose upon anybody, but I am here to do you all the good I can." I told them of Jesus and His love, and how Christ had come to save, and that it was our errand to help, to sympathize with, and assist them in whatever need they had, by way of books or education; and as I talked to them about salvation, and pointed them to the Savior, the "Lamb of God, which taketh away the sin of the world," I noticed the tears came into their eyes. It was time for us to go on to the meeting, and I said to them:

"My friends, will you not come out to the meeting? This is Sabbath day, and we would be glad to have you come." They said that they would, and we drove on. We looked behind us, and they were all on the road.

They came to the meeting, which was in a little log cabin, and was crowded to its utmost capacity. The tears rolled down their cheeks as we talked to them of the goodness of God, and I am quite sure that they changed their minds in regard to us. I am happy to say that several of those men were saved, and a grand work was commenced at the little log meeting house. Our meetings were held in this little church during the whole winter. It was a very cold place, without fire, but we managed to "preach the Word", and they came to listen as eagerly as if it had been in a ceiled house and well warmed. Before we were through a large number were ready for baptism, but as they had been converted under northern influence it was impossible to get any one to baptize them. I had promised them that I would get some one to baptize them, and they were prepared to take the step. I rode thirty miles on Saturday to get someone to come there just for that occasion, but could get no one. When they saw us coming up to the church, and saw I was alone, they began to cry.

I told them the story, and one good man, a Scotchman, said:

"Sister Hastings, can't you baptize us?"

Said I, "We have no Bible example of any woman baptizing, and I should not like to do it."

"Well," said he, "Doesn't the Bible say there is no difference between male and female?"

"Yes," said I, "it does, but I have not been ordained."

"Well, hasn't your husband been ordained?"

"Yes."

"Well, are not you and your husband one?"

"Yes, I trust we are."

"Well, if you will baptize these people I will take them down into the water, and help them out of the water."

Said I, "I am afraid if I baptize them it will hurt your cause more than it will help you. I will tell you what I will do: I will send you down a man to baptize you," and so they were quieted, and promised to stand together until he should come down. I went home, but could get no one to go down, until autumn, when Bro. Hezekiah Davis, whose faithfulness in the Master's vineyard is known of many, and who now rests from his labors, went with me and found them still holding their meetings, and waiting the fulfillment of our promise. Bro. Davis baptized them, and we kept track of them for a number of years, but have lost sight of them now. Only the great day may reveal the final results of that winter's work in the Sand Hills, but the seed which was sown will spring up, I am sure, unto everlasting life.

Mrs. H. L. Hastings.

PROGRAM FOR THE 20th SESSION OF THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

To be Held Near Meno, Okla., beginning September 2, 1914.

I. Conference Sermon, September 2, 9:30 a. m. by the President of the Conference, H. D. Penner, assisted by the Secretary, G. N. Harms.

II. Preliminary business.

1. Appointing of an Assistant Secretary.
2. Recording of the churches represented and their delegates.
3. Appointing of special committees:
   a) Committee for Receiving Applications for Reception into the Conference.
   b) Committee on Special Privileges.
   c) Committee on Special Provisions.
   d) Committee for Letters received.
   e) Committee for Auditing Accounts.
   f) Committee for Remembering the Members who have died.
   g) Committee for Nominations appointed by the Business Committee according to the Revised Constitution.

   A. S. Shelly, Bally, Pa.; J. B. Baer, Summerfield, Ill., John C. Goering, Moundridge, Kans.; Herman Wiebe, Beatrice, Neb.; D. J. Brand, Wisner, Neb., H. A. Bachman, Freeman, S. D.; P. R. Aeschliman, Almota, Wash.
4. Arrangement of Time.
5. Reading of the Resolutions of last Conference.
6. Receiving of Motions, Petitions and Memorials.
7. Miscellaneous Business.
8. Election of Officers.

III. Regular Business.

1. The following subjects are to be considered and decided on.
   a) Foreign Mission.
   b) Home Mission.
   c) City Mission.
   d) Publication.
   e) Education.
   f) Emergency Relief.
2. Reports from different branches of our work.
   a) Hospitals.
   b) Sanitarium.
   c) Sunday Schools.
   d) Young People's Societies, etc.

The order of business might be the following.

1. Report of the work for the past three years.
2. Reading of essays referring to the work.
3. Discussion of the work and the possible development in the future.
4. Election to fill vacancies.

Note the following: The financial reports shall, according to conference resolution be printed and given to the delegates before the conference.

Under No. 2 the following essays are given:

1. Mission—Could the Work of the Foreign and Home Mission Boards be done more in Union and for Mutual Assistance?—H. R. Voth.
2. City Mission—Is farther Extension of this Work Beneficial for our other Mission Work in Foreign and Home Mission? M. Horsch.
3. A Study of the Home Mission Work of other Denominations. What can we Learn from it?—J. H. Langenwalter.

Publication:

1. Our English Church Hymnal—Can it be made More Up-to-date and Adaptable to Our Needs; or Should we Adopt Another?—W. S. Gottschall.
2. Could the Usefulness of our Denominational Papers be in any Way Enhanced—If so, How?—H. H. Ewert.
3. Would the Removal of our Publication Interests to another Place improve the same and give a Larger Field to our Literature?—C. C. Wedel.

Education.

1. Report of our Present Educational Possibilities in Regard to the Needs of the Future.

   The Committee on Education.
2. Resolution 25 of the last conference shall be reconsidered.
3. Theological or Biblical Training—Which of the two is More Necessary for our Young Men Preparing for the Ministry?—P. H. Richert.
4. In which way could people be stimulated to write for Publication and thereby our own Literature increased? — P. R. Schroeder.
5. Importance of collecting Historical Material of our Denomination. Silas Grubb.
6. a) Is Secrecy banished from our churches? b) Should it be banished? c) If so, how can we do it?—P. P. Pricheim.
7. The Mennonite Lexicon—What Is It?—H. P. Krehbiel.
8. The Question of Mennonite Settlements.—David Goertz, Bruderthal, Hillsboro, Kans.

IV. Special Work.

1. Revision of the Catechism. Report of Committee.
2. Union of Denomination Convention of all Mennonites—Which Position should we take to it?—J. J. Balzer.
3. Federal Council. Report of Delegates.
4. Report of Trustees.
5. Report of Statistician.—H. J. Fast.
6. Report of Emergency Relief Commission.
7. Consideration of other timely subjects not provided for in the program.

   (N. B.—Such questions must be handed in to the Business Committee.)
8. The Memorial of our Departed Brethren. Conducted by N. B. Grubb.
9. Ought we not to Aim for a More Proportionate Division of our Conference Expenses, and in Which Way? — Bernhard Regier, Newton, Kans.
10. For Reconsideration No. 8, P. 22, 1911.
11. Does a Connection with the Federal Council Prove to be a Blessing to us or any one.?—J. W. Kliewer.

V. Closing Business.

1. Report of Special Committees, appointed at the beginning of the session.
2. Election of a member for the Business Committee.
3. Other Business laid on the table.
4. Selection for place of next conference.
5. The Business Committee proposes that an evening during conference shall be put at the disposal of our Sewing Societies. May the societies make use of this.
6. Close—Adjournment.

The Committee:

A. M. Fretz, President.
J. S. Krehbiel.
J. S. Hirschler, Sec'y.

P. S.—The translation of this program was made by the editor, so he is responsible for any incorrectness which easily creeps in when the exact meaning of the committee is not known.—The Editor.

Deaths.

Gott schall. — Near Blooming Glen, Pa., on August 8, 1914, Maria, wife of Samuel Gottschall, aged 68 years, 4 months and 24 days. Services and interment on the 12th at Blooming Glen Mennonite church. A. M. Fretz, Peter Loux, Frank Swartz and Henry Rosenberger officiated.

Gehman. — In Coopersburg, Pa., on August 14, 1914, Mary A. a born Yoder, widow of Charles Gehman, aged 79 years, 5 months and 29 days. Interment at Saucon Mennonite church on the 18th. Services by A. M. Fretz.

Contributions.

For Champa, C. P., India.

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Gratefully acknowledged,

C. H. Suckau.

The Mennonite.

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Editorial.

THE IMPORTANCE OF THE GENERAL CONFERENCE

As the General Conference draws near, it is well to remind ourselves of the great importance the General Conference has for our denomination. We could say, the General Conference is a pretty fair revelation of the spiritual life of our church.

Here the work of the three years that have passed is reviewed and new plans for the coming three years are adopted. The different boards and committees give their report and make their recommendations.

It would be well if our program committee would ask the different boards, which phases of their work they would like to have considered in papers on the subject and by discussion, thus preparing the way for the work in the conference.

The important questions of the foreign mission, if we are rightly informed, will be the question, whether the General Conference will send an inspector to India to visit the stations and report on the work. Our missionaries desire very much to have an inspector come to India. The question to be decided is: Will it pay under the present condition of our treasury to send an inspector and have him stay a while for the purpose of getting more intimately acquainted with the work, in order to advise the missionaries in their difficulties to inform and advise the mission board and bring more knowledge of and interest in our mission work to the congregations.

The latter purpose requires much time and much traveling of the inspector in this country.

Another question is: Shall we build another station in India? This question will perhaps be answered by the condition of our treasury. How to provide room and hospital accommodations for the medical missionary soon to be sent out? may possibly be another question.

The question of co-operation between the home and the foreign mission board will be treated in a paper by Bro. H. R. Voth. The question is of importance and has been discussed in the boards if not in the conference.

The question whether the home mission board shall apply men and means in more city work, or in the country founding or providing for new or weak congregations, is not easy to decide.

To see how other denominations do their home mission work will be interesting and instructive.

The questions in regard to the publication are: The English Church Hymnal. Not having used it ourselves, having had regular English services only the last year of our pastorate, we can not judge about our Hymnal. We heard it praised by such who used it and understood more of music than we do. We ought to be very careful not to replace the classical deep music and tried hymns by present-day short-lived songs. Perhaps we could join with other branches of our denomination, who have no English hymn book of their own and thus come nearer to each other.

The question: Can the usefulness of our denominational papers be in any way enhanced? If so—How? is to the editor of most vital importance, since he sees the difficulties of the work better than he did three years ago.

The question of the removal of our publication interests from Berne, where it has, under the blessing of God and the able management of Bro. Lehman developed from debts to a business worth over $23,000, is of vital importance, since it means losing a manager, who has proved himself so faithful and so successful.

Next week we will try to speak of a few more subjects and hope that the "Mennonite" will reach the delegates during the time of conference. **v. d. S.**

MENNONITE GROVE MEETING

Terry Hill, Pa., Aug. 16. The meeting here was well attended today, the sun-rise prayer meeting was an inspiration to all present. The 9:30 praise servise was uplifting and many took part therein. The 10:30 temperance sermon was preached by Rev. Jacob Snyder from Roaring Spring, who told us some of the horrors of intemperance in our state and county.

The meeting at 2 p. m. was opened by Rev. J. S. Lehman of Lancaster, followed up at 3 p. m. by a sermon from E. W. Graybill of Richfield, who told us the remedy of intemperance. In the evening Rev. H. G. Snyder preached from the pulpit, and an overflow meeting was held in the upper parts of the grove by Rev. A. S. Shelly and E. W. Graybill.

Next Sunday, Aug. 23, will be kept as a missionary day in which both home and foreign missions will be considered. All are invited to come and take part.

J. B. Weber,

Denver, Pa.

IMPRESSIONS OF A VISIT TO PHILADELPHIA

In spite of the splendid fellowship that is found in most Protestant churches wherever one may worship, yet a Mennonite church with its characteristically fine spirit and cordiality always presents itself unusually welcome to the Mennonite who happens along and joins in the worship.

Such feelings of genuine church fellowship swept over the writer on the occasion of a recent visit in the First Church of Philadelphia and in the home of the pastor.

On Saturday the choir of the church had arranged for their annual picnic, and the summer home of Bro. Joseph B. Bechtel, at Ocean City, was thrown open to the visiting friends. After the early ride from Philadelphia, a splendid breakfast was spread for the crowd and later the party took a refreshing swim in the Atlantic. The choir is composed of a congenial group of young people, consecrated to the work and enthusiastic in the interests of the church. Each year the choir plans an outing in some attractive and wholesome way, and the trip to Ocean City was made this year. Largely through the efforts of the organist and choir master, Mr. Aszmann, the choir has prospered and promoted good music and worship in every department of the church. Numerous sacred concerts are prepared for the various special seasons and a large repertoire of good anthems and hymns are always in readiness. Every member is enthusiastically interested in the choir and the organization is doing a fine work for the church.

Through the kindness of Bro. Bechtel, a visit to Atlantic City was made possible during the evening. This afforded an excellent opportunity to see the greatest of all resorts in the heights of its splendor. Thousands and thousands of men, women and children from all parts of the country were "doing" the Board Walk, the Piers and the various places of attraction. The great board walk was brilliantly adorned with dazzling electric lights along its entire length of four miles, as were also the buildings and piers.

A splendid contrast this Mecca of pleasure-mad Americans, with the quiet and, morally as well as physically healthful, Ocean City, where liquor is entirely tabooed and where real rest and quiet can be secured for those in our American cities who are almost compelled to leave the hot streets during the summer season.

A fine attendance at Sunday school was one of the pleasant surprises of the visit. Although, very often, city folk are credited or discredited with poor church interest during the summer, yet, a very representative crowd came for the Sunday school and the morning and evening services.

The pastor was in the pulpit on both occasions and preached on the subject, "The Over-ruling Providence of God," at the morning service, while the evening subject was "Peter's Vision," a "Type of the Christian Church."

A happy arrangement has been made for the evening meetings during the summer. One half the hour is devoted to the Christian Endeavor meeting and the latter half to the regular service. The meetings have become very interesting and helpful and are apparently a fine remedy for the perhaps much too prevalent vacation plan found in many churches.

The very enjoyable visit with Rev. and Mrs. Grubb and their home-like and earnest congregation closed Monday and left impressions too pleasant to forget for a long time. **A. L.**

SMALL THINGS TEST MEN

In small things lie the crucibles and the touch-stones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrite that will attempt prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints. You shall find the same true in other things. A man who is no Christian very likely will not tell you a downright lie by saying that black is white, but he will not hesitate to declare that whitey brown is white — he will go that length. Now, the Christian will not go half way to a falsehood, nay, he scorns to go an inch on that road. He will no more cheat you out of two pence farthing than he would out of two thousand pounds. He will not rob you of an ell. Even a Pharisee will ask Christ to his house to sit at meat with him—he is willing to entertain a great religious leader at his table; but it is not every one who will stoop down and unloose his shoes: for that very Pharisee who made the feast never brought Him water to wash His feet, nor gave Him the kiss of welcome; he proved the insincerity of his hospitality by forgetting the little things. I will be bound to say Martha and Mary never forgot to unloose his shoe-latchets, and that Lazarus never failed to see that His feet were washed. Look, then, I pray you, as Christians, to the service of Christ in the obscure things, in the things that are not recognized by men, in the matters that have no honor attached to them for by this shall your love be tried.

(Spurgeon)

In life's small things be resolute and great
To keep thy muscle trained. Know'st thou when fate
Thy measure takes? or when she'll say to thee,
"I find thee worthy. Do this deed for me." —J. R. Lowell.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

Editorial.

The opening of the Panama canal to the world's commerce makes a dream of centuries come true and is a last word in the engineering progress of the age and the beginning of a commercial triumph which promises to make distant people close neighbors. It will inaugurate a development of countries which seas and mountains have hitherto conspired to keep in isolation. To our country this should mean a magnificent prosperity and the opening of the markets of the world, particularly of our southern continent, to the merchandise which we produce in our fields and factories. By a singular coincident the eastern world is involved in the throes of a gigantic war which threatens to be the most destructive factor the commercial world has ever experienced at a time when the western world contributes the mightiest blessing ever given to it. We now await the future outcome of these two factors, one of destruction and the other of helpfulness, trusting that there may be a speedy end of the former and a rapid appreciation of the latter.

Commercial pursuits are the normal occupation of civilized men and, while they are capable of being sometimes devoted to things which are not an unmixed good, humanity is always better off when peace flourishes and men make the vocations of peace their chief occupation. It used to be said of Americans that they were a nation of shop-keepers. In a measure this will continue to be true except that Americans are now destined to become the shop-keepers to the whole world. When this promised prosperity has become the realization which the signs of the time seem to indicate it will be very shortly, there is likely to take place a decided change in the character of the American people. Hitherto we have been living more to ourselves and freer from international interests than any other nationality of large population. From now on the commercial and political interests of the world will have a vital effect upon our interests as they never have before. With our possession of great resources and the great wealth already accumulated has come a love of luxury which, when the possibility of greater wealth opens to us, may develop into a greed which will rob us of our sympathy for others and stir up a desire for the mastery over those things which belong to other peoples by right. It remains for the Christian element in America ever to preserve a sense of honor and an attitude of justice and a respect for the rights of others in our relation with the people of other nations, less fortunate possibly, than ourselves. In our recent dealings with Mexico we have proved ourselves patient and considerate in the face of great provocation. It becomes us to preserve the same attitude in our commercial relations with other nations.

The recent death of the reigning pope brings a new situation into the already confused state of the world. While we, with the great body of Protestants the world over, can in no way subscribe to the claims of Rome, which we believe to be the most arrogant ever put forth in the name of Christianity, the fact remains that many millions in every quarter of the world regard the pope as their father in the faith, the successor of St. Peter and the vicar of Christ upon earth. To these people the death of a pope, who stood so uncompromisingly for the medieval ideals of Christianity as the late pope did, his death means a decided crisis. In the matter of modern progress Pope Pius was a potent hindrance in his own church. His decree against "modernism" which required the oath of priest and bishop was a menace to the intellectual life of his church. In art he was reactionary as was exemplified in his abolishing all music but the Gregorian from the church service. On the matter of the infallibility of the pope he weakened decidedly in that he struck six names from the official list of the popes for the reason that some of them had never existed, others had been anti-popes and others again proved to be identical with popes on the list under other names. During his reign the Catholic church saw its claim to temporal authority decidedly weakened, France, Spain and Portugal having disestablished the church, and that which hastened his end, the general war in Europe, assumed proportions which completely engulfed many millions of his subjects while he found himself helpless in checking it.

Now that the cardinals have solemnly assembled and tapped him on the head with a silver hammer, "calling him by the name which his mother called him in boyhood" and receiving no reply, the world knows officially that he is dead. Soon all the cardinals in Rome will go into a certain chapel, its doors will be walled up and when smoke rises from its chimney the watching crowd will know that they have chosen one of their number to be his successor. The doors will then be opened again and someone who went through, a cardinal will come forth, greeted as the Vicar of Christ, the infallible successor of Peter! Who that one will be no one knows.

To the Catholic church we owe the preservation of culture and religion during the dark middle ages. It then stood for the rights of the poor and helpless against the great and cruel lords and kings. Would that we could say nothing more of her! But, alas! she has made herself the champion of intolerance, superstition and bigotry. With the noble things of her history she has mixed the ignoble things of bloodshed, persecution and political ambition. Would that for the sake of the spirit of charity the evil things of her past might be blotted from history!

Today the Catholic church, so far as her political influence goes, is shorn of her power. In Catholic countries disestablishment is the rage, even in the most Catholic Austria, the "away from Rome" movement is assuming gigantic proportions. In Protestant countries she finds herself checked on every hand, inspired by the bitterness she brought upon herself by her presumption in meddling politically with institutions established in those countries.

It is not for us to predict what the future policy of Rome will be but we see in this present confusion the possibility of the entire elimination of Roman influence from the political affairs of the world. The quicker this is brought about the better will it be for the spiritual progress of our civilization and for Rome itself.

While taking a stroll along one of the most delightful roads we know, within a day's travel of our home, we suddenly were aware of one of the largest hornets' nests we ever had the privilege of examining at close quarters. It is remarkable how quickly one can get enough of an interesting sight when one knows that any undue familiarity on one's part will prove disastrously and we did not delay making a discreet retreat immediately. "How is it," we asked the man who lived close by, "that you and the hornets get along without unpleasant hostilities?" "Easy enough," was the reply, "we let one another severely alone. They serve the purpose for which nature intended them and we go about our business as though there were no hornets."

As with hornets, so with many other things that may make us trouble. If we let them alone and go on about our own affairs, there will be no occasion for trouble. The neighbor who follows his own business and does not aim to poke into the affairs of others may be a good neighbor, but when he undertakes to interfere with his neighbor's private affairs he may prove to be a decided inconvenience. The practice of some people in trying to regulate others, who go about in their own peaceable way, is a dangerous one. Most of our trouble comes from troubling ourselves about the affairs of others which are of no concern to us. Every family has its own problems which should keep it so occupied that never a thought of disturbing the neighbors should enter the mind. Perhaps one of the greatest sources of mischief is the tendency of people in religious organizations to become mischief makers for those who are not of their hive. By criticism, by acts inspired by bigotry and by ignoring the rights of all others but themselves, they frequently stir up that which should be far from them, a veritable war. It is one thing to use one's religion to inspire a higher life and a nobler faith in others, it is quite another thing to make it an excuse for bitterness and strife. The best way the Christian can inspire respect for his opinions and gain the love of his neighbors is, first of all, to have a religion of love and then live it, showing its worth by the example he sets and not by the intolerance he shows.

The existence of denominations of Christians is a thing often deplored as an unmixed evil and persons out of sympathy with the church frequently make considerable capital of it, pointing out the inconsistency of Christians of different parties holding opinions entirely in opposition to one another. Frequently the denominational spirit, which is a thing apart from the spirit of the true invisible church of Christ, is mistaken for the spirit of Christianity. We deplore the many existing denominations as much as any one and caution our readers against that bigotry which places party above church and contributes more to strife than to peace, but we see in denominations some things which are not altogether evil. In the first place they tend to peace rather than to discord. Those who cannot pull together in the same boat frequently get along together very nicely side by side in two boats. The separation at least puts a stop to those differences which make the house a divided house. It must also be borne in mind that denominations are the inheritances passed down to us from the past, the cause of their strife is generally forgotten but divisions resulting from the strife remain, not to continue the strife, but to make the best of things as they remain after the strife is over. With all their minor separations the great facts of Christianity still remain. Christ is the Savior of mankind and salvation is possible to those who accept it through the atonement He made on the cross. Sneer as the world will, and it always has sneered, at the church, she is not divided, her Christ is supreme. In this dark hour when the passions of men have burst forth in what is the most universal, and possibly will be the most deadly war in all history, there looms up the grandest opportunity of all time for the church to uphold the Prince of Peace and bid men take service under His banner. History, condition in life and other circumstances have decreed that men born in countries where creeds differ from other countries, should take up their tasks for Christ as Providence sets them before them. If, in these tasks, they are true to the ideals which our Savior brought to all Christian lands, the time is sure to come shortly when hell-born wars will cease forever, even though at present prospects seem so dark.

We do not like the pessimistic expression to which a pastor recently gave utterance saying, "the church of today has no message for the present crisis in Europe. Denominations are at war among themselves and have no peace-plan for other warring peoples. While we do not kill other denominations with bullets, we try to kill them by our conduct toward them. We try to get them to desert their own standards by urging them to unite with our church, or by inuendo, and by subtle suggestion insinuate a false report that weakens, hurts and hampers." One who holds to such an opinion must certainly have been blind to the wonderfully successful efforts on foot during the past few years by which the many denominations of this country have found that they can work together and unitedly give to the world a message of uplift and redemption.

NOTES ON THE C. E. TOPIC

Sept. 6.

Twelve Great Verses. IX. The Prayer Verse.

Matt. 21:22.

"All things, whatsoever ye ask in prayer, believing, ye shall receive." It is the Christian's duty to pray. We are commanded to pray "always" and "without ceasing". The praying Christian is the only one who has standing with God. Not to pray is not to be a Christian. Prayer is an opportunity. It permits communication between the creature and his God. It raises him above the limitations of earth and material things and permits him the advantages that spiritual things may bring. Prayer is a grace in that it opens a favorable way by which man, who doesn't deserve God's mercy, is placed in the way of being the recipient of such mercy. Prayer is a power. It calls to man's aid the assistance of the Almighty, the forces of the supernatural world are placed at his disposal. Prayer is a refuge. It opens a way by which one may fly from the cares and troubles of this world to a place where they lose their terror. Prayer is a comfort. The troubled soul by it finds the only source of peace and rest.

In this wonderful prayer verse we notice two of the broadest and most inclusive words that language may know. They are "all things" and "whatsoever". Then there is nothing that one may ask in prayer that is excluded from the promise. Be it remembered, however, that the promise is made to those who are Christ's and have been taught by Him and are filled with His Spirit. Elsewhere He assures His own that "Whatsoever ye ask in My name." There are many things which cannot be asked in prayer. There is no assurance, for example, that we may expect Him to strike down one we hate, or prosper a dishonest purpose, or grant satisfaction to sinful desires. Such things cannot be asked in His name. All things that are consistent with the Spirit of Christ are possible in prayer. Anything contrary to or inconsistent with Christ have no part in the "all things".

Jesus prayed often. Many of His prayers are recorded for our benefit. In them we will notice that His desires are always subjected to the will and purposes of His heavenly Father, "Not My will but Thy will be done," is the chief desire of His petitions. When we are full with the desire for having the will of our Father done in earth as it is in heaven, it will never occur to us to ask anything which can not properly become a subject for prayer. Jesus gave us a form of prayer to be used as a model for our prayers. In it we notice a subjection to the will of God, a desire to make earth a heaven and a love and equality among men which shall make the greatest happiness possible here and hereafter.

We are to ask. All our asking of God is to be praying. To ask is but to give outward expression to our inward desires. If our desires are for the things which God approves they partake of the nature of prayer; if they are for that which God cannot approve we are unfit for prayer. Let it be remembered that the cry for mercy is the only appeal the unregenerated person can make to God. Not to belong to Him is to be in rebellion against Him and the King cannot and will not treat with a rebel in arms. To gain the privilege of prayer and the assurance that whatsoever he asks for will be his the sinner must first surrender to God. "The sacrifice of the wicked is an abomination unto the Lord."

NOTES ON THE S. S. LESSON

Sept. 6.

The Great Commandments.

Mar: 12:28-44.

Golden Text—Luke 10:27.

Four subjects are introduced in this lesson, namely: (1) the most important commandments; (2) David's witness to the Messiaship of Jesus; (3) Hypocrites, and (4) the giving of gifts to the Lord's treasury.

The great commands embrace all of the commandments. Every just law that men make for the regulation of society must have these as a base. To observe these two in their relation to God and man fully satisfies the laws of God and men. The first duty of man is to God. To love Him supremely should be not a duty but a privilege. One does not love God with his heart, mind and strength if anything is permitted to come between one and God, or if one gives anything a place in his affections higher than God. We give many things our closest attention but, be it in business, in pleasure, in social or domestic life, if God is not first, we have disobeyed Him—and repudiated Him. It is to be remembered that, because He is supreme, God may rightfully demand to be first in our affections, because He loves us and has proved it by the gift of His Son, it is no more than reasonable that we should return His love.

"Love thy neighbor as thyself," to the Jew meant, Love your fellow Jew as yourself, but Jesus gave it a wider application. All men are our neighbors and we are to love them as we love ourselves. Why is this? Because God is our Father and we are all brethren; if God can put up with our great short-comings we should be able to put up with one another's little short-comings; if we can love God, whom we have not seen, surely we can love our fellow men whom we see; if the same physical and material evils afflict us we are comrades and should treat one another as such; if the same physical and material blessings are for all alike we should not hate those with whom we share the good things of life. The Scribe who answered Jesus was not far from the kingdom. He knew its laws. But knowing is not all, nor is it enough. There is an eternal difference between being near and being in the kingdom.

Jesus appealed to the 110th Psalm to show that by inspiration of the Holy Ghost David declared the Son of David to be divine. The divinity of Jesus is established by prophetic testimony as well as by His wonderful teaching and His miraculous power. To deny it is to deny Christ and make God a liar.

The warning against hypocrites applies to all times because so long as unregenerate nature is what it is men will pretend to be what they are not and want to hide their inner and secret evil with the cloak of pretense to do good. Chief seats in the synagog, religious garbs and long prayers may give a very pious appearance, but they are not proof of a heart right with God.

The gift of the poor widow is an example to all who would give to the Lord's treasury. Her love was not prompted by, How much or how little shall I give? She gave because she loved and so gave all. Large gifts often receive the applause of the multitude when in reality they are no gifts at all since the giver does not feel the giving or perhaps gives for display. The true offering is the one which love prompts.

News of the Week.

GERMANS WIN GREAT BATTLE

Defeat Allied French and English in Three Days' Titanic Struggle.

Berlin (by wireless to Associated Press from Nauen, Germany, via Sayville, L. I.), August 24.—Official announcement was made here today, that the German Army commanded by Grand Duke Albrecht of Wurttemberg has defeated a French army at Neufchateau, in southeastern Belgium. It captured many guns, flags and prisoners, including several generals.

German armies under Prince Rupprecht, Crown Prince Frederick Wilhelm, and Grand Duke Albrecht, are vigorously pursuing the French.

The army under Prince Rupprecht captured 150 guns at Luneville, Blament and Cirey (in the French department of Meurthe-et-Moselle).

The army commanded by the crown prince pursued the French beyond Longwy.

The Germans are west of the river Meuse and advancing against Maubeuge. They have defeated an English brigade of cavalry.

Washington, August 24. — The German embassy today received the following message from the foreign office of Berlin:

"The army of the German crown prince has won a decisive victory northwest of Diedenhofen over five French army corps. The retreat of the southern French wing on Verdun has been cut off. The French troops were repulsed across the river Meuse in complete rout. The crown prince's army, giving chase, took many prisoners and it declared the French troops are no longer able to face the terrific fire of the German infantry."

Condensed Reports.

A brief dispatch that English and German cavalry fought a sharp engagement Saturday on the field of Waterloo indicates that at least part of the British expeditionary force, the whereabouts of which has been kept secret, is with the French army in Belgium.

German troops have accupied Ghent, Bruges and possibly Ostend, and a Berlin dispatch declares German Zeppelins soon will be operating over the English channel. An Antwerp correspondent asserts that the German troops which had overrun northern Belgium, seem to have evacuated that region. If that is true, it would indicate that Germany's entire fighting power in Belgium is concentrated in a mighty attack on the French frontier, and that, having left the main part of the Belgian army behind them in Antwerp, an attack on that strongly fortified city is not contemplated.

The German commanders have demanded payment of war levies of $40,000,000 from Brussels and $10,000,000 from Liege.

Great Britain and France have agreed to advance $100,000,000 to Belgium for war expenses, each nation to advance half the sum.

The English papers are warning the people that the war is only beginning and that they must be prepared for a long struggle which will tax the resources and manhood of the nation to the utmost limit. While appreciating all that the colonies have done, they expect colonies with the population of Canada and Australia to contribute much more in men and money to the empire than they have yet done.

RUSSIAN ARMY ADVANCING

London, August 24. — The German force that invaded Russia and was reported to have occupied Mlava, has been driven back by the Russians, and the latter are now investing Soldau, according to an official announcement reaching here from Paris. Soldau is one hundred miles south and twelve miles east of Koenigberg, and this latter movement is believed to indicate that the Russians' advancing army of invasion extends along a front of nearly one hundred miles.

The Germans are also reported in the official bulletin to have evacuated Willenburg.

JAPAN DECLARES WAR ON GERMANY

Japanese Enthusiastic — German Ambassador Gets Passports — Germans Prepared for Japs.

Rotterdam (via London), Aug. 23.—According to authoritative advices received here from Berlin, the German government today handed to the Japanese ambassador his passports.

Tokio, Aug. 23. — The emperor of Japan today declared war against Germany.

The imperial rescript declaring war on Germany was issued this evening. It officially begins hostilities in the far east as a result of Germany's failure to reply to the Japanese ultmiatum.

The proclamation of the emperor sent a thrill through the country. Japan's entrance on the fulfillment of her obligations to her ally, Great Britain, responds to the popular will from one end of the land to the other. Cheering crowds assembled today before the buildings occupied by the department of foreign affairs and the administration of the navy. This evening there were lantern processions through the streets. The popular manifestations, however, do not approach the enthusiasm which preceded the war with Russia.

U. S. to Act for Germany.

Count von Rex, the German ambassador in Tokio, has received his passports. He probably will leave here for America, either on the Minnesota, sailing August 27, on the Manchuria, which leaves on the 29th. George W. Guthrie, the American ambassador, will represent Germany. The diet has been convoked in special session for September 3.

The Austrian cruiser Kaiserin Elizabeth, which recently was at Tsing-Tau, the seaport of Kiao-Chau, is reported to have sailed. She perhaps will go to a neutral port and disarm. It is believed this action will keep Austria out of the war in the Orient, although unforeseen circumstances may force Japan to change her policy in this regard.

Tsing Tau, China, Aug. 23. — German preparation for the defense of Tsing Tau and the territory of Kiao-Chow is complete. News of German victories in Europe has been circulated and has increased the confidence of the defending forces. The governor of Kiao-Chow, Meyer Waldeck, has issued a proclamation saying:

"If the enemy wishes Tsing Tau he must come and get it. He will find us at our post. We look confidently into the future and are well prepared to receive the enemy."

The German emperor sent a message to the governor on August 19 ordering him to defend Tsing Tau to the utmost.

ONE MILLION BUSHELS OF WHEAT SENT SWISS

American Grain Carried in British Ships—Will Pass Through France.

Washington, Aug. 21. — More than one million bushels of American wheat are on the way to Switzerland in British bottoms, the shipment of three cargoes having been arranged by Dr. Charles Paul Hubscher, charge of the legation here. Arrangements have been made to allow the passage through France and Italy of foodstuffs intended for Switzerland. The legation has little fear that the cargoes will be taken by Great Britain, although she could do so, provided payment were made.

Switzerland Likely to Get Coal and Food in United States.

New York, Aug. 21. — If the American wheat bought by Switzerland reaches its destination safely, the Swiss government, it was learned today, probably will buy all its coal and other supplies in the United States during the hostilities in Europe.

Dr. Ritter, the Swiss minister, who came to New York from Washington at the outbreak of the war, announced that a meeting would be held in the Swiss home here today, to arrange an appeal to Swissborn residents of the United States, numbering about 150,000, to contribute to the general Red Cross fund of Switzerland.

The Swiss government has practically offered to turn the country into one great hospital to care for the wounded of Europe, regardless of their nationality. As yet no notice of the attitude of the European governments toward this proposal has been received here.

In case the warring nations refuse to take advantage of Switzerland's offer, which is doubtful, Dr. Ritter said, the money raised will be used to buy food in this country for shipment to Europe, where it will be distributed in Switzerland and among the destitute women and children of the adjoining countries.

GERMAN EMBASSY GETS A WIRELESS FROM BERLIN

Washington, Aug. 23. — The German embassy here today received and made public the following wireless message from its foreign office in Berlin:

"Strong Russian forces were advancing against the German line at Gumbinnen. The first German army corps turned against the Russians on August 20 and checked them, secured eight thousand prisoners and eight guns. The German cavalry division took five hundred prisoners after having fought two Russian cavalry divisions.

"The French attempt to invade upper Alsace has been frustrated by the defenders. In Lorraine the French are retiring from the frontier. The German people find the Havas French news reports about socalled big French progress most amusing and just as false as some announced in 1870.

"No answer whatever will be given Japan's ultimatum.

"The army north of Metz under the crown prince, advanced on both sides of Longwy, has defeated and forced back the French army. The other army under the Bavarian crown prince, Rupprecht, which, as already reported, won a victory in Lorraine in pursuing the defeated enemy, has reached a line from Luneville to Blamont and continues today. The German guns since yesterday evening have been thundering at Namur.

"Very soon some new Zeppelins will be ready for work on the Belgian coast and the English channel."

SPENCER WISHART DIES AFTER AUTO ACCIDENT

Was Leading Field in Elgin National Road Race.

Elgin, Ill., Aug. 22.—Spencer Wishart, of New York, the hero of many automobile races, was fatally injured when his car overturned and he was leading the field in the Elgin National road race today in his Mercer car. His mechanician, John Jenter, also was badly hurt. Wishart died a few minutes after the accident. His skull was fractured, his right leg broken and his chest crushed.

Trying to Pass Rival.

Wishart was trying to pass Henning in another Mercer when the accident occurred. The subcap of his left front wheel struck Henning's car, and Wishart's car, speeding at one hundred miles an hour, leaped twenty-five feet into the air, jumped a ditch and plunging on one hundred feet, crashed into a tree.

TWO SHIPS BRING 2118 PASSENGERS

New York, Aug. 22. — The Cunard liner Campania and the American line steamer St. Louis arrived tonight from Liverpool filled to their utmost capacity with returning Americans. The Campania brought 645 cabin and 345 steerage and the St. Louis had 668 cabin and 458 steerage passengers. All the steerage passengers on the St. Louis and almost all of the Campania's were Americans who were unable to get better accommodations. They were glad to get home and were not complaining about anything. Many were penniless and had only the clothes they wore. Others had a little hand baggage and some had trunks.

Passengers on the St. Louis included the British ambassador, Sir Cecil Arthur Spring-Rice, and the French ambassador, Jules J. Jusserand. On board the Campania was Archbishop John J. Glennon, of St. Louis.

AVIATOR FALLS 1000 FEET AND ESCAPES ALIVE

Mineola, N. Y., Aug. 21. — Albert Fileux, of New York city, an aviator, fell one thousand feet in his monoplane to the Hempstead aviation field today and escaped with his life. He was badly bruised and lacerated, but surgeons at the Nassau hospital said that he was suffering chiefly from the shock and that they thought he would live.

Fileux fell while looping the loop. He had completed the circle and the nose of his aeroplane was pointed straight for earth, preparatory to making a long glide, when his engine went dead. The machine fell like a plummet.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, SEPTEMBER 3, 1914. No. 35.

WHY NOT?

'Twill brighten half of a darkened day,
If we only will but smile;
Kind words oft drive the gloom away,
They always seem worth while.
Then why not always keep to spare
Kind words and deeds—and share?

We may lighten many a saddened soul,
If we only but try;
We may help them safely reach the goal,
In that blessed by and by.
Then why not always keep to spare
Some helpful deed—and share?

'Twill sweeten many a bitter lot,
If we only try to cheer;
Kind words and deeds are not forgot,
'Tis they bring heaven near.
Then why not always keep to spare
Some helpful cheer—and share?

We may help some win a crown of gold,
Who live today in sin,
And share in heaven's joys untold;
Then why not now begin?
Yes, why not always keep to spare
Some needed help—and share?

INVITATION AND REQUEST

The church in Trenton, Ohio, hereby extends a cordial invitation to all who contemplate attending the session of the Middle District Conference, to be held in our church, October 11-14.

All visitors and delegates are kindly requested to inform the undersigned at an early date. This is necessary to enable the reception committee to make proper arrangements for your entertainment during the conference session.

Rev. W. H. Grubb,
Trenton, Ohio.

NEWS AND COMMENTS

The late Convention of the International Sunday School Association held in Chicago has stimulated The Moody Bible Institute in projecting a new course for Sunday School workers, covering every phase of the pupil, the teacher, and the school as well as the organization of towns, countries and states for the development of better methods for Sunday School work. This course in addition to those already offered in the Bible, Music and Practical Methods of Work, and like them is entirely without cost to those wishing to avail themselves of it. The invitation extends to all denominations and representatives of all nationalities with sufficient acquaintance in English to make the instruction available.

Full information and a prospectus will be sent free on application to The Moody Bible Institute of Chicago, 153-163 Institute Place.

National Prohibition Only Hope For Cities.

This amendment to the federal constitutions, moreover, should be adopted because it presents the only hope for the speedy solution of the growing liquor problem in our great centers of population.

We have reached a stage in the progress of the movement for prohibition when the activities of the liquor traffic are centered in the cities of the nation. The urban population in the nine prohibition states is only 20 per cent; in the seventeen near-prohibition states it is 28 per cent; in the thirteen partially license states it is 58 per cent and in the nine license states it is 71 per cent. The Gibraltar of the American liquor traffic, therefore, is the American city.

One-half of all the people now living in license territory in the United States live in four states—New York, Pennsylvania, Illinois and New Jersey. One-fourth of all the people in this nation who live in saloon territory live in six cities (New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland). One-half of all the saloons in the United States are located in fourteen cities. There are fewer saloons south of Mason and Dixon's Line than there are in the city of Chicago. Thirty-six states in the Union have fewer saloons in the aggregate than the city of New York. These significant facts, together with the well-known fact that the vices of the nation center in our cities thus adding complications to complications, make the great moral and social problems of the city practically unsolvable so far as the city alone is concerned.

The Gospel in Ireland.

The report on evangelization submitted to the last General Assembly of the PresbyterianChurch of Ireland chronicles a growing openness among Irish Catholics to Christian teaching. Thirty men and two women are employed as colporteurs by the Presbyterian church. Their sales during the past year have amounted to 18,819 Bibles, Testaments and portions. They announce a general willingness of Catholics to engage in conversation on religious themes and a noticeable dissatisfaction with the present religious conditions. While some years ago open-air meetings would not have been possible, they can now be held almost everywhere. One hundred and sixty-five such have been convened under Presbyterian auspices in the course of the year, chiefly in the center and south of the country, with audiences varying from 100 to 500. Only once was there any disorder.

Reports from the Irish Church Missions (Episcopalian) are equally gratifying. These operate lantern services which greatly interest Roman Catholics.

"Even on Wednesday and Friday nights many hasten from the Rosary service at their own chapel and come in late to our meetings, staying to the end. It is a privilege to see these rough country men and women eagerly drinking in the gospel. It is all strange and new to them. They listen for two hours, see the texts and hymns thrown on the sheet, and learn Gospel choruses. . . . At B—— we held five meeting in the Parochial Hall. Some came as far as six miles, though the nights were dark and wet, and several of the gentry drove each night with their families and servants. At W—— we had sixty Roman Catholic young men and only six Protestants. There was splendid interest and it was delightful to hear them sing so heartily, 'There is not a friend like the lowly Jesus, No, not one," and "What can wash away my sin? Nothing but the blood of Jesus." We speak on these hymns and choruses freely and, considering the efforts made to keep the people away and the refusal of absolution to those who do come, it is wonderful. At T—— there were four successive meetings. At the last two of them, eighty Roman Catholics were present and twenty Protestants. Here, too, they had been forbidden by the parish priest to attend and they came fully conscious of the nature of the meetings, this being our eighth visit. That night we gave "The Good Shepherd" and it was grand to hear them sing:

" Oh, the Love that sought me,
Oh, the Blood that bought me,
Oh, the Grace that brought me to the fold.'

"We are told that they often sing these choruses through the villages long after our visit."

—Rec. of Chr. Work.

Immigration Complicates City Liquor Problem.

The rapidly increasing immigration, especially from the countries of Southern Europe, presents a condition in this connection which tends to make the city liquor problem even more complex. The millions which are being added to our population each decade are for the most part being poured into the license cities and states of the nation. The foreign born population of the nine prohibition states is 4 percent; that of the seventeen near-prohibition states is 8 per cent; that of the 13 partly license states is 18 perc., while that of the 7 license states is 22 perc. A very low portion of those who come to our shores come from countries where the per capita consumption of intoxicating liquors is almost three times as large as it is in the United States of America. Taking into account this one item alone, and taking it for granted that the immigrant represents an average in the country whence he comes, it would be necessary to convert to total abstinence upon the average more than two million average Americans per year in order to offset the natural increase in the per capita consumption of intoxicating liquors because of immigration.

Rural States Must Help Cities.

It is not difficult, therefore, to see that the forces struggling for sobriety in these vast centers of population must have the assistance of the rural communities and the rural states, in order to extricate themselves from the entangling meshes woven by the liquor traffic in the cities. It is not only proper and right that the rural states of a Republic like ours should have a voice in the nation-wide problems which center in the

cities, but from the standpoint of the welfare of the cities themselves, such a course is imperative.

In all questions which touch the moral and civic well-being of all the people in a state the sovereign will of the people of that state as a whole, must be superior to the will of a single city. It is likewise equitable and just that on like questions the sovereign will of the people in all the forty-eight states of this Union should be supreme.

American Christianity Then and Now.

Speaking at the Centenary meeting of the American Board's Marathi Mission in Bombay, the late Hon. S. B. Capen described the religious condition of America in the days when the Board was founded. It is a picture which ought to enhearten all whose courage droops. In our colleges Tom Paine clubs were common. Yale and Princeton, now abounding centers of Christian life, were then nests of skepticism. It is said that at that time Yale had but two Christian students, and Princeton not even one. When the American Board petitioned the Massachusetts legislature for a charter it was at first refused, with the statement that Massachusetts had no religion that it could afford to export. The men who were at the prayer meeting at the Haystack at Williams College felt it wise, because of the indifference of the churches, to keep the records of their missionary organization in cipher. "Yet under all the ashes the fire of faith still lived."

"In 1828," says the Japan Evangelist, "a meeting was held in the house of a Christian merchant in New England to pray for the conversion of the world. A collection was taken and when the question of its use was under consideration, it was decided that it should be devoted to the evangelization of Japan. Yet Japan was at the time tight-closed to all the world and remained so for a generation. The Missionary Herald of March 1828, acknowledged the receipt of the contribution — $27.87 for a mission to Japan. Later numbers of the same magazine record other gifts from the same source with a like designation. In all, more than $600 was contributed, and when, in 1869, the American Board finally opened work in Japan, the new mission was credited with over $4000 as the sum of these contributions and their accrued interest."

Jefferson at the opening of the nineteenth century predicted that Unitarianism would sweep America. It has not done so and will not. But the evangelical mission is sweeping the world!

—Record of Chr. Work.

THE CHURCH VERSUS THE LODGE

(Report on Secret Societies, by the Reformed Presbyterian Church.)

Definition.

The church is that visible body of the professors of Christ united together for Christian growth and for the service of mankind. It consists of the various bodies of Christians holding to the faith of the Gospel.

The lodge is that organized system of oath-bound secrecy composed of men united together for personal profit and for the purpose of serving its members. It consists of the numerous orders, which, taken together, form the empire of secrecy.

Origin.

The church was ordained by Jesus Christ, who acts as its head, who desires to be its life, who calls its faithful members out of sin and redeems them unto God. Paul says that God "gave him to be head over all things to the church." Eph. 1:22.

The lodge was formed by men, who act as its head, who constitute its life and establish its laws. Mackey says: "The power of a Master in the lodge is absolute. For no misdemeanor can he be tried by his lodge and his commands must be implicitly obeyed." Mackey's Lexicon, Article on "Master of a Lodge."

Textbook.

The church has as its textbook the Bible, which is a divine revelation of God's will to man. It reveals the plan of man's salvation and contains the rules for his daily conduct. "All scripture is given by inspiration of God. . . that the man of God may be perfect, throughly furnished unto all goods works." I Tim. 3:16, 17.

The lodge has for its textbook certain writings of men; such as Mackey's Lexicon of Free Masonry. Chase's Digest of Masonic Law, Webbs's Free Mason's Monitor, Gross's Manual of Odd Fellowship and such other writings as recognized leaders have produced, including the "Book of Constitutions" which, says Mackey, "is a summary of all the fundamental principles of Masonry." —Mackey's Lexicon, p. 63.

Religion.

The church is a religious institution. It worships and serves the Three-One God. Its religion is the Christian religion. Christ is its center and its life. It is the religion that saves men from sin and eternal death and brings them into possession of eternal life. It rescues from the midnight depths of misery to the noonday heights of glory. It is offered not to the few but to the many.

The conditions of salvation are faith in Christ, repentance for sin and obedience to the gospel. There is no other way. "For there is given among men whereby we must be saved." Acts 4:12.

This is the true religion.

The lodge is also a religious institution. This it claims for itself. Mackey in his article on religion says: "The religion of Masonry is pure theism." The lodge has an altar, a creed, a ritual, and a burial ceremony. These are used in worship.

It is a Christless religion. Christ's name is expunged from its scripture and excluded from its worship. It professes to save men, but without faith, without repentance, without Christ. Mackey's Ritualist, page 23 says, "Initiation is, as it were, a death to the world, and a resurrection to a new life." Again on page 39, "The speculative Mason is engaged in the construction of a spiritual temple fit for the dwelling of him who is the author of purity."

This is a false religion.

Influence.

The influence of the church is compared to the light. Christ says, "Ye are the light of the world. A city that is set on a hill cannot be hid." Christianity is the great world system of light. It has nothing to conceal from the whole world. Its business is to diffuse the light. Jesus says, "In secret have I said nothing," "Neither do men light a candle and put it under a bushel but on a candle stick, and it giveth light unto all that are in the house." Matt. 5:14.

The lodge opposes the light. Its business is transacted behind closed doors. No person can enter who has not taken an oath to "forever conceal and never reveal" the secrets of the lodge. This is an institution of darkness. Christ says that men "loved darkness rather than light, because their deeds are evil." God says, "Have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11.

(To be concluded.)

SOUL LONGINGS.

One of the most convincing proofs of right relations with God is earnest heart longings for the "courts of the Lord." One of the surest signs of spiritual decline and indifference is wilful neglect of public worship and the forsaking of the assembly of the saints. The Psalmist gave himself a good testimony when he exclaimed: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple." And again: "My soul longeth, yea, even fainteth, for the courts of the Lord." "I was glad when they said unto me, Let us go into the house of the Lord." This is the normal spirit and attitude of all true and faithful followers of Jesus Christ. Where grace abounds the heart longs for the courts of the Lord.

The value of public worship, as a means of grace to the individual, and, as a source of community blessings and contributory cause of the extension and establishment of Christianity in the earth, cannot be overestimated. It is plainly a part of the plan of God that his people should statedly congregate in his courts for worship. When they thus meet He is there. Even though there be but two or three, there He is, according to promise.

Usually, though not always, one of the first signs of spiritual decline is, neglect of the services of the sanctuary. One of the first and best signs of a genuine revival of religion is increased interest in, and attendance at public worship. A revival that does not do that lacks the one thing needful—genuineness. Wilful neglect of the public means of grace not only indicates spiritual declension, but hastens the process and tends to make it permanent. Why it is so, may not be explainable, but the fact that wilful neglect of the public means of grace wrecks one's faith and resolves itself into a religious state which may be likened unto "salt that has lost its savour," remains. Real home or private piety and fidelity to God never fail of longings for the courts of the Lord and never fail to lead up and into the house of the Lord "with thanksgiving and praise." Hence, it follows that where there are no heart longings for the courts of the Lord the daily life of the individual must be below par religiously. One who lives in the spirit day by day and walks with God in deed and in truth will have heart yearnings for the fellowship of the saints on earth and will be glad when men say, "Let us go into the house of the Lord."—Ev. Messenger.

Home Circle.

PUTTING THE HEART INTO IT.

"Jane! Jane! Jane!"

The little pleading voice had spoken the name many times. Jane Sedgeworth, pushing the baby carriage, with her thoughts far away, was too absorbed to notice. At last, a reproachful wail roused her from her daydreams, and brought her attention to the little figure in the carriage.

"What are you crying about now, Flossy?"

"I dropped my dolly!"

"Your doll? Where? Why didn't you tell me?"

"I tried to tell you and you wouldn't hear."

Jane turned the carriage in the other direction, looking rather anxiously along the sidewalk for a trace of the missing doll. And then she saw Mrs. Gordon come out on the porch.

"Why is Flossy crying, Jane?"

"She dropped her doll. Oh, I see. It was back on the crossing."

"You may leave the carriage with me while you go to get the doll, Jane. Be as quick as you can, for it is likely to be run over." And as Jane scurried away, Mrs. Gordon added gently to her little daughter, "You mustn't cry, darling, when you drop your doll. Just tell Jane."

"I tried to, mamma, but I could not make her hear."

Jane was Mrs. Gordon's nurse-maid, and tedious as she found the occupation she was always glad when she carried home her weekly wages. She was the oldest girl in a large family, and her earnings through the summer would be of considerable help with her wardrobe in the fall. Mrs. Gordon was anxious that Flossy should spend as much time out of doors as possible. Usually Flossy began to cry once or twice in the course of a forenoon, and Mrs. Gordon invariably came out to see what was the matter. Sometimes Flossy cried so hard that her mother took her indoors, and then Jane reflected that there were advantages in being the caretaker of so fretful a girl.

On this particular day Jane was more self-absorbed than usual, for she had an invitation to go on an excursion that afternoon, and her younger sister, Molly, was coming to take her place. Mrs. Gordon was a little doubtful about this, for Flossy was shy with strangers. "However, if they don't get along, I'll send the child home," thought Mrs. Gordon, "and take care of Flossy myself."

She watched Molly wheel Flossy off with many misgivings, and listened anxiously for the sound of Flossy's voice, uplifted in lamentation. After an hour she went down the walk to see how things were going. Flossy's usually sober little face was lighted up with smiles.

"Hello, mamma," she called, when her eyes fell on her mother, "We're going round the world."

"That's a long journey," Mrs. Gordon replied, while Molly blushed. But Flossy was eager to explain further.

"The big tree is the next place where we're going, mamma. What did you say its name was, Molly?"

"That's London," replied Molly, and blushed again.

"Yes, that's London, and we're going to take a big ship, and see whales, and then we'll take the choo-choo cars and have lots of fun."

At four o'clock Flossy had an extra meal of crackers and milk, and as the delicate child had little appetite, sometimes a great deal of coaxing was necessary before the food was disposed of. On this occasion, however, there was no difficulty.

"Will you have a little of the ice cream, ma'am?" Mrs. Gordon heard Molly say. "Or do you prefer banana fritters?"

"I—I—I gues I'll have bofe," exclaimed Flossy, her imagination fired, and she swallowed her milk as eagerly as if it had been one of the dainties Molly had suggested.

A week later Jane had a surprise. When she came home one afternoon, her mother said, 'Mrs. Gordon was here this morning. They're going to the seashore for the next month. The doctor thinks it will be good for the little girl."

"Oh, mother," Jane cried. "Are they going to take a nurse-girl?" Her face flushed as she put the question. Jane had never seen the sea. The possibility of a month beside the waves turned her fairly dizzy.

Her mother looked at her kindly. "Why, it's this way, Jane. Mrs. Gordon wants to take Molly."

"Molly!" Jane, who had the older sister's sense of superiority, repeated the name as if she could not quite believe her ears.

"Yes, Molly. She says she hasn't any real fault to find with you. She says you are reliable and all that, but Molly makes the child enjoy herself, and that's what she wants. I'm not quite sure," the mother continued, "but from what she said it seemed to me that you worked just to earn your money, and Molly put her heart into it. And even if you're not doing more than pushing a baby coach, that makes a lot of difference."—Girl's Companion.

PROGRAM OF THE MIDDLE DIST. CONFERENCE,

To be Held at Trenton, O., Oct. 11-13, 1914.

Sunday Evening, Oct. 11.

Conference Sermon by the President, Rev. Albert Schumacher.

Monday Morning, Oct. 12.

Opening Exercises.
Organization.
a) Reception of delegates' certificates.
b) Minutes of the last conference.
c) Admission of new churches.
d) Reports of churches.
e) Order of the day.
f) Granting of complimentary votes to visitors.
g) Appointment of temporary committees.
Report of the treasurer of conference trustees.
Bible Study. II Tim. 2:1-15. M. A. Niswander.

Monday Afternoon.

Topic—How can the Middle District Conferenee best help our Chicago Mission? P. P. Hilty, W. S. Shelly.
Report of College Trustees.
Topic—The Glories of the Ministry. J. B. Baer.
Discussion. I. A. Sommer.

Tuesday Morning, Oct. 13.

Topic—Social Service—What is it? Willis Niswander.
Our Attitude Towards It. v. d. Smissen.
Report of Evangelization Committee.
a) Discussion.
b) Resolutions.
c) Election of one Member of Committee.
Topic—Church Extension in our Conferenee. Its Possibilities and How to Meet Them. J. P. Boehr, Dr. Mosiman.

Tuesday Afternoon.

Topic—Personal Touch. J. M. Regier, J. H. Tschantz.
Transaction of Necessary Business.
a) Determination of place of meeting of next Conference.
b) Election of Officers—
President, Secretary, one Member of Program Committee.
Report of Committee on Resolutions.
Concluding Remarks and Adjournment.

Program Committee:
Prof. Hirschler.
S. P. Prieheim.
W. W. Miller.

PROGRAM OF THE LADIES' MISSIONARY SOCIETY

To be Held in Connection with the Middle District Conference, Trenton, Ohio, October 12, 1914.

Song.
Opening by the President.
Music—Bluffton Society.
Paper—Review of Our Missions.—Mrs. P. R. Schroeder, Berne, Ind.
Paper—How to Arouse Interest in Our Society Work.—Mrs. J. B. Baer, Summerfield, Ill.
Solo—Miss M'Della Moon, Trenton, Ohio.
Missionary Needs—
At Home—Miss Ella Krehbiel, Donnelson, Iowa.
Abroad—Mrs. S. M. Musselman, Wayland, Iowa.
City Missions—Mrs. M. W. Rohrer, Wadsworth, Ohio.
Song.
Closing Prayer.

Program Committee:
Clara Lehman, Versailles, Mo.
Anna Gerber, Dalton, Ohio.
Lydia A. Augspurger, Middletown, Ohio.

Marriaaes.

Koch-Wenbold.—On August 1, at Schwenksville, at the pastor's home, Abraham P. Koch of Souderton, and Hannah B. Wenbold of Schwenksville, Route 2, were quietly married.

Koch-Wenbold. — At Schwenksville, on Aug. 1, at the pastor's home, Abr. P. Koch of Souderton and Hannah B. Wenbold of Schwenksville, Route 2, were quietly married.

Deaths.

Moyer.—On August 19, 1914, in Chalfont, Pa., Harvey W. Moyer, son of Levi S. and Caroline Weinberger-Moyer, aged 46 years, 1 month and 28 days. Bro. Moyer was subject to epileptic fits, his death resulted from a fall on his head in one of these attacks. Bro. Moyer and his family are members of the Deep Run church. Services and interment on the 24th. The services were conducted by his pastor, A. M. Fretz, assisted by the local M. E. pastor, in the local Lutheran church. Interment at the Souderton cemetery.

Allebach.—Death took away one of the most useful and prominent laymen of the Eastern District Conference, when Bro. Jacob R. Allehach passed away. For ten months he was failing and finally was removed to Jefferson Hospital, Philadelphia, but death claimed him on August 8. His remains were laid away on the 13th. Brief services were held at his late residence at Greenlane and further services in the Eden Meninonite church, Schwenksville. Burial was made on the Schwenksville cemetery. His age was 67 years, 9 months and 11 days. Bro. Allehach leaves a vacancy that can hardly be filled. He was much interested in mission work and especially in the Old Folks' Home at Frederick. He leaves a sorrowing wife and four children. The funeral text was II Tim. 4:6-7.

Hagey.—Enos Hagey, a member of the Zion church, quietly passed away at his home on Main street, Souderton, after a month's illness. The final cause being a stroke. His sight was partly gone and his mental condition badly impaired so that he spent the latter weeks in great unrest and mental suffering. He was a faithful attendant at our services and an intent listener. We shall miss him. He is survived by one sister and a step-daughter, who resides in Allentown. The funeral was held on the 23rd and he was buried at the Old Mennonite cemetery. His age was 78 years. Text II Cor. 5:1.

Contributions.

For the Treasury of the Gen. Conf.

From the Salem cong., Wisner, Neb. by D. J. Brand, for statistical books, $1.50; Bethany cong., Kingman, Kan., by Jacob Kaufman, collection, $6.64; Pretty Prairie cong., Pretty Prairie, Kan., by P. W. Kaufman, two collections, resp. $15 and $5.

Gratefully acknowledged,
C. F. Claassen, Treas.

For the Western Dist. Conference.

From the Pretty Prairie cong., by P. W. Kaufman, collection, $10.06 and $1.50; Bethany cong., Basil, Kan., near Kingman, collection, $5.

Gratefully acknowledged,
C. F. Claassen, Treas.

The Mennonite.

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Editorial.

THE IMPORTANCE OF THE GENERAL CONFERENCE

II.

In regard to education there are some important questions which will be considered by our conference. The report of the Committee on Education will bring up some questions. Education has developed rapidly in the last three years. The question, "Theological or Biblical Training—Which of the two is more necessary for our young men preparing for the ministry?" will bring out thoughts and observations very timely and of the greatest importance in this transitory period of our denomination.

It would be well if more interest could be created for old books, documents and pictures relating to the history of our church.

The position which our church takes against secret societies will be reaffirmed and emphasized.

An ever recurring question is in regard to organized Mennonite settlements. This seems to be a very important and difficult question.

The revision of the German catechism will take some time for consideration.

The question, "Which position should we take to the Convention of All Mennonites?" is easily decided for those who attended the All-Mennonite Convention in Berne last year. It seemed to be the universal impression that it was good that we met and learned to know each other better and recognized the many things which we have in common.

Other important questions may be considered.

The memorial of our departed will bring before our minds the great loss of prominent men in the last three years.

Many have felt that our conference expenses ought to be divided more proportionately. Other churches have different ways of apportionment to the different churches.

Our connection with the Federal Council of Churches will very likely be assailed and defended. Both sides have important reasons and the General Conference will have to decide whether we shall belong to the council, or withdraw.

There are so many important questions to be considered that we need much grace and wisdom from the source of all wisdom, our heavenly Father, and to Him we will turn in prayer. **v. d. S.**

Correspondence.

Terre Hill, Lancaster Co., Pa., Aug. 23, 1914. The Mennonite grove meeting was well attended today. The sunrise prayer meeting has been good for us all present, the 9:30 a. m. prayer and praise service was enjoyed by all and many took part in the same. Among the numbers were Rev. Lehman from Lancaster City, Rev. Amos Martin from Millersville, 10:30 a. m. preaching by Rev. Jacob Snyder; subject: Mission. 2:00 p. m. testimony meeting. 3:00 p. m. preaching by J. S. Lehman from Lancaster. Text, John 4:35. At 8 p. m. the pulpit was occupied by Rev. H. G. Snyder, who preached the farewell sermon, and Jacob Snyder assisted by J. B. Weber held the overflow meeting in the upper end of the grove. Our hope is that seed has been sown through this meeting that will come up and bring forth fruit to the glory of God and the salvation of men.

APOLOGY AND RELIGION

By M. G. Oberholtzer.

The question arises, Shall we ask an apology (defense, excuse) of another with whom our friendship and perfect harmony, that once existed, has been disturbed, lacking true fellowship?

Should we ask an apology even if we think we are positively in the right and that we have committed no wrong to the other? It certainly is true according to Christ's teaching (Mark 11:26), that we must forgive others in order that our heavenly Father can forgive our trespasses. We should be willing to ask another's apology any time, because it may be possible that we may have committed a slight injury against him.

On the other hand we should ask another's apology though we have not harmed him in order to win him back, thus paving the way towards restitution. It will be a healing balm to the other, and he may have been only too glad for us to make a move in this direction. Christ's command is, "Love your enemies and pray for them that persecute you." It humiliates the other and will teach him a lesson that he much needs to learn.

There are men holding offices of high honor and trust, who are too dignified to ask for an apology of another, wherefore they do not show the spirit of Christ towards their fellow being. The horrible European war could have easily been prevented if both sides were willing to make true apology, which would have brought about terms of restitution.

Whoever is not willing and even anxious to make an apology with anybody is not a safe leader, as he certainly can not, in the long, hold even his own forces together; and therefore is bound to bring about, sooner or later, a rupture among his own subjects. This is true both religiously and from a secular point of view.

The business man realizes that it does not pay to turn the cold shoulder, for a successful business man is only too glad to make an apology with his customer, if he finds he has been in the slightest way hurt, even if it was not his own doing. He will try to win him back—thus it will cause each to feel better over it. There is joy and blessing with a peacemaker—"for they shall be called the sons of God."

Jesus said, "Woe unto the world because of offenses (stumbling), for it must needs be that offenses come; but woe to that man by whom the offense cometh." A child of God truly can, in the face of offenses from others, lift up his voice to his heavenly Father in thankfulness, for he knows that "for our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." We can rejoice that we are not on the side from where the occasion of stumbling is coming. We should pray for our offender and the Lord will give our reward "in due season if we faint not."

MUSIC OR WORSHIP

Music is one thing, worship is another. Worship may be in song, but song is not necessarily worship. The "service of song in the house of the Lord" should be emphatically a religious service, a service of worship and instruction; but the modern idea has substituted a musical exercise or entertainment for sincere devotion and adoration. The Musical Herald says:

"Some churches, at least, do not encourage the idea of worship in song. The thought is not that souls shall be brought nearer to God, and into communion with Him, but that musical tastes shall be gratified. Thus if the musical taste is high the music is likely to be of a high order; and if the dominant influence in the church is that of unmusical people, the music is likely to descend to a low level, even musically; but the taste, such as it is, must be pleased. This will account for the irreverent spirit so many people have with reference to the most excellent church tunes. They are not associated with worship. Indeed, it is doubtful if the words of our hymns are ever made so impressive that any large number of a congregation ever actually come to realize what they are. People do not mean to be irreverent; they are so because they have not been made to realize the presence of anything of a sacred character. They are taught to listen to the church music with reference to the performance alone, and they naturally forget there is anything else to consider."

Very many of the tunes and the hymns which people use in socalled religious meetings have little worship in them. There are hymns which fail to convey the truth, and which sometimes express error. There are tunes that have nothing of devotion or reverence in them, but which furnish illustrations of musical gymnastics, or which savor more of lightness and worldliness than they do of penitence or devotion.

That class of music which sets the toes to tripping does not break the hearts, or chasten the spirit, or subdue the souls of those who listen to it. Its associates are worldly, its spirit is contrary to the spirit of the gospel of Christ, and does not minister to reverence or true devotion. It may please the thoughtless and the godless, and may be welcome to those who aim to please the people whether they profit them or not; but it savors little of that sacred worship which of old was offered to the Lord with the harp "with a solemn sound," and which still rises from hearts sincere, and is acceptable to God through Jesus Christ. Hymns which consist of frivolous expressions and vain repetitions, and tunes which express the emotions of the worldly and the light minded, have litte in them to commend them to the devout, the gracious and the heavenly minded. There is constant complaint of the frivolity of the people, even of those who profess godliness, but what more can be expected if worship is turned into

play, and devotion is changed into worldliness and trifling? If we are to expect solidity, sobriety and permanence in connection with the religious life of men, we must look to it that preaching, and praying, and singing, and all Christian exercises be characterized by intellect, devotion, sobriety and solidity, so that conviction rather than excitement shall rule the thoughts and control the conduct of those who bear the name and engage in the worship of the Lord and the service of song in the house of prayer. — The Comman People.

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To Ministers $1.50

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

Editorial.

It seems that an irony of fate, which decreed the present European disturbance, had provided that just before the shock was to come, death should put an end to the activities of Baroness Bertha von Suttner, sometimes called the "Uncrowned Queen of the Peace Movement". The life of Baroness von Suttner was passed in comparative obscurity until the period of middle life overtook her. It was not until 1887 that her awakening came, when, in a matter of fact way, she first learned of the existence of an organized peace movement. From that time on her efforts were in the direction of peace. Her awakening inspired the writing of "Die Waffen nieder", which, because of the military sentiment of Austria, her country, it was exceedingly hard to get into print, but, when it did appear, created a tremendous sensation. The Baroness von Suttner was not unacquainted in America, having visited the United States in 1904 and again in 1912. Her work with that of the other apostles of peace, now severely tried, we believe, will, however, have a lasting influence and contribute much to the determination, which eventually must come to all nations, that armies and navies are savage and unnecessary instruments which civilization and Christianity must banish.

"With whom are your sympathies in the European war?" is a question put to us a number of times during the last two weeks. Our answer is short and to the point, we hope. We are not in sympathy with either side. War is never necessary in settling a dispute between nations. In the present war the cause of the dispute is vague and, if the contending parties ever had one, it has been lost sight of in the spirit of war that comes from devoting the means and energies of a generation in getting ready for it. We agree with our president that the wise course is to take sides with none and therefore not place ourselves in danger of getting into it. When treaties are violated without a moment's hesitation, when friendly neighboring peoples have their rights crushed and their territory invaded, when lives and commerce are sacrificed in the lust for blood, as in this present conflict, there is nothing but a feeling of horror possible to the one who believes in the Christ ideal of peace and love.

War is murder. It can be nothing else. To sympathize with any men or body of men whose hands are red with the blood of slaughtered victims is to forget the spirit of the gospel. Our sympathies go out to our brethren in the faith living in Russia, France, Germany and the English possessions. They will find their peace sympathies crushed, despised, and they themselves driven into the fray, perhaps, by the mailed hand of military power. In times gone by our fathers were able to maintain their non-resistant principles in these countries in spite of bloody wars all around them. In our time we find that they believed themselves powerless to resist the wave of military power with which they are surrounded. Yet, we hope that in some way they will find a way of keeping alive the spirit of love and universal peace inherited through many generations of pious fathers.

In our own country, when the nation was in the throes of civil war, the Mennonites stood by their principles. It cost them many bitter sacrifices and made them bear the contempt of their neighbors, but in the end, the church lost nothing by it. Indeed, the church came to see in the following years that a great body of thinking people in every nation and of every political complexion had come to agree with them in the matter of the uselessness and crime of war. Perhaps this may be the last great war. We hope it will, although we only see the possibility of universal peace when we have a universally regenerated humanity. In the meanwhile our task is to live the Christ life and bring others into accepting and confessing the Christ master.

Inhuman greed, on the part of those who have the selling of the necessities of life under their control, was shown lately in the advance in price of so very many of the food-stuffs without any economic reason whatever. We have had an unusual crop of wheat, the production of other materials has in no wise fallen off, yet, flour advanced to more than $2 per barrel, meats soared in price, sugar made a tremendous leap, and so on. The excuse given was the war. But how silly an excuse it was when we remember that export, commerce had practically ceased and the stuff, of which we have a surplus, and usually export, was the stuff that made the biggest increase in price. We speak of the tyranny of the ruling classes in Europe with whom the blood of the masses is no more than so much water, when it suits their purpose to sacrifice it, but, ever now and anon we come to a realization of the fact that the common people are as much at the mercy of a controlling class, who will not hesitate to send want into the homes of the poor if, by so doing, they may increase their already immense hoard of blood money. That our authorities are not altogether blind to this style of brigandage was shown when our president and congress gave instructions for an investigation. That there was panic in the ranks of the brigands, one may well suppose, when the possibility of a jail sentence stared some of them in the face and prices took a drop. In this, as in other transactions of the kind we see that the American people are by no means angels yet, and that there is a large wealthy class, who are ever ready to go as far as they dare to increase their already immense pile of wealth. In all kinds of society we find the human buzzard who, like the winged one, follows armies, with the hope that he may fatten upon any calamity which may occur. We hope that the American people will some day come to that state of mind and action that they will avoid, as they would a leper, those who enrich themselves at the expense of the poor by using every possible pretext for making their bread and butter cost them more.

In speaking of human buzzards, we have had another exhibition of that kind in the banking syndicate which sought the approval of the president to loan money to a warring power. Contemptible, as is the blood-lust which leads people into war, a thousand times more contemptable is the party that endeavors to finance such a killing and enrich itself on the profits of murder. Our president, Mr. Milson, deserves the hearty commendation of all thinking people for his decision in the matter. "There is no reason," he said, "why loans should not be made to the governments of neutral nations; but, in the judgment of this government, loans by American bankers to any foreign nation which is at war are inconsistent with the true spirit of neutrality." A principle such as this is justified in the interests of morality and civilization. So long as there are resources at home to be developed and businesses to be financed usury is the only excuse for taking money beyond our coasts, and, when that money is used to prolong the agonies of war, its owners are guilty of the lowest of every type of greed.

Church finances are yearly becoming a matter of greatest concern in every locality. The problems of organized Christianity, as they become complex, become expensive and money must come from somewhere. In rural sections the matter of erecting a church building is one that concerns the community seldom more than once in a generation, the upkeeps of the property and the running expenses of the congregation, while generally not a severe drain upon the people, still remains a constant drain upon their resources. If matters of the local congregation were all that the people were called upon to provide means for, we might feel that, considering the worth of the church to the neighborhood, the burden is neither oppressive nor inconvenient, but, beside local demands, there is a growing need for moneys to be raised in the local church which must be spent in maintaining institutions apart from the congregations. Here are conference costs, yearly growing greater, because of the enlarged activities of the conference; weak churches need to be helped and new ones established; benevolences of various kinds dare not be ignored; missions will die if the hand of the giver is stayed; publications, which bear a vital relation to the church life are produced at a loss, but dare not be suspended. A selfish church, or a church with no conception of the responsibility these things bear to it, may get along without contributing a penny to them. But no individual congregation can afford to do this, or some day it will discover that its own life is threatened or its spiritual life is on the

decrease. Generally, even the smallest church realizes that it ought to be doing a great deal more beyond its immediate field than it is doing, but the question with it is, How can we do it? The only answer is, increase your contributions. We have never seen a church that is incapable of doing a little more than it is doing and, if every church does a little more at the same time, the final results are sure to bear a remarkable increase. It should be the cheerful task of every board of church officials to endeavor, by active effort to keep the congregation's contributions to the highest point.

Sometimes we hear the complaint that the church is always begging. Alas! this is too frequently true, but the attitude of a people who are identified with a cause which they neglect to give the prompt and necessary support it needs compels the begging. The way to prevent more begging is to give more. Are not the churches overtaxing their people? We believe not. The Catholic people, as a class, are no less or no more prosperous than the Protestants, yet they cheerfully pay a one hundred and fifty percent greater tax to their church. If they can do it without endangering poverty, surely the Protestants could bear a hundred per cent increase without very great hardship. We do not generally build churches that are intended to be landmarks of beauty and style, designed to endure for generations, as the Catholics do everywhere. We are generally satisfied with comparatively plain meeting houses, neither are we called upon to contribute enormous sums of money to support an elaborate priesthood and a magnificent central establishment across the seas, yet, taking it church for church, there is less giving with more grumbling among Protestants everywhere.

Perhaps private luxury has more to do with church finances than we suspect. We know of a family that had to curtail its church contributions because an automobile was needed to take them about on Sunday joy-rides. This is not an extreme case. Pleasures, display, the gratification of vanity are dangerous rivals, not only to church finances, they threaten the whole spiritual life of the church. There is a historic case on record of a deacon in colonial times, having been disciplined by his church because he had the turner make him round wooden bowls for his table use instead of carving them out of square blocks himself. He was too vain for that time. We wonder if the fine China and cut-glass, which one sees on the tables of even the ordinary workingman, does, not after all, come to him at the sacrifice of something better. It is a sign of a more tolerant age that permits the personal luxuries of the Christian to go unchallenged, but, when the church, the greatest institution for the uplift of the age, is compelled to suffer and restrict its activities because of the personal luxuries of its membership, we have a proof that selfishness has still as large a hold upon the individual as it ever had. Sacrifice is an element which goes to make up the great part of religion. Without it there would have been no revelation and no cross. Without it there would none other name under heaven have been no one to carry the message of the risen Christ to the world, and without it no one would have been prompted to abandon the old man of sin and find the new life in Christ. The world is to be won by the sacrifices of confessions of Christ. The Christ character can only be built up on the foundation of sacrifice. Have we, who constitute that which the world recognizes as the church of Christ, lost too much of the spirit of sacrifice? If we have, the church will be lost or will only be kept from ruin as we find it again.

NOTES ON THE S. S. LESSON

Sept. 13.

The Ten Virgins.

Matth. 25:1-13.

Golden Text—Matt. 25:13.

In this parable we have pictured to us the second coming of our Lord and the necessity of watching and being properly prepared for His coming. He is represented as the bridegroom, the one who loves, and has proved his love, and claims the love of his own. A Christ who did not love would never save this world and would never desire the association of unworthy man. The church is frequently represented as the bride of Christ, the object of His wonderful love, but, in this parable the virgins are represented as the church waiting in love for His return. Our waiting for our Lord's coming should be one of joyful anticipation. Only those who are not of the bride, the true church, look forward to His return with fear and trembling. It is to such that we should bring the warning of the suddenness of His return and make every effort to bring them into the church. The lamps carried represent the outward manifestations of love and service. The oil represents the Holy Spirit which alone can give life to our professions. The five foolish ones, who were shut out, had made professions. They knew the power of their religion, but only in a measure, and not a sufficient one at that. There are many who are prompted by faith to let their lights shine in good works, but it is not a saving faith, they have only partly known the power of God. They are the seed which falls on stony ground and springs up, but has no abiding power. The difference between the wise and foolish was that the wise had a lasting supply while the foolish had not.

The bridegroom tarried. It has now been twenty centuries since the church has been waiting for Him. The parable was a hint to the disciples that He might not return as quickly as they hoped. Had the Bridegroom come as soon as the foolish expected Him they would have been safe. We must be armed with patience, ever ready to greet Him when He sees fit to make His appearance. The time is in His keeping. He will come when the bride is ready. In waiting, both wise and foolish slept. The church is in danger of sleeping when she should be awake. The coming at midnight may indicate the bridegroom's appearing in the darkest hours of the world. Who knows but what we are approaching that period now.

When the time of His coming arrives the church will be startled by its suddenness, for no man can anticipate it. It will be too late for some. Their past professions will be useless then. Their light will be darkness. While it is time there is opportunity for all to go to those who sell (the source of oil) and buy oil (procure the Holy Spirit). This can now be bought without money or price. At that time those who do not have it will be unable to get it.

"I know thee not." What a change of attitude! But who was to blame? Certainly not the Bridegroom, who gave so much time that they could even sleep while waiting. The blame lies with the careless and negligent, who will be found unprepared. If men are finally lost it will be because they were neglectful, when all that Christ might do, was done to make it possible for them to enter the joys of eternal life.

NOTES ON THE C. E. TOPIC

Sept. 13.

What Is a Good Education?

Prov. 1:1-9, 20-33.

Education is a preparation for usefulness. One's ideals of what true usefulness is determines the kind of an education that appeals to one. One's vision of a useful career is realized when one has devoted himself to the task of getting ready for the opportunities that present themselves. An education should begin early. Life may be long, and its problems trying, so that, no matter how much training has been acquired, it will all be needed. The illustration of the twig straightened when young becoming the lofty tree, though old, applies very well to the training of the mind and habits. "The fear of the Lord is the beginning of wisdom." This is the foundation upon which all true and useful knowledge must be built, for without a good religious foundation knowledge may become dangerous instead of useful. The religious sense in the mind of the child is a wonderful thing and, when recognized and properly trained, becomes the power which makes man an honor to his fellows and his God. When neglected, the seeds of corruption and ruin get a lasting hold and the possibilities of a change for the better at some future period become remote. The mind of every child is like a garden given by the Lord in which may be produced the most wonderful and beautiful fruits if properly developed, but, when it is neglected and permitted to become the breeding peace of evil and poison, it becomes an exceedingly dangerous menace to the entire community. The training for good should begin in infancy and it should be a religious training. Indeed, any system of education which neglects the religious element is more likely to train monsters in sin than useful God-fearing citizens. The best teaching is done in the home because it is a teaching by example by those whom the child knows best and who know the child best and should have his interests most at heart. Many a good scholar has had his career utterly ruined by the false teaching standards with which he came in contact in childhood.

The person, who only has acquired knowledge, can hardly be said to have a good education. The education that is good must make a good man. It must prepare him to do good to his fellow men, the sum and total of his life must be made up in the good he has done. Young people should only desire the education that blesses the one who gets it and enables him to bless the world.

Knowledge is power. The one who knows is king among those who do not know. A good education is designed to equip the subject for a position of power. It includes the knowledge of men and their ways so that men may be made better, it includes a knowledge of God and His ways so that the power of God may be exercised to the uplift of humanity and the glory of God.

News of the Week.

MILLION MEN FIGHTING ON EASTERN FRONTIER

Russian Attack and Defense Spread Over Line of 100 Miles—Germans Lick Russians in Prussia.

Berlin, August 30. — By Wireless to the Associated Press, via Sayville, L. I.) — The latest news from Allenstein, a town of East Prussia, 65 miles south of Koenigsberg, indicates that the German army is energetically pressing the Russians. (Wireless station unable to read next few words.) Russian endurance is described as terrific. Corpses lie in heaps on the battlefied. Many prisoners, including one Russian general were captured.

Washington, August 30. — Active participation by Turkey against England and Russia is foreshadowed by news from Constantinople, according to a wireless dispatch from Berlin received at the German Ambassy today.

The message also stated that a deep impression had been made in Berlin by the speech of John Burns, a former British cabinet minister, against the policy of Sir Erward Grey, the British foreign minister, and that there were hints of fatal consequences in the unrest of British Mohammedan subjects.

London, August 30. — A dispatch to the Daily Mail from St. Petersburg says that the Russian advance continues successfully in all theaters of Russian operations and that it is only a question of a few days when the Germans will be driven beyond the Vistula. Scattered encounters have developed into a general battle extending one hundred miles from the southern districts of Lubin, in Russian Poland, to a point beyond Lemberg, in Galicia.

Dispatches from Austrian headquarters state that one million men are engaged in the battle which has been proceeding for three days on the Austrio-Russian frontier. The battle line extends from the Vistula river to the Dniester river, one hundreds miles.

As Severe as in Belgium.

The fighting has been fully as severe as that in Belgium. The Russians, who took the offensive, have penetrated over twenty miles into Austrian territory.

Engagements of tremendous importance between the Russians and Austrians are being fought along the course of the Vistula river according to an official statement issued at St. Petersburg and telegrahped to the Reuter Telegram Company. The Russians claim successes, saying that they have captured several thousand prisoners and that the Austrians lost three thousand men in one engagement

GERMANS WINNING IN WEST AND EAST, SAYS WAR OFFICE.

Berlin, Aug. 31. — In an official statement issued by the German war office it is declared the German arms are victorious in the west and in the east. In France it is stated the German advance continues, and that the British troops, operating in conjunction with the French, are now cut off from their base through the flanking movement of the Germans in northeastern France.

A strong German column is now declared to be interposed between the British army operating in the field and the seacoast cities where reinforcements have been landed. As a result the British field army must now receive its supplies and any additional men by a roundabout route, which will interfere with its effectiveness as a fighting unit. The announcement also stated that the German advance on Paris is again being pushed, and the capital itself will be threatened very soon.

Discussing the operations in the east, the war office now declares that the combined Austrian and German armies have assumed the offensive. The Russian invasion is declared to be impotent, and it is asserted that the advancing Russian armies have been pushed back. The German army in east Prussia is now moving to cooperate with the Austrians, who are in great force in northern Galicia, and it is stated that an invasion of Russian Poland is about to begin.

The war office explains that wherever positions have been abandoned to the Russians in East Prussia it has been in accordance with a prearranged plan to concentrate the defense at well defined positions where the enormous number of the Russians would be of no avail in attempting flanking operations.

The fighting in the region of the Vosges continues, it is stated, with the issue still in doubt. The German forces in this region have sustained heavy losses by virtue of the nature of the battle ground and because the French forces are strongly intrenched in the hights. The wounded are being brought to the hospitals near Berlin to be cared for, several trainloads having already arrived. The lists of the casualties of General von Heeringen's forces, which are bearing the brunt of this fighting, show that many officers have been killed and wounded.

A message from Berlin says it was officially announced today that about thirty thousand Russians had been taken prisoners by the Germans during the fighting in east Prussia, particularly at Ortelsburg, Hohenstein and Tannenburg. They include many officers of high rank. The German attack at these three points was across swamps and lakes.

PARIS PREPARING FOR SIEGE; CITIZENS LEAVE

Washington, August 31. — France is considering the advisability of moving the seat of her government from Paris to Bordeaux, as a precautionary measure, according to official advices received here today.

The French foreign office has discussed the idea of moving the capital with foreign diplomats, so that they could make proper arrangements. It is thought probable that Ambassador Herrick, will remain in Paris in order to care for Americans, should Paris be invested by the German army.

Paris, Aug. 31. — Dispatches and deports today indicate that the Germans are still pressing toward Paris and that one army is within sixty miles of the capital.

Paris is preparing for a siege. Outgoing trains are filled with non-combatants, while troops from the south and west are arriving to reinforce the garrisons already in the ring of the city's fortifications.

The houses, shops and factories in the circle outside of the Paris defenses were being destroyed today. Everything was sacrificed to make a clear path for the great guns that are counted on to hold the city intact. Inside the city enormous quantities of supplies are stored. The parks are grazing grounds for reserve supplies of "meat on the hoof," thousands of cattle, sheep, etc., having been driven there. Enormous stocks of food have been placed in the state warehouses.

GET READY FOR NEXT GREAT BATTLE

German Army Corps Sent East to Meet Russians

Paris, August 30.— A German aeroplanc flying at a hight of six thousand feet over Paris, dropped a bomb which landed near L'Est railway station. It did no damage. The bomb was dropped about 1:30 o'clock this afternoon. It struck near the military hospital.

"Siege of Paris Possible."

A dispatch to the Times from Amiens, France, says that since Monday morning last the German advance has been one of almost incredible rapidity, the Gerans never giving the retreating British a moment's rest.

The first great German effort has succeeded," says the correspondent. "We have to face the fact that the British expeditionary force requires immediate and immense reinforcements. The investment of Paris can not be banished from the field of possibility."

Today that military govenor has ordered all residents of the zone within action of the city's defending forts to vacate and destroy their their houses within four days.

German Corps Goes East?

One hundred and sixty railway trains loaded with German troops have passed through Belgium from the southwest toward the northeast, according to an Antwerp dispatch to the Reuter Telegram Company. This, it is added, indicates that the Germans are sending troops back because of the Russian advance. The German force at Brussels has been reduced to a minimum.

These 160 trains, which passed through Friday night, the dispatch continues, are transporting one army corps with full equipment. "It would appear," the correspondent says, "that the rapid advance of the Russians is compelling the Germans to withdraw troops from the line of the Meuse."

THE FIRST SEA FIGHT

(British Beport) . . . . .

London, August 30.—11:15 p. m.—An official statement isued to-night says that of 1,200 men composing the crews of the five German warships sunk off Heligoland only 330 were saved. The Liberty, one of the British destroyers, which took part in the battle off Heligoland, was hit by a shell which shattered her mast and tore away part of her bridge first of all, and then mashed her searchlights and killed her commander, Lieutenant Commander Nigel K. W. Barttelot and William Butcher, his signal man. Their deaths were instantaneous.

Accounts of the battle say it was perfect in execution as well as in plan. Led at dawn by a fearless small detachment, the destroyers crept within the German lines between Heligoland and the German coast. An aeroplane sighted them and gave the news to the Germans whose destroyers then came out.

It was hard work but at that moment the British line cruisers and battle crusiers arived. It was the moment for which they had been waiting and the execution was deadly. The first shot from one of the British battle crusiers sank a German crusier which had been battering a destroyer.

The German fleet then turned and fled in the direction of Cuxhaven, but was pursued by British destroyers which did terrible execution with their four inch guns.

(German Version)

London, August 30.—(10:55 p. m.)—A dispatch received here by the Marconi Wireless Telegraph company from Berlin gives an official statement concerning the naval battle off Heligoland. It says:

"The naval engagement near Heligoland is treated by the press as being without significance and as an occurrence which cannot affect the general situation." The fighting took place apparently within the range of the Heligoland forts which, however, were unable to use their guns owing to the thick weather.

AUSTRIAN EMPEROR SENDS CONGRATULATIONS TO KAISER

A German official wireless dispatch, received by the Marconi Wireless Telegraph Company, reads as follows: "Emperor William has received the following telegram from the emperor of Austria:

"Victory after victory. God is with you. He will be with us also. I most sincerely congratulate you, dear friend, also the young heroes, your dear son, the crown prince, and Prince Ruprecht, as well as the incomparably brave German army. Words fail to express what moves me, and with me my army in these days of world's history. FRANCIS JOSEPH."

13,515,886 FOREIGN BORN IN THE UNITED STATES

Washington, August 29.— There were 13,515,886 persons of foreign birth—14.7 per cent. of the total population—in the United States in April, 1910, the census bureau announced today. All were whites except 170,341, chiefly Japanese and Chinese. The number of foreign born white males more than twenty-one years old in 1910, was 6,646,817. Of these 3,034,117 had been naturalized; 570,772 had "first papers" and 2,266,535 were aliens.

ACTION, NOT TEARS, NOW

Berlin (via London), August 30.— Crown Prince Rupprecht, of Bavaria, who is in command of one of the German armies, in announcing the death of his son, Prince Luitpold, to the king, concludes his telegrom with the following words:

"Duty commands action, not tears at the present time."

Prince Luitpold, who was born in 1901, died recently of inflammation of the throat, according to an Amsterdam dispatch.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, SEPTEMBER 10, 1914. No. 36.

WAR!

War
I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Broken old mothers, and the whole
Dark butchery without a soul.

Without a soul, save this bright drink
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching feet.
For yonder, yonder, goes the fife,
And what care I for human life!
The tears fill my astonished eyes
And my full heart is like to break;
And yet 'tis all embannered lies—
A dream those drummers make.

Oh, it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe!

Art, thou hast many infamies,
But not an infamy like this.
Oh, snap the fife and still the drum,
And show the monster as she is!

Richard le Gallienne,
in Chr. Guardian.

NEWS AND COMMENTS

The Socialist Chorus of Berlin, with 600 members, has given the St. Matthew's Passion Music of Bach before an audience of 4000 Socialists, in the great hall of Hasenheide, Berlin.

The activities of the Bible Society in Brazil are forcing the Roman church to a counter-publication, at least of the gospels. These are provided with notes warning the people against Protestantism. The one authorized by the Cardinal Archbishop of Rio Janeiro in 1912 has on its preface these sensible utterances: "Friend, open this book and read it. Take care. Do not let it remain only on the shelf. If the Gospel of God should be an unknown book, with all certainty the God of the Gospel will be an unknown God."—Record of Chr. Work.

Owing to the hostility evinced by the educated Brahmins of late years toward the British government in India, there has been a marked tendency to replace Brahmins in high official positions with Christians of equal education, but of lower caste. The native Christian community at the time of the Mutiny constituted a valuable asset for the British garrison. It would be of a thousandfold that value at the present time and the government does well in taking it into its favor as it is doing.

Mr. D. C. Churchill of the American Deccan Institute — a Christian Industrial School in India on Hampton lines — has been experimenting for eleven years on an improved hand loom for the use of the masses of Hindustan. The government has subsidized his invention to the extent of about $9000. This loom now produces in the hands of one of his school boys, in less than eight hours, forty yards of "dongre"—coarse cotton cloth, suitable for toweling. An expert produces far more. Hand weaving is increasing, rather than diminishing, in India. Next to agriculture it is the chief Indian employment. The new loom will not only give far more profitable work to weavers, but it will employ large numbers of carpenters, smiths, and mechanics in its manufacture. The Deccan Institute trains these artisans.—Record of Chr. Work.

The Imperial Statistical Bureau of Berlin publishes the averages of death by suicide per 100,000 people among different religions and non-religious sections of the German nation. The ratio is as follows:

Among Moravians, Mennonites, etc.	1
Among Protestants	31
Among Catholics	37
Among Jews	40
Among the religionless, especially among Socialists	605

—Record of Chr. Work.

A site has been secured on the San Francisco Exposition grounds on which an auditorium is to be constructed for the use of the Protestant churches of the nation. Preaching services will be held daily, and the leading speakers of Christendom are expected to be present during the summer. There will also be evangelization services in various languages of Europe and Asia, exhibitions of church work, and much else. It is proposed to build this auditorium in the form of a huge open Bible, with entrances in the back—a perhaps risky architectural notion from the point of view of æsthetics, although otherwise appropriate.—Record of Chr. Work.

Jewish Christians in Toronto, formerly connected with local Presbyterian churches, have now come together into a "Christian Synagog (Presbyterian)." Permission to form the first Hebrew Christian Presbyterian church was granted unanimously by the Toronto Presbytery. The meetings of the church are held in the Christian Synagog, a new building with thirty rooms. Of these, nine are occupied by the medical mission. The synagog hall seats 350 persons, and there are reading rooms, class rooms, and on the third floor the superintendent's and workers' residence. The building was put up at a cost of $30,000. Two prominent Hebrew Christian business men, Mr. Tomak and Mr. Brown, help largely in the financing of the work. Dr. Max Wertheimer has been speaking here to large audiences on "The Deity of Jesus Christ our Lord," and on "God's Plan and Purpose for Israel," illustrated by charts. The pastor, Mr. Rohold, preaches in the jargon to hundreds of Jewish people.—Record of Chr. Work.

ISN'T IT WORTH WHILE?

It is a great joy to be able once more to send some lines our dear friends in the home land.

Pressure of work and other reasons had prevented the writer going on tour after Christmas with her husband through the far-off villages. Although before Christmas one month we all three with 60 Indian Christians and children, had been touring in the far South.

Now come along to the closer-by villages. Let us begin with the "Early Hour" morning prayers, for is not that the most important hour of the day? So 5 o'clock finds us busy stirring in these beautiful January mornings, by 7 a. m. the boys and girls, eighteen in number, are ready and off to school, the morning housework done, the bigger boys and girls put to their work of the day, the six babies cared for who play on the veranda under the supervision of a good old Christian woman till their meal time comes, then they take a bath and go to slumberland. After 2 p. m. they proceed with their play.

All is done and arranged for the day. Seven a. m. finds us, the two Bible women and myself taking our seats in a bullock-cart. A five to eight mile ride in such a cart, and the village is reached. As we journey the time is spent in searching for Bible verses, talking about the pictures which we intend to show and teach their stories. Would it be asked much to send us some old Sunday school picture rolls? mainly the N. T., please, because on account of different workers and fields they prove excellent means fascinating the attention of the children and masses.

An Indian village, at first sight, strikes one as very peculiar. The houses or huts, in the distance look like giant ant-hills with their clay walls and low roofs of red burnt clay tiles, or of thatch. As we approach the village, our hearts are saddened by the sight of heaps of stones here and there, daubed with paint of various colors, and we know these to be objects of worship. There are also many wayside shrines enclosing small figures about the size of a doll, which are made of wood or stone. Truly, the heathen in this land have "Gods many, and Lords many."

Just before we enter the village we bow for prayer and commend ourselves and the work to God, in whose name we are going forth. As we pass into the village, there is not a soul in sight, but walking on, we come across two carpenters working busily on the street. We take our stand under a tree and commence singing at the top of our voices. This has the desired effect of rousing the inhabitants. First, a sleepy dog is aroused and howls; then doors open, people emerge, and at last quite a number gather and listen attentively, while we proclaim to them Jesus Christ. As we leave, gospels and tracts are offered to them. "I've read those," says a man, "Give me one like that;" and he points to the little pink covered hymn book from which we have just sung.

After passing on through one or two narrow winding streets, our band draws up before one of the houses and we begin by singing a hymn. Then a message is given by one to illustrate the picture of the lost son, or some others, and we get a good hearing. One rather intelligent looking man sitting on a door-step, after listening attentively for some time, begin asking questions, and appears to be really interested. The questions seem to be answered to his satisfaction, and we praise God for this opportunity of making known His truth to even one soul who seems glad to hear. As we move away, some girls come running after us and ask if we will go and see a **man who is sick.** This we are very glad to do. As we come to the house indicated, we find the sick man lying on the verandah. A mat is spread for us and we are invited to sit down. So we sit and talk with the sick man, sharing the verandah with two buffalos and several fowls. Our enquiring friend has followed us, and we are glad to see that he is taking in what is being said. As the way of salvation is explained in some songs to the sick man and a large crowd which now have blocked us in, and we can hardly come out, we move on, promising him to send some medicine the next day. This time we come to where a potter with his wife are busily engaged making dark looking earthen vessels of a very primitive kind. As we sing, and message after message is given, others gather round; but, like the man with the muck-rake, in Pilgrim's Progress, the potter has no time even to look at us, and we might as well be a hundred miles away, for all the notice he apparently takes of us. Still he cannot help hearing the message of salvation, although he evidently has no time or inclination to attend to it. The others who have gathered, listen attentively, and except for a few children who help to make things lively at times we have a good hearing.

On we go to the outskirts of the village where the lowcaste people live. The men are busy chopping wood, are smoking, but a crowd soon gathers around us, old wrinkled men and women, young women with babies, and numerous children about eighty. One old man frequently interrupts the preaching with allusions to Ram Ram, whom they have been taught to revere and honor as a savior of his people. After we have finished our story, an old woman tries very hard to repeat the name of Jesus, we often try to teach the children a little song or a Bible verse, but succeed seldom. It is 12 o'clock when we leave the village and return to the cart under the trees, for our midday meal which consists of cooked rice and curry prepared 6 a. m. We all three enjoy our dinner with great pleasure and appetite, sharing and tasting each other's rice. Yes, sitting in the welcome shade of the trees, but ants, small and large, swarm around us there, so we, after an intermittent short rest proceeded to the next village. It's about the same as in the forenoon. A widow steps forward, peers **into our faces** and recognizing one of us, says, "Come to my house." There we find another group of women, who listen attentively to the gospel. We offer them books, but, alas, none can read.

Presently we come to a small clean looking cottage (hut) and are asked to come inside and sit down. A fine intelligent looking woman, with her mother, lives here. She is preparing the evening meal, and goes on with her cooking while the girls talk, they now and then ask questions. As we look into their faces, we do so long that they may know Jesus. Still we are powerless here, as elsewhere, and this also we must leave with the blessed Holy Spirit, who alone is able to take of the things of Christ and reveal them unto these women. We feel, however, that an atmosphere has been created, to receive the things of God.

As we pass along the street on our way out of the village some come from the different houses, and ask us to come to their place to sing; but as we want to be home before dark, we tell them that we will come another day. So we leave the villages of that day, Dorassing and Mahinda, or Jagmahan and Mahant, two of many thousands of the same kind in India. Some, yes many of them are utterly neglected, never having heard the glorious gospel of the grace of God.

As we retrace our steps towards Janjgir, wearied perhaps, our voices tired out with the day's work, but glad that another opportunity has been given us to witness for Jesus and that there has been another opportunity for the people to hear.

Will not all the readers of the Mennonite unite with us in praise and in prayer, that our faith may not fail, and that the work may be deepened and extended more than ever before, during the coming season.

"Let us live for one another,
Help a little, help a little,
Help to lift each fallen brother,
Help just a little.
Chorus:
Oh, the wrongs that we may righten,
Oh, the hearts that we may lighten,
Oh, the skies that we may brighten,
Helping just a little."

So we kept it up on four days in the week, until half of February, when from our dear band of children five at one time were stricken down with measles, accompanied by high fever, followed, in several cases, by fatal after-effects.

Oh, the anxious days and nights that followed now, caring and tending for our dear little ones, some recovering, others drifting into pneumonia and dysentery. My dear husband still touring far away. Praise God, a good number had recovered, but one morning little Samuel was taken home to Jesus suddenly. Everybody else being away, I was left with the funeral mostly alone, others in the room being very sick, during that time we made a box and got ready for the whole funeral; our hearts were very heavy. Besides there was the outside medical work.

Come and go with me to attend a patient in the village after the little sick ones are looked after, fed some milk and gone to sleep, a woman or two sitting at the bedside to watch, if something is needed to call me at once.

We wend our way through dirty narrow alley ways (the servant and **myself carrying** hot water, bandages, **knife** and medicines) reeking with stench from putried water and refuse, followed by a crowd of naked children and barking dogs, until we come to a house with animals tied up on the verandah or perhaps inside the house. As we enter the low narrow door, we can at first see nothing but darkness, but after a minute or two when our eyes become accustomed to the darkness we discern a figure in some damp corner of the room suffering much from fever or some other disease. We turn around to ask a question and find that the little dark room is now full of men, women and children, who have followed us. Everything is dirty, the air foul and stifling, and perhaps the case needs hours of attention and all must be done in that little dark unhealthy room.

Returning from two such patients, the dispensary is surrounded by sick. Finally all are satisfied. In I go, may be for the fourth time, to tend to our sick little darlings. It is 12 noon and maybe a little time for some delicious curry and rice. This strain kept on for almost 2½ months. How sad our hearts were caused to bleed when three little ones were taken from us during that time; our loss has been heaven's gain. Little Daniel was such a beautiful life, four years old. Many were heard to say, "Daniel was everybody's friend; he would go up and down the verandah, singing one verse after another, one church song after another, without a mistake. On his last morning, a few hours before the angels took him, he sang very clearly, "Jesus, loves me, this I know, for the Bible tells me so," etc., of course in Hindi.

We can not help, but praise God for many prayers answered in the past time, in so many different ways. One by one, we must unite to pray through our difficulties into full victory; one by one we must show forth the value of the full victory of Calvary, by living to win souls.

Dear readers and friends, will you not help where the need is so great, and the laborers so few? You can, if you desire. God is the hearer and answerer of prayers. You go to Him constantly with your own needs, and the needs of your friends and dear ones. Will you not go to Him with the needs of the perishing heathen?

'Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

"Through many a stormy path He leads my tired feet;
Through many a path of tears I go; but it is sweet
To know that He is close to me, my God, my Guide,
He leadeth me, and so I walk quite satisfied."

Greetings in His name,
Mathilda and P. W. Penner.
Janjgir, India.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.
To Ministers $1.50

THE CHURCH VERSUS THE LODGE

(Report on Secret Societies, by the Reformed Presbyterian Church.)

(Concluded.)

Liberty.

The object of the church is to lead men out of the bondage of sin and bring them into the "glorious liberty of the sons of God." Philips Brooks says that "Liberty is the fullest opportunity for man to be and do the very best that is possible for him." Christianity gives to men the liberty to speak against sin and to refuse to do wrong. The greatest liberty in the world is found in the Bible. It is the ladder by which we can climb to our highest possibility. The Psalmist said, "I will walk at liberty for I seek Thy precepts." Psa. 119:45.

The lodge would curtail the liberty of its members. Two things the candidate must swear: one is to conceal, the other is to obey. Should he learn that sin is there, he has foresworn himself never to reveal it. He is deprived of his liberty to speak against that sin. Should he be asked to do something wrong, he has already bound himself to obey. Mackey in his article on obedience says, "The spirit of obedience runs through the whole system and constitutes one of the greatest safeguards of our institution."

Charity.

The church is founded on charity. Jesus went about continually doing good. He ministered to all classes of need. He rejected no one because of age, rank or condition. The greater their need the greater was His readiness to help. He gave them His best without money or without price.

The church throws open her portals. The poor, the aged, the blind and the halt are graciously invited. "Whosoever will may come." "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." Jas. 1:27.

The lodge also claims to be a charitable institution. Mackey says, 'Charity is the chief corner stone of our temple." Yet those who are likely to need any help cannot come in. The aged, the infirm, the cripple need not apply. The greater their need the less are their chances for aid. Help is promised only to members and none will be taken as members except those who seem able to take care of themselves. When a member becomes sick or dies, help may be given to him or his widow provided only his standing is good and his dues are paid in full. Insurance societies do the same, but they call it business.

Fruits.

The fruits of the church are seen in the lives of its members. Here we find a mighty army of consecrated upright souls who are marching triumphantly to glory—young men and women who go to the ends of the earth to carry the gospel tidings to the perishing. Middle aged men and women who would lay down their lives in defense of the Gospel. Old men and women, ripened saints of God who live in joyful anticipations of that eternal fellowship with the blessed Christ. Upon the life of every consecrated member of Christ's church will be found the fruits of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." "By their fruits ye shall know them."

The fruits of the lodge are also seen in the lives of its members. It, too, has its army of men marching onward—but whither? That it has its moral men we will not deny. But here is a rival religion! Its members who are faithful to its teachings see little need for the church. If a man can be saved in the lodge, why surrender to Christ? The sad fruitage of the system is seen in that thousands of men are satisfied in the lodge. They have no interest in Christ and no care for the church . These will be among the disappointed hosts who expect to enter into life, having never known Him whom to know is life. "He that hath not the Son of God hath not life." I Jno. 5:12.

Conclusion.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of the living God; as God hath said I will dwell in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." II Cor. 6:14-18.

—The Christian Nation.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.75.

THE PROMOTION OF MISSIONARY INTELLIGENCE —VISITS TO MISSION FIELDS

By H. Frank Reist.

There may be a question in the minds of some as to the advisability of the church sending representatives to investigate her foreign mission work. Is it not a waste of time and money and does it not bring into question the integrity of the missionaries? Whether such visits are an advantage or a disadvantage to the missionaries and the church is largely determined by the kind of men sent to investigate. Men of a certain type can do incalculable harm to the work on the field as well as to the interests of the work at home by the nature of the report submitted to the constituency.

The investigation of the Commission shows that the missionaries on the field "speak with deep conviction of the encouragement and inspiration to themselves and the native church resulting from visits of official representatives. Many difficulties may be explained and removed by such representatives coming face to face with the situation on the field.

Again, a member of the mission board by visiting mission lands "gets into touch with the ordinary details of routine work and comes into the closest personal sympathy with the workers and thus gains a knowledge which could never be gained by correspondence." This knowledge will enable him to help direct the work of the board more efficiently upon his return. It is also true that the people at home attach more importance to the statements of one speaking on missions who has been on the field and has seen the actual conditions existing there, and work that is being done, than they do to the one who has gained his knowledge from reading. Such an individual is in a position to do more in creating an interest in missions. He is also better able to understand the communications from the missionaries and thus act more wisely in meeting any particular problems confronting the board relative to the foreign work. Such visits should not be made for the purpose of trying to regulate the details of the work on the field, but rather to understand the work. The workers are always in a better position to work out the details of the work than the board or any one member of the board. The commission finds that the majority of the missionaries favor the idea that some official of the mission board or society should visit the field at intervals of five or ten years.

"Some missionary societies in all countries have adopted a general policy of occasional official visitation to the mission fields for purposes of information and administration. Some send such a commission or deputation only when some local conditions abroad seems to demand it. In such a case the visiting body usually comprises a secretary, a member or two of the executive committee or board, and possibly a pastor or influential layman from outside the committee. Other societies send now and then a commission, usually including a secretary, on a general tour of inspection with the expectation that those who comprise it will visit a large number of stations in different countries, inspire those to whom they go to the extent of their ability, and bring back a wide range of general information for the benefit of the Board and the church."

Other societies plan to send out members to some particular country to inspect their own work as well as that of other societies and make a thorough study of the field, report to the society and also give a general report for the benefit of the constituency.

Two kinds of deputies are commonly sent. "First, the administrative deputation sent by the executive board for the purpose of better administration for the work; and second, a general deputation, whose object is to secure information for presentation to the constituency at home to increase its interest."

"As regards the work of administration, it is now accepted as a principle that the wisest and most economical administration of the work abroad in the field demands a measure of personal knowledge upon the part of some at least of those by whom the work is directed and controlled at home. The leading missionary societies all over the world are recognizing these conditions, and are shaping their policies accordingly."

There are different methods of meeting expenses of members of the board sent out to visit the field. Some societies regard this expense as a legitimate charge upon the general treasury. Some of them quote instances where deputations have made recommendations that saved the society more money than the entire cost of sending them. In some instances the expenses are met by special gifts without any charge to the general treasury. Whatever methods employed to finance a deputation the consensus of opinion is that occasional visits are necessary to the wisest and most effective conduct of the work abroad.

The value of pastors with the mission spirit visiting missions abroad is at once evident. Such visits are an inspiration and help to the workers on the field. Strong men of this type can do

(Continued on page 4.)

Deaths.

Kempf. — Rudolph Kempf was born in Canton Berne, Switzerland, on Apr. 9, 1852, and died at his late home in Pandora, Ohio, on Friday noon, Aug. 21, 1914, at the age of 62 years, 4 months and 12 days. Mr. Kempf was a sufferer from cancer, from which disease he died, but he bore his pain with heroic patience. Funeral services were held Sunday morning, Aug. 23, at the Grace church, the pastor officiating.

Reusser.—Martin S. Reusser, son of David A. and Emma Reusser, died in Sumner county, near Clearwater, Kan., Aug. 25, aged one year, 9 months and 17 days. Services were held in the Christian Mennonite church, Moundridge, Kan., Aug. 26, 1914.

The Mennonite.

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Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Editorial.

THE POPE ONCE AND AT THE PRESENT TIME

The death of the pope, which would have been an event of great importance at other times was comparatively little noticed, since the war news attracted so much attention.

The pope himself lamented that the power of the pope has vanished to such a degree, that a world's war cannot be avoided any more even by the voice of the pope. Austria, the most faithful Catholic country in the world, generally so loyal to the pope disobeyed him this time.

It was to a great extent this failure of the pope's power to restrain the Catholic world from going to war, which caused the pope's death. He was a pious man and if he could have staid the war the world would have owed him everlasting gratitude.

Hundreds of years ago the pope made and dethroned emperors. Emperor Henry of Germany went to Canossa and stood barefooted and bareheaded as a penitent in winter time in the court of the pope's castle waiting to be forgiven for having refused to obey the pope's command.

How different are the circumstances now. Not that Rome or the Catholic church have changed. Rome cannot change. It is not likely that a liberal man will ever become pope. He must be conservative and reactionary. Rome seeks politcial power. It has lost much of its influence in the formerly Catholic countries, Italy, France, Spain, Portugal, but it is trying its best to recover the losses by gaining power in the United States.

The evangelical denominations are becoming alarmed seeing the Catholic clergy is training several hundred thousand of Catholic soldiers and trying to increase its influence in every state. The agitation against Rome as a political power is increasing. The Catholic religion as religion would not be dangerous, but the Romish hierarchy as a political power is very dangerous. It threatens the very life and liberty of our nations. If it succeeds, our liberal institutions will fall and give way to medieval institutions and religious persecutions. Will that ever be possible in our country? The Bible predicts persecutions and a general apostasy. The Revelation predicts such times as we now experience, and it is impossible to predict what will be the outcome of this war.

There is one consolation for the Christian. God rules. His will will be done. willingly or unwillingly.

It matters little who will become the next pope. The system is the same, the influence of the Jesuits remains. Formerly the personality of the pope had great influence, really decided the policy of the Catholic church, now the policy of the church decides the policy of the pope.

The times are such that the Lord's exhortation, "Watch and pray!" has double importance.

v. d. S.

A NEW BOOK ON MENNO SIMONS

By John Horsch.

"Menno Simons, His Life, His Writings, and His Reformatory Opinions," is the title of a work just published in the Dutch language by E. J. Brill of Leiden. The author is K. Vos, the Mennonite minister of Middelstum in Holland. The book contains 350 pages. Price about $1.20 net, paper cover.

The author has found and utilized some new material, throwing welcome light on Menno Simon's life. His point of view, however, is that of one who is quite out of sympathy with Menno Simons' teaching and principles. To be looking for a due appreciation of Menno Simons in this book is to be sadly disappointed.

Even a casual reader of Menno knows that he was a champion of the principle of liberty of conscience, but in vain do you look for a mention of this fact in these pages. Menno renounced the state church under the most adverse conditions. To step out and identify himself with a people that were persecuted to death meant to lay all on the altar of the Lord —but you would hardly guess it from a perusal of this book. Menno suffered untold persecutions; he was in continuous danger of apprehension, torture and death, but nevertheless he labored diligently for the cause of his Lord. He lived the life of a martyr. But this author represents him to be a faint-hearted, cowardly man. This he does solely on the strength of an expression found in Menno's account of his conversion: "I considered the timidity of my flesh," which shows that he was anything but a boaster. To suppose that this proves Menno to be a coward, as this author tries to make it appear, is absurd.

Considerable space in this book is devoted to support the author's contention that Menno Simons was at first virtually a Munsterite. This assertion is founded on a passage found in the first edition of the "Foundation" in which Menno speaks of the so-called Oldcloisterites as "brethren", although in the same chapter occurs an expression showing in what sense he sometimes used this word. He says: "My chosen brethren, but not in Christ Jesus, for those are brethren in Christ Jesus who abide in His holy Word." Our author holds that the Oldcloisterites were Munsterites, but this opinion can not be proven and is contrary to Menno's express testimony.

But the most offensive feature of this book is an open assailment of Menno's moral character. The author says, for example, that Menno, in the second edition of his "Foundation" made the untrue statement that he made no changes to speak of from the original edition. But had the author read the passage carefully, he should have found that Menno says expressly that he omitted certain parts and made additions and corrections. Does the author think that Menno should have rewritten the book without making changes? In other instances he declares Menno to be guilty of evident falsehood on even more flimsy arguments.

While the book brings us some new material bearing on Menno Simons, it has on the whole a regretable tendency. The author writes on Menno as a Roman Catholic may be expected to write on Luther or Calvin. He jumps at conclusions which are entirely unwarranted, and thus assails the moral character of Menno. Indirectly the book throws valuable light on conditions among the modern socalled Mennonites of Europe who obviously have denied the faith in the authority of God's Word, in the divinity of Christ and in the redemption. They have departed from the faith of Menno Simons farther than Menno departed from Romanism.—Gospel Herald.

Scottdale, Pa.

(Continued from page 3.)

much to impress upon the natives the moral and spiritual force of Christianity in Christian lands. In India "the identification of Christianity almost exclusively with missionaries is apt to give Indians too limited a view of the present place and power of the Christian religion."

The effectiveness of a pastor who has seen the actual work on the field is multiplied. He is in a position where he can do a larger work in creating and maintaining a live interest in the evangelization of the world than hitherto. A missionary from India writes, "Would that many more pastors were sent out, that they might come into personal touch with the missions they must advocate and support." "When the pastors come as students of missions, preparing to impart to others the knowledge they receive, they are not only welcomed by the missionaries, but as a rule, they use their time to such good effect that their church and neighborhood feel the stimulus for years to come." Such pastors can also give valuable assistance and information to their respective mission boards. They may be able to point out elements of strength or weakness in the work and workers of the various stations and thus help shape the policies of the board to the best interests of the work as a whole.

Visits by laymen are also of great value. One writes, 'I will do and give much more for having gone." Another, "Encourage these visits in every practicable way." Another, "Every interested layman should go." Such visits are encouraged by missionaries because of the value to the native Christians and the educated non-Christian communities of meeting Christian laymen. An enthusiastic layman may in some communities be able to do more to create and keep alive the mission spirit in a congregation than the pastor. Tours to mission fields have done much to win the hearty support of those going as well as those at home who have come in close touch with those who have returned.

Since the greatly improved facilities for travel in almost every country the number of regular tourists visiting missions is on the increase. It is important that such tourists should see something of missionary work. 'Tourists who return home prejudiced against the work are apt to find a too ready ear in the home constituency, while opponents of missions have often been converted to a lifelong enthusiasm for the cause as a result of a single visit which enabled them to see what was actually being done."

"Whatever the disadvantages, the permanent and widespread value of frequent visits to the mission fields upon the part of officials of missionary societies, pastors, and Christian laymen, is recognized. These visits are becoming increasingly important both for purposes of administration and for general information." —Chr. Monitor.

(To be continued.)

Editorial.

Hindrances are not always the evil we take them for. We might, we think, make greater progress if it were not for the obstacles in our way. Perhaps we would not want to make progress if it were not for the obstacles. The things that look easy are seldom very much desired. The progress of the church has always been against opposition. It has had persecution, indifference, worldliness and the tendency of the human heart to contend with always. But the church would be nothing at all were it not continually confident that it is a mightier power than the opposition of any power. Its mission is to oppose and master these things and, like the tree, when once its growth ceases its decay has commenced.

In our individual lives we have, day by day and year by year, our very serious problems to meet and our powerful oppositions and discouraging circumstances to confront. From the time of its first breath the babe enters a battle for its existence which continues until the last breath leaves the body, perhaps after many decades of life. Yet all these years have seen their victories following one after another. Man is the least equipped for life's struggles of all the higher forms of animal life, yet, mankind has made himself the Lord of creation by his ability to meet every emergency. Health, prosperity and happiness are the prizes of man's struggles. A race, which, like the oyster, would lie helpless where nature has left it, would soon disappear altogether or sink into a state of mere existence and nothing else. The smith's work is a hard and lasting one, but his meeting it day by day, with the determination of doing his part well, makes him a man with arms so hard and strong as to suggest the materials upon which he works.

In our Christian life we have many struggles. We find that the greatest battle field is within our own hearts. The things we would, we do not, and the things we would not, we do. Human nature puts forth its mightiest efforts to defeat the best that is in human nature. But the one who masters himself becomes, as the wise man tells us, greater than he who takes a city. It is no great glory never to have been tempted or tried. Such a condition is an indication of weakness and insignificance and gives one no particular standing in the eyes of the world or in his own eyes. Goodness is only proved when, like the gold, it has been through the trial of fire. When heaven aims to use one for great things the fire of trial is prepared that the worth of his character may be demonstrated.

Often we fail to recognize the fact that the hindrances our fellows place in our way are really the tasks which Providence has prepared for us, and from which are to come the rewards of our efforts. It's a trying thing when those we would move are unappreciative. When Mr. Disraeli was hooted from the floors of the House of Commons, he is said to have exclaimed, "Some day you will hear me," and without doubt that was the turning point of a career which was to startle the world. St. Paul left Mars Hill in depression, but the experience better fitted him to be the great apostle to the Gentiles. The world is quick to recognize those whom it cannot discourage as its masters. To become a power among our fellow men, we must certainly expect to confront their indifference, opposition and even hatred. In our endeavors to influence our fellows for Christ, we have no assurance that the path will be one over roses, unless the roses conceal cruel thorns. Our Master's road was a hard one and so was the road of all His faithful ones, but it was the road that led to the heights and brought others out of the lowest places to the highest ones. It was a senseless waste of energies and lives to indulge in artificial tortures and troubles as did the monks who wasted their lives in fasts and penance. God does not delight in unnecessary agony. But when life is given to save other lives, when trouble and trial is endured to save others from troubles and trials, the world is blessed and God is honored. Crucifixion would only be a horrid form of death endured by an innocent man if that was all there was to it, but when the agonies of the cross saved the world, it was the greatest and noblest of all sacrifices.

A few years ago a considerable stir was made in the press, both secular and religious, over the resentment that was shown to Mr. Fairbanks, one of our vice-presidents, because he would not visit the vatican in preference to the missions of his own church conducted in Italy. If the claims of the Waldensians be true that they have existed, an independent body apart from the Roman Catholic church since the time of the apostles, then the missions of the Methodists and other Protestant bodies in Italy are simply efforts to establish Protestantism in the country where it always existed and maintained itself. It seems to us that with the present Waldensian revival, which has made itself felt in various parts of Italy and has gained some notable converts from Rome, it would be a gracious thing on the part of other Protestant bodies, if, instead of establishing an expensive propaganda of their own, they were to devote the money so spent in strengthening and supporting the Waldensian movement. Such a move would insure the success of a Protestant movement backed by centuries of history and carried on by natives and would, we believe, assure a speedier progress of the cause, without exposing Protestant bodies of other lands to the suspicion of the Italians that their motives are selfish. Unity and mutual support is in the air all over Protestantism. Why not give it practical expression in the very birthplace of Protestantism?

Italy is now ready for the Evangelical truth as never before. With the influence of the pope taken out of politics and the contact that Italy has with Protestant lands, immigration and the awakening of the population to the progress of the world, the hold that Rome has had on its people is greatly weakened and the people everywhere are crying for more light. Italians come to our own shores to make money. There are millions of them here today and most of them hope to end their days under the sunny skies of their Fatherland. Many of those who return do so with a considerably changed idea of what the Protestant church is and does and among those who remain not a few are led to accept the Protestant form of faith. A secular paper in considering this matter, calls attention to several very successful endeavors among the Italians in American cities:

"Italy is getting the gospel through the multitudes of its people that come to this country. New York city alone has twenty-five Protestant churches among this population, besides nineteen Catholic churches. In Philadelphia two strong Italian churches under Presbyterian auspices have a total membership of 600. Counting Presbyterians, Baptists and Methodists, Philadelphia numbers among its workers sixty ordained Italian ministers. Canada also has done vigorous work among its Italian population."

Preaching is teaching, so is living. The greatest preachers have always been the greatest teachers. The best men, those who blessed the world and inspired goodness in the hearts and lives of their fellows, would perhaps have been surprised, sometimes, if they had been addressed as teachers, but one cannot be something or do something without teaching something. Personality is the mightiest influence at one's command. When exercised for righteousness it becomes a model, an inspiration to righteousness. It was not always the lessons taught by great masters which moved men most. The fact that they had disciples and that these disciples sat at their feet and were inspired by their ideas and ideals was the thing that made the masters great and their influence greater.

The most lasting impressions are those received long before the professional teacher had a chance at the child. They are the impressions received from father and mother and the rest with whom childhood came in contact. When the parents have a keen sense of being the teachers as well as the parents and providers for the children, the foundation for that broader culture which the schools can give, is properly laid. Whether it be in the home or the school one cannot place too high a value upon a Christian personality. One that moves for righteousness, and inspires faith. In his address before the Teacher's Association, President Swain rightly emphasized the matter of wholesome personality by saying:

"Not much instruction, either secular or religious, can be given without a well equipped teacher, whose personality, learning, moral and religious life, appeal to those under his care. The teacher can not give to others the religious life which she does not possess."

The "go to church" slogan has sounded in a number of places and the energy and enthusiasm of those who interested themselves in "filling the house" has not infrequently met with considerable response. Over in England another method has been tried with encouraging results. Stamps, very much like postage stamps, bearing the words, "Come to Church", were distributed among the Christian people of the community. They pasted them on all the letters and parcels which they sent out in their business and social activities. Whether people are urged to "come to church" or to

"go to church" the fact remains that the churches would barely be able to accommodate their entire membership if they all attended at one time. The reason for empty pews rests with the church-member and not with the outsider. When the world has before it such an apparent proof in the poorly attended services that the church members themselves are neglectful it is hardly to be expected that the none-church-going masses will take the "go to church" slogan seriously. On the other hand, when there arises such a sense of personal responsibility to the church service that the members of the church will under no circumstances permit themselves to be kept away from church, we believe that the multitudes will be clamoring at its doors. There is nothing better that can be done to awaken the world to an interest in spiritual matters, we believe, than a real serious awakening of the church member to his responsibility.

In November there is to be held at Battle Creek, Mich., a convention of returned medical missionaries and those who are preparing for the work, Bishop E. R. Hendrix of Kansas City is to preside and more than 300 are expected to attend. In missionary work the medical branch of the service is very much to the front. It is the one arm of the service which proves the sympathetic nature of the Christian religion and emphasizes the fact that the Redeemer of mankind was also the Great Physician, interested in saving the bodies as well as the souls of men. The work enables the suffering heathens to realize that the sacrifice and effort which medical attention demands comes only because the missionary is a man of love inspired by the great love which his Master came to earth to instil. Medical missionaries, carrying with them the kindness and skill of the physician and nurse, find ready access to the needy soul while administering to the needs of the stricken body. The parable of the Good Samaritan is one of the most human of the many our Lord uttered to explain the purpose of His coming to earth. On the one hand it prompts the Christian to acts of disinterested love to those in dire distress, on the other, it illustrates God's concern for the needs of the suffering. We are all equal when suffering and distress comes. When, in Christ's name, we are the instruments by which suffering is relieved, as the medical missionaries are, we bring the most convincing evidences that all men are brethren and God is their Father. Just now the so-called Christian nations are by their strife showing to the Christless just what they should not be. It is a matter of satisfaction for us to know that those men and women of God who go to foreign lands to care for the bodies and souls of men are on the field to prove that the true Christian life devotes itself to deeds of love and mercy and not acts of violence and murder.

NOTES ON THE C. E. TOPIC

Sept. 20.

Share Your Blessings.

Heb. 13:16-21.

We often speak of the many blessings which, by God's grace, we are permitted to enjoy, but, do we realize just what they are and at what cost they come to us? Every good thing we enjoy has had its cost. We shelter our bodies against the winter's blast with warm clothing, but some poor sheep has had to shiver in the cold on account of it. We feed our bodies with nourishing food, but to give us that food some animals have had to die. We live in comfortable homes, but to give them to us, many trees had to be destroyed and many men have had to toil and sweat in preparing them for our use. We are proud of all the light, culture and comfort, not to mention the luxuries, that the twentieth century gives us, but all of them only came to us at the cost of effort, struggle and agony endured by the generations before us, who have worn themselves out in providing them for us. The greatest blessings we may know are the blessings secured to us through our Christ. But think of the cost! of the agony in the garden and the tortures on the cross! Then, think of what it cost our fathers in the faith to secure them to their posterity! Blessings are things brought to us, and that generally through suffering. They are intended to be used, not for self alone, but for all who may be made better and happier through them.

If one were to discover the cure for some terrible plague, we would certainly call it a wonderful blessing. But suppose the one finding such a cure were to conceal it and make it impossible for those needing it, we would say of that one, "He is the vilest wretch who ever walked upon earth." So with all blessings we secure. They are to be shared and our possessing them imposes upon us the duty of bringing them to those who need them most.

Some of the blessings we enjoy are the privilege of becoming the children of God; the right to come into His presence in prayer; the comforts that faith alone makes possible; the assurance of eternal life and a blessed eternity with our Savior. The bringing of these blessings to us was the most wonderful piece of good news we could receive. Having received them, we prove ourselves worthy of having them by the way we share them with our fellows.

Besides our spiritual blessings we possess many material blessings. We have health, strong muscles and clear minds. Others do not have them, and the slightest conception of what the brotherhood of man means must prompt us to help those not so blessed. It becomes the strong to share their blessings with the weak. We are to bear one another's burdens. We have possessions, some more than others, often the reason for our being richer than others is the mere fortune of chance. Our Master teaches us that the things we have are entrusted to us as stewards and that we prove our loyalty to Him, our Master, by the way we care for His "little ones". Whatsoever we share with our less fortunate brethren is shared with our Master and in giving we realize the greatest of blessings that come from giving, namely, that it is more blessed to give than to receive.

NOTES ON THE S. S. LESSON

Sept. 20.

The Judgment of Nations.

Matt. 25:31-46.

Golden Text—Matt. 25:45.

In the parables of the pounds, the faithful and unfaithful stewards, the wise and foolish virgins and the talents, Jesus presented some phases of His coming in its relation to the church, in which those who are mentioned are supposed to be His servants. In this lesson we have the trial, or rather the verdict which will be pronounced upon the nations — the peoples not included in his church, yet no one can read these lines without feeling that he will share the rewards or condemnations just as he does, or does not comply with the conditions set forth for inheriting "the kingdom prepared from the foundation of the world."

The judgment of the nations will take place at Christ's coming. The coming will be suddenly and unexpected. It will be with a mighty display of His glory for the holy angels shall accompany Him. We shall appear before the judgment seat of Christ, but our future destiny is in our own hands now. If we accept Him, our future blessedness is assured. Accepting Him means confessing Him, trusting Him, obeying Him, glorifying Him. If we refuse to accept Him we have already condemned ourselves and thrown our lot with the devil and his angels. Jesus will come as the King of heaven and earth. He is already the King of heaven and the King of those who accept and love Him. He will then be the King who will pronounce judgment upon those who have rejected Him. The great separation which will take place then is being brought about every day. Those who do not obey Christ, accept Him and honor Him, are already taking their stand with those who are to be condemned. The blame does not lie with any whim of the Christ. It lies in the choice men are making in selecting evil and rejecting the good.

The kingdom all are to inherit if by a life lived as God would have it, and a faith as His Son would command, is something which cannot be demanded as a right. It is a gift—the gift of His grace to the undeserving, for no matter how we try, without Christ none can ever inherit that kingdom.

The judgment will rest upon the humanity men show to their fellows, whether they have done it knowingly or not. Indeed it requires such a life of love that its good acts are an unconscious expression of it. True love does nothing for reward. To have unconsciously avoided showing love to fellow man is a mark of a character which is unfitted to dwell with Christ and will be turned away to the miserable destiny it has shown by its evil desires. The blessed are so good that they do good without specially knowing it. The condemned are so evil that they do not recognize or avail themselves of the opportunity of doing good when it presents itself.

Jesus identifies Himself here with those who are in need of bodily necessities, the hungry, the thirsty and the naked; those who are persecuted (imprisoned) and those who are bodily miserable. It is always of greatest comfort for the lowly to know that they are their Lord's greatest concern and the greatest encouragement to do good to fellow men is the fact of knowing that, whenever such good is done, Jesus appreciates it as though it were done to Him. A beautiful story is told of a soldier who, returning one bitter night to his castle, saw a poor leper freezing by the way-side and, wrapping his own great coat about the sufferer, went his way and forgot all about the incident until, one night, he saw, in a dream, his Lord wearing the coat he had given to the leper. The point is, "In as much as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

News of the Week.

FOUR OF KAISER'S ARMIES MARCH FARTHER SOUTH

Bordeaux and London Admit That German Forces Have Made Progress Since Last Main Battle—Million Armed Men About Paris.

New York, Sept. 5. — The following dispatch, received at the German embassy in Washington today, was forwarded by telegraph to Count von Bernstorff, the German ambassador:

"Berlin, Sept. 5. — Rheims fallen into German hands without resistance. Army of General von Buelow captured until today 12,000 men, 260 heavy, 150 light guns, six colors."

Washington, September 6. — Dispatches to the French embassy today from Bordeaux indicate that the German forces in four divisions are proceeding in a turning movement toward the south rather than pushing forward to Paris. The first army, dispatches say, reached La Ferte and Montmiral; the second reached Chantilly and continued southward, Rheims has been occupied by the third army, and the fourth also moved southward.

"Fighting continues in Lorraine without decisive results," the dispatch added. "The situation as to material and the morale in Paris satisfactory. Have the army needed for the defense of the capital."

La Ferte-sous-Jouarre, reported previously as occupied by the Germans, is on the river Marne, forty-one miles east and a little north of Paris; La Ferte-Gaucher is on the river Morin, thirty-three miles east and a little south of Paris. La Ferte-Gaucher is probably the one named in these dispatches, as it is nearer Montmiral, which is twelve miles northeast. Chantilly is seventeen miles directly north of Paris. Rheims is 107 miles by rail northeast of Paris. The fourth German army is probably that which has been fighting the French center between Rheims and Verdun.

London, Sept. 6. — A dispatch from Paris says that one million men under arms are now gathered in Ile de France, awaiting the grand battle of the nations. Since Tuesday there has been a pause in the fighting along the main fronts, while the Germans detached a force to the southeast. This force is now reported on the River Marne, making an effort to outflank the allies.

WAR REVIEWED BY THE BRITISH FOREIGN OFFICE

Allies Command the Seas.

Washington, Sept. 6. — The British embassy today made public a review by the London foreign office of the first month of the war, in which it is asserted that the allies have unchallenged command of the seas, and that their fighting strength in France is unimpaired. Russian armies are about to enter central Germany and successes have come to the allies in the colonies.

The foreign office says enlistments are going forward in Great Britain at the rate of a division and a half a day. Few unemployed are reported and the financial situation is pronounced satisfactory.

The statement continues that as a result of the allies' naval supremacy, 'over 300,000 troops have been able to cross the sea in different parts of the world without the loss of a man." That includes the movement of British forces to the continent and of colonial expeditions to German colonies in Africa and the Pacific and the movement of French troops from Algeria to France.

2,000,000 GERMANS IN FRANCE

Rotterdam, September 5. — Gradually the number of German soldiers now at the front and their methods are being brought to light by the German papers which arrived here. From the information available it appears that Germany has now more than two million men in France, the total number of the army corps assigned to the invading forces as described in German papers, being 22, without counting independent cavalry divisions and the artillery, which are under separate command.

Letters from the front published in German papers indicate that it is seldom any regiment gets into action oftener than once a week, except when circumstances make it necessary.

70 Per Cent. of Wounded Recover.

While admitting that their losses have been heavy the German press ridicules statesments made by the foreign papers concerning their heavy casualties and makes sarcastic assertions that the Germans fight in close order and are poor riflemen.

They maintain that the German losses are surprisingly light considering the results achieved, and that the recovery from wounded is greater than 70 per cent.

Credit for this is given to the thoroughly efficient sanitary service, thousands of automobiles and ambulances. Evidently the Germans themselfes are surprised at the efficiency displayed by their artillery.

KAISER'S ARMY MEETS REVERSE

French Reports Say, Germans Retreat from 120 Mile Battle Line.

Paris, Sept. 7. — (Via London, 8:35 p. m.) — It was officially announced tonight that the Germans are retreating from the line of Nanteeuil-Le-Hardouin to Verdun after a vigorous action with French and British troops.

London, Sept. 7. — (10:17 p. m.) — A Boulogne dispatch to the evening news says a telegram has been received from General Pau announcing a victory by the allied forces at Precy-Sur-Oise. The imperial guard, under Crown Prince Frederick William is reported to have been annihilated by the British force which opposed them.

AMERICAN WRITERS DENY TALES OF GERMAN ATROCITIES

New York, Sept. 6. — The Associated Press has received by wireless from Berlin a message which follows: It was sent from Aix Les Chappelle to Berlin for transmission. The authors, all of whom are well known American newspaper men, were originally assigned to Brussels, and when that city was taken they were returned to Aix Les Chappelle, from which city they have been endeavoring to reach London, but without success. The telegram was partly mutilated by interference and certain words are missing, but the text here given is clearly that intended by the authors:

"In spirit we unite in rendering (sic) German atrocities groundless as far as able to. After spending two weeks with and accompanying troops upward of 100 miles, we are unable to report a single instance unprovoked. We are also unable to confirm rumors of mistreatment of prisoners or of non-combatants with the German columns. This is true of Louvain, Brussels, Luneville and Nantes, while in Prussian hands. We visited Chateau Soldre, Sambre and Beaumont without substantiating a single wanton brutality. Numerous investigated rumors proved groundless. Everywhere we have seen Germans paying for purchases and respecting property rights, as well as according civilians every consideration.

"After the battle of Biass (probably Barse), a suburb of Namur, we found Belgian women and children moving comfortably about. The day after the Germans had captured the town in Merbes Chateau we found one citizen killed, but were unable to confirm lack of provocation. Refugees with stories of atrocities were unable to supply direct evidence. Belgians in the Sambre valley discounted reports of cruelty in the surrounding counties. The discipline of the German soldiers is excellent as we observed. To the truth of the statements we pledge our word.

"Roger Lewis, the Associated Press.

"Irvin S. Cobb, Saturday Evening Post and Philadelphia Public Ledger.

"Harry Hansen, Chicago Daily News.

"James O'Donnell Bennett and John T. McCutcheon, Chicago Tribune."

WILSON WILL NOT MAKE A CAMPAIGN

Washington, September 7. — There will be no speaking tour this fall by the President. Because of the "unlooked for international situation," he has declared his intention of "staying on the job" at the White House.

The President made known his intentions in a letter to Representative Doremus, of Mikigan, chairman of the Democratic congressional committee, who has written him, asking whether he would make a speaking campaign this fall. The correspondence was made public at the White House yesterday.

The President has been asked to speak in Iowa, Pennsylvania, Indiana, Maine, and other states. He had previously told those who asked him that he would make no promises until he saw what the general situation was.

GERMANS ATTACK ANTWERP; REPULSED, BELGIANS ASSERT

London, September 7. — A dispatch to the Exchange Telegraph Company from Antwerp, dated Sunday, gives a Belgian official communication, which says:

"The repulse of the German attack against the southern part of Antwerp, at Cappelle-au-Bois, yesterday, was successful, the Germans leaving thousands of bodies on the field and retiring in disorder on Vilvorde, six miles northeast of Brussels. They were demoralized by the complete check of the attempt against Antwerp and by the losses inflicted by our field artillery. The Belgian losses were not numerous."

CZAR'S TROOPS DEFEAT AUSTRIANS IN POLAND

Victors in Battle Near Lublin—German Reinforcements Arrive Too Late.

Paris, Sept. 5.— Five German army corps have arrived at the Vistula river, according to the Vistula river, according to the Rome correspondent of the Matin. They are mostly from Belgium and the north of France, the correspondent says, and were brought up to oppose the advance of the Russians.

Berlin, Sept. 5. — Two hundred thousand German soldiers, sent to aid the Austrians, have reached the fighting zone in Galicia, it is reported here.

Copenhagen, Sept. 5. — The Russian legation announced today that by order of the czar, hereafter Jews may become officers in the Russian army.

London, Sept. 6. — The Russian forces, pressing forward on the right after the victories in Galicia, have defeated the Austrians in a battle between Lublin and Kholm, in Russian Poland, according to an official statement given out in Petrograd (St. Petersburg). Five thousand Austrians were taken prisoners.

The German troops rushed from Belgium to the support of the Austrians are declared to have arrived too late.

NO LACK OF SHIPS TO CARRY THE CROPS

American Merchant Marine Augmented by Fully 125 Produce Carriers.

Washington, September 7. — The department of commerce is now in a position to assure the people of the United States that the bumper crop of 1914 is not to go to waste because of inability to get it to market.

"A few days will see the American merchant marine augmented by not less than one hundred and twenty-five ships," said acting secretary of Commerce Sweet today. "This, with the British vessels still keeping the sea will be ample to take our surplus agricultural products to consumers abroad. More than that, it will give us sufficient command of the situation to prevent the purchaser across the ocean dominating the prices.

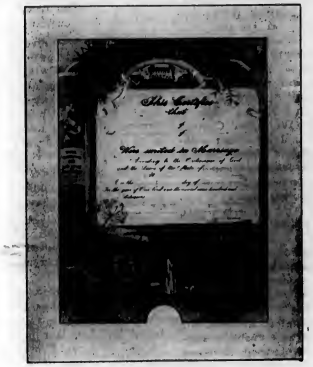
Rehabilitating Our Foreign Commerse.

"The law admitting foreign built ships to American registry will almost do a work of magic. It will rehabilitate our foreign commerce in exactly the right spot to prevent the United States from suffering unduly from the war in Europe, and will take care of the present emergency very amply until the ship purchase can be enacted into law."

CRUISER BLOWN UP; 200 POSSIBLY LOST

London, September 7. — Reports from North sea ports indicate that two hundred or more men of the crew of the light cruiser Pathfinder which was destroyed by a mine off the coast of Scottland, were killed by the explosion or drowned. The vessel carried a crew of 268 men, and the dispatches say the captain and fifty or sixty of the crew were saved.

MARRIAGE CERTIFICATES



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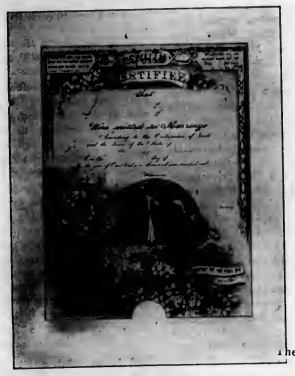

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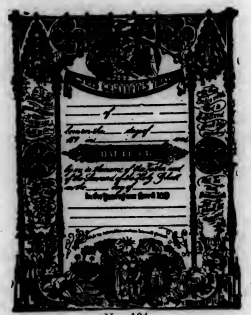

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Prepared by a committee at the direction of the General Conference of the Mennonite Church of North America.
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Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite's library. A good text-book for Bible Readings. Bound in attractive cloth binding. German or English.
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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference. Price in plain cloth binding, net 20c
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History of the Mennonite General Conference

BY H. P. KREHBIEL.

This is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.
The book contains over 500 pages, about 70 illustrations. Price 75c

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto. Prices:

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, SEPTEMBER 17, 1914. No. 37

JUDGE NOT.

Adelaide Anne Procter.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight
May be a token that below
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou darest to despise,—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days!

—Rel. Telescope.

NEWS AND COMMENTS.

Bro. Alfred Wiebe writes from Lame Deer: We have cloudy, cold fall weather. At our agency the wished for investigation has begun at last and seems to be thorough. May the Lord lead this matter to His honor and to the temporal and eternal welfare of the Indians.

The Anti-Saloon League of America is planning to make World's Temperance Sunday, November 8, 1914, a great nation-wide temperance educational day. To this end it is offering literature and all supplies for a temperance service on that day **free** to all Sunday schools and churches in the United States.

Bishop Ordained.

On Sunday morning, Sept. 6, Rev. E. W. Graybill was ordained to the office of bishop in the Richfield congregation. The sermon was preached by Rev. Jacob Snyder, of Roaring Spring, from the text, Matt. 16:18. The candidate was examined by Bishop Herman Snyder, the charge to the candidate by Bishop A. K. Bean, of Skippback, and the charge to the congregation by H. G. Snyder. Rev. J. F. Lehman offered the prayer of consecration, after which Bro. Graybill was ordained by the laying on of the hands of the three bishops present.

Old Folks Home Anniversary.

Remember the date and come. It is Sept. 19. The anniversary day is a day you cannot miss. You always liked it and will again. We hope to see many present.—Church and Home.

Good Sunday School Convention.

On Saturday, Aug. 22, the Eastern District Sunday School Convention was held at Quakertown, in Bethany church. The program was carried out in every particular, not one being absent. The reports were excellent and will appear in the Mennonite. Miss Kathryn Weida, organist at Bertolets church, sang a beautiful solo. The convention will be held at the Springfield church next year.—Church and Home.

TO THE CHURCHES OF THE GENERAL CONFERENCE

Beloved Churches:

It is on a way-station between Meno, Okla., the place of our recent conference and my home on the Pacific coast that I send this word of greeting and information to you. Your delegates will report concerning the blessed and profitable time at Meno and concerning some of the changes that were made among the various boards. It is our sincere hope and prayer, that all these changes will prove of great benefit and blessing to the work of God's kingdom among us.

The Board of Home Missions reports a change in its **treasurer. From now on please send your contributions to our brother, G. A. Haury, Newton, Kansas.** We are thankful that Bro. Haury consented to act as our treasurer. We know that you will uphold him and your Board as well as all the various phases of home missions, with your continued and increased prayerful interest and your contributions.

Your delegates have heard Bro. Grubb report concerning the Los Angeles Mission. They heard him explain that the house upon the newly bought location is unfit for an assembly hall, as first planned. So the rooms are being rented out quite profitably. The next thing to do is, to erect a tabernacle upon the acquired location which is being done and about the first of October, the Lord willing, this tabernacle is to be dedicated to the Lord's service. Soon, we have every reason to believe, our Conference will have a mission church (organized congregation) in Los Angeles. Your delegates also heard Bro. Grubb state that about $500 are needed for the completion of this tabernacle. Here the dear Lord again graciously grants us another opportunity to glorify His blessed name by our material offerings and contributions. Is there any one who wishes to lay upon His altar a thank-offering for the many blessings received? Here is your opportunity.

Please do not forget the name and address of our new treasurer.

In the name of your Board of Home Missions, very sincerely,

M. Horsch.

REPORT AND DECLARATION

Of the American Delegates at the International Conference of the Church Peace Union, Held at Constance, Germany, August 2, and at London, August 5, 1914, to the Federal Council of the Churches of Christ in America, and Its Commission on Peace and Arbitration.

In behalf of the delegates from the Federal Council of theChurches of Christ in America, the undersigned were appointed as a special committee to prepare and publish to our brethren at home a declaration and summary concerning the recent momentous Conference of the Church Peace Union,—which conference, begun at Constance on Sunday, August 2, was continued in London on Wednesday, Aug. 5. In so doing we are following the example of the English delegates to the conference, whose terse and weighty utterance to the brethren in England was published in the London Times, Daily Chronicle, and other newspapers on August 5.

In making this report we are authorized to speak substantially for the entire body of American delegates to the Church Peace Conference.

An Hour for Calmness and Vision

It is significant that this first international conference of the churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of almighty God, our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our conference. There is a general consciousness that now more than ever we are called to co-operate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision, or hinder us from seizing the opportunity which God is giving us to do His will in the world—waiting upon the Lord.

Our Christian Idealism is Confirmed.

This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are un-Christian. We are witnessing the reductio ad absurdum of un-Christian civilization; for peace is not to be secured by preparations for war (even if un-Christian men compel their brothers in self-defence, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to be-

little the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education and commerce and industrialism, so, too our very patriotism must be pervaded by the mind of Christ and be ready for the discipline of the cross — the sign and symbol, not merely of brotherly love, but of international love, over against the short-sightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland, that is the message we are bringing from this conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national and international. Let us see to it that henceforth "all our fresh springs are in God."

The Harder Task of the Churches of Europe.

This is not the moment to dwell on the practical steps which may be taken by us all in common to promote peace among the nations. Some such steps will appear in the four Resolutions which are to be published in due time by the International Committee of our Conference. Others will be disclosed afterwards. Meanwhile we desire to emphasize the fact that has been borne in on us by contact with the workers for the peace movement in England and Europe generally; — that more problems than we Americans were aware of are on the shoulders of those who, under God, are now leading the churches of Europe; and we are grateful to our heavenly Father for the skill and wisdom and self-control which, in this trying ordeal, have been vouchsafed to them. For five years previous to the formation of our Church Peace Union, these, our brethren, on this, the eastern side of the Atlantic have been paving the way for what is now our common task, and it is their actual knowledge of men and means in the different nations of Europe which made it possible for our first International Church Conference for the promotion of peace to be so widely and thoroughly representative.

The Hour of Our Opportunity.

We, in America, have much to contribute henceforth to the common cause, and by our freedom from entangling alliances, and from some traditions which in Europe are an inheritance, we may, if we are properly considerate, be able to do and say some things which Europeans cannot; but after our present privilege of communion with the delegates over here, we know and feel that there is a vast deal for them to do which would be beyond our power. Therefore the determination of our Conference to rely on the International Committee for guidance, and for ultimate decisions from time to time — the resolution to "move all together when we move at all" — is a determination which we are sure will commend itself to our brethren in the United States. In the very midst of this internecine conflict of the leading nations of Europe, there will be henceforth from each of them well chosen and skilful delegates to our International Council ready and able to contribute of their special experience and prayers to our common endeavors for the peace of the world and the Christianization of all mankind.

(Submitted to the Federal Council of the Churches of Christ in America and its Committee on Peace and Arbitration, by instruction of the American delegates.)

Committee appointed by the Delegates representing the Federal Council of the Churches of Christ in America:

E. R. Hendrix, Chairm.
George Wm. Douglas.
William P. Merrill.
Luther B. Wilson.
Frederick Lynch.
Charles S. McFarland,
Secretary.

London, Aug. 6, 1914.

RESOLUTIONS
Of the Richfield Bible Conference.

Inasmuch as it has pleased our heavenly Father to permit us to meet again in this our third annual conference, be it resolved that we thank Him for all spiritual and temporal blessings, and for His blessing on the evangelistic effort to the ingathering of precious souls and to the building up of His church and to the strengthening of the borders of Zion.

Second. That we favor and encourage Christian education and pledge our support to the same, wishing God's blessing upon the united effort of our people at Bluffton, Ohio, and commend them for the firm declaration and sound principles enunciated in their constitution.

Third. Resolved that the next Sunday school conference be held at Richfield in June of 1915.

Fourth. Resolved that we renew our declaration upon the subject of peace and deplore the bloodshed of the present time in Europe, and pray that our brethren there may not be compelled to take up arms and shed blood. That we uphold in prayer our beloved president of this great nation of ours and his advisers in their abstaining from war and the manner in which they have conducted affairs of this nation.

Fifth. Resolved that a copy of these resolutions be sent the President of the United States.

Sixth. Resolved that we send greeting to the General Conference of our Church now in session at Meno, Okla., and to the Central Illinois Conference soon to meet at Normal, Ill., and to the officers of the Defenseless Conference greeting, wishing them all God's richest blessing and invite them to co-operate with us in this work.

Seventh. Be it resolved that we believe that intemperance is a great foe in our land and is destroying many young men and bringing misery and suffering to many homes. We therefore pledge ourselves to do all we can against this great evil so far as becomes Christian people.

Eighth. Be it resolved that we believe that it is wrong to take life under any circumstances and we therefore call upon the legislative bodies and executives of this state of ours in the light of Christian civilization to bring before their bodies and pass a law abolishing capital punishment.

Ninth. Resolved that we endorse and co-operate with the brethren of all parts of Pennsylvania in the establishing of annual Bible conferences centrally located in Pennsylvania where we as Mennonites can gather for a season and have fellowship and for the study of God's Word.

Tenth. Resolved that the thanks of this Conference be given to Rev. Lee Lantz of Normal, Ill., and Rev. H. G. Snyder, pastor of the Napier Mennonite church, for service rendered in the evangelistic field during the year, and further recommend that the evangelistic meetings be held in all our churches here represented and mission stations.

Eleventh. Resolved that the thanks of the visiting brethren be given to the good people of Richfield for their hospitality and kindness.

Twelfth. Resolved that there shall be a collection taken at each Bible conference for foreign missions, and that we send greetings from this Conference to Bro. Penner and his faithful workers in India, praying God to bless them and protect them in this dark hour when our reinforcements cannot reach them.

Thirteenth. Inasmuch as it has pleased almighty God in His wise providence to remove from our midst our aged and beloved bishop, S. S. Graybill, whereas the church has lost a faithful shepherd, the family a faithful and loving husband and father, the community a good neighbor, we bow in humble submission to Him who doeth all things well, and pray God's richest blessings upon the church, home and community, realizing what is their loss is his eternal gain, and commend them to Gods loving care and keeping.

Fourteenth. Be it resolved the thanks of this conference be due our brethren of Skippack, Montgomery County for their co-operation, assistance and fellowship in the work of the Lord and pray God's richest blessings upon them.

Jacob Snyder.
A. T. Grater.
J. B. Weber.

ROMAN CATHOLICS AND PUBLIC SCHOOLS

The Roman Catholic powers want to either completely control our public schools or destroy them. Any change of attitude of Rome toward the schools must be regarded with more than suspicion, for it will only indicate the operation of more Jesuitical wiles to gain the coveted mastery of the schools. Roman Catholics on the school board or in the teacher's chair are out of place. Subjects of a foreign, alien, hostile power, what right have they in such relations to our school system?

What Rome thinks of our public schools is very clearly expressed in such extracts as the following:

"The time is not far away when the Roman Catholic church of the Republic of the United States, at the order of the pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents rather than pay it. It will come as quick as the click of a trigger, and will be obeyed, of course, as coming from God Himself."—Cardinal Chapel.

"Education outside the Catholic church is a damnable heresy."—Pope Pius IX.

"We must take part in the elections, move in a solid mass in every state against the party pledged to sustain the integrity of the public schools." — Cardinal McClosky.

"The public schools have produced nothing but a Godless generation of thieves and blackguards."—Father Schaner.

"I frankly confess that the Catholics stand before the country as the enemies of the public school."—Father Phelan.

"The public schools are nurseries of vice; they are Godless, and unless suppressed will prove the damnation of this country."—Father Walker.

"It will be a glorious day in this country when under the laws, the school system will be shivered to pieces."—Catholic Telegraph.

"The common schools of this country are sinks of moral pollution and nurseries of hell."—The Chicago Tablet (Catholic)..

That there is a very real and very serious Catholic menace here is so manifest that the blind can see and the deaf can hear it. "Make America Catholic" is the slogan of the Roman hierarchy. And they are successfully at work making America Catholic!—The Evangelical.

Home Circle.

THE AFTERMATH

By Mrs. Caleb Larrabee.

The car wheels sung a joyous song as they spun around, bearing the train toward the mountains. The two girls who sat near the open window needed no one to interpret the song of the wheels. For weeks it has been sounding above the monotonous hum of the school room. The weary teachers felt that they had certainly earned the right to listen to the ceaseless refrain of the wheels.

"Look at that old man climbing up the steps," Margaret said, as a white-haired man clutched the band rail, and, with the assistance of the brakeman, reached the platform, from whence he surveyed the crowded car with an expression of displeased anxiety.

"Now, Elizabeth Ellis, you sit still," she said, in a low tone. "There, I knew it," she continued, as Elizabeth rose and motioned to the old man.

'Did we ever go anywhere that you wasn't on the lookout for a chance to spoil our good time?"

The severe-featured old gentleman very slowly made his way along the aisle, and with a sigh of relief, and a brief word of thanks, sat down in the seat which Elizabeth had vacated.

She managed to secure a seat by taking a three-year-old child in her lap, and Margaret, a little ashamed of her ungracious speech, turned to the old gentleman, intending to make what amends she could by a pleasant remark, but, evidently, he did not care to enter into any conversation with her. He kept his eye upon the flying landscape and did not move until they arrived at the station nearest the farmhouse where they had secured boarding.

In the hurry of alighting and looking after their baggage they lost sight of the stranger. Elizabeth lingered a moment, but Margaret resolutely drew her friend's arm within her own and started along the path leading to the house.

"Just let old Epictetus alone," she said, "He's as sour looking as my ideal of that old heathen. We came here for a good time, and you've tired yourself out already with that exasperating child on the train."

"Poor old man," said Elizabeth, "he looks so lonely."

"I do not think he wants our attention," said Margaret, dryly, recalling the averted face which had repulsed her advances.

As they took their places at the dinner table they saw the old man seated opposite. He bowed to Elizabeth with a smile which illuminated his stern features as a gleam of sunlight illumines a wintry hillside. Margaret was completely ignored. Nor did he again look at Elizabeth.

Widely dissimilar as the two girls were, they had been friends since childhood, and the tie of long and intimate association oft held them together, when the self-centered nature of Margaret and the selfishness resulting from it jarred upon the altruism of Elizabeth.

The days following their arrival were full of such enjoyment as they had anticipated. The trees whispered the message which summer entrusts to them for all her lovers. The golden glory of the mid-summer sunshine clothed the land in radiant splendor.

For a week the girls lived in a dream of beauty. As they strolled homeward one evening from a long ramble, they noticed an unusual stir about the farmhouse. They quickened their pace and soon met one of the hired men running at full speed toward the barn. To their startled inquiry, he gave only the brief answer, "Goin' for a doctor," and rushed on. When they reached the house they found the wildest confusion prevailing. The boarders were standing in groups on the porch and in the hall.

There had been an accident. The old man who had come on the train with them had gone out for a walk. Evidently he had tried to step from one rock to another lower down and had missed his footing, falling quite a distance. He had injured his ankle so seriously that he could not rise and had lain there several hours calling for aid. At length two young men who had been out botanizing heard his cries and came to his aid. They had carried him to the house and he was now in his room awaiting the coming of the doctor.

He had, in a very curt manner, ordered every one from the room with the exception of the landlady and her son. They, he said, could do all that was necessary until the doctor came.

Doctor Arthur came in a short time and found the ligament of the foot badly twisted and the ankle dislocated. He had offered to send for a nurse, but said it would probably be several days before he could get one, as his practice was limited to the country just around the farmhouse, and it was not often that the services of a professional nurse were required. The old man declared—with decided emphasis—that he would not have any "fly-away" nurses around him. To the doctor's question as to relatives he replied that he had none nearer than a nephew, who was spending the summer in Canada, and on no account would he think of sending him word.

The doctor left, saying he would try to find some elderly, sober-minded woman who could attend to his wants without any unseemly "fly-way" behavior.

Mrs. Hammond, the landlady, was very much worried over the turn affairs had taken. Her time and her working capacity were taxed to the utmost limit by present demands. She confided to Elizabeth her impression that the old man was "so touchy" she dreaded the task of caring for him a single day. "And anyways," she continued, "I haven't the time. I'm run off my feet as it is!"

Margaret and Elizabeth talked the matter over that night, and while Margaret expressed concern about the accident and some degree of pity for the forlorn old man, she was very sure that there was nothing which they could do to help him.

"Yes," said Elizabeth. "He is certainly a very peculiar man, but I feel very sorry for any one who has no one nearer than a nephew, and then think of poor Mrs. Hammond. She is almost distracted now. She has to do the work of two women as it is."

"Oh, I just know you will spoil our vacation," she cried. "You always do. You'll go and care for that cantankerous old fellow, and much thanks you'll get. Besides all that, I think it's mean of you. You know I do not care to make up with any of the other girls after we have kept to ourselves this long."

"Oh," said Elizabeth, "I have spoken to all of them often, and they are very pleasant, agreeable girls."

(To be concluded.)

Deaths.

Dively.—Bartholemy Dively was born March 10, 1853, and died Sept. 2, 1914, aged 61 years, 5 months and 22 days. He was a loving husband, a devoted father and an earnest Christian. His health had been failing for some time. He attended the grove meeting which was held near his hime, and took an active part. He was buried Saturday, Sept. 4, 1914, at the Upper Clahr Church. Rev. Jacob Snyder officiated, assisted by Elder A. 1. Claar. Text, Rev. 22:14.

Marriages.

Pletcher-Villhard. — On Sept. 10, in the house of the parents of the bride, in Summerfield, Ill., by Bro. J. B. Baer, Adolph Pletcher with Anna Villhard.

Contributions.

For Janjgir, India.

Bro. P. H. Pankratz for an evangelist, $75; Johannestal S. S., for a Bible woman, $5.29; Bro. and Sister S. S. Bornemann for a Bible woman, $15; Grace church S. S., for a colporteur, $36; sister Woelk for poor widows, $2; for orphans from Halstead Y. P. S., $25; Br. P. B. Amstutz, $15; Sister L. M. Ledig, $25; Rosthern sewing society, $10.

Gratefully acknowledged,
P. W. Penner.

For Busby, Mont.

Bro. and Sister A. J. Pauls, Inman, Kan., $5.

Gratefully acknowledged,
H. T. Neufeld.

For Lame Deer, Mont.

Anonymous, $10; ditto, $5; S. S. collection of the government employees, $7.50.

Gratefully acknowledged,
Alfred Wiebe.

For Foreign Mission.

General Treasury:

Menn. S. S., Beatrice, Neb. $107.97; Tabor church, Kan., $63.85; Hoffnungsau church, Buhler, Kan., $60.54; Christian church, Moundridge, Kan., $18.90; Ebenezer church, Mt. View, Okla., $8.35; Salems church, Dalton, O., $53.40; Bergtal cong., Gretna, Man. $37.35; Menn. church, Hillsboro, Kan. $22.72; Alexanderwohl church, Kan., $6.40; Mennoville church, Okarche, Okla., $15.40; friend of mission, Newton, Kan., $25; S. S. Brudertal church Hillsboro, Kan., $36.94; Halstead church, Kan., $90.40; friend of mission, Newton, Kan., $40; Salems S. S., Munich, N. D. $22.46; Deep Run church, Souderton, Pa., $15.70; E. F. Grubb and wife, Los Angeles, Cal., $10; Menn. church, Menno, Wash., $25.25; Bergtal church Pawnee Rock, Kan., $15.70; do., S. S. $5; Y. P. S., Rosenfeld, Man., $4.40; Maria Reimer, Goessel, Kan., $5; friend of mission, Elbing, Kan., $25; Berne, Ind., mission box of the church, $27.93; two friends of mission $60; birthday gifts 10c; Paso Robles church, Cal., $4.50; A. T. Neufeld, Inman, Kan., $5.

Treasury for Special Gifts:

Y. F. S., Upland, Cal., Champa, Bible woman, $15; ladies aid society, Freeman, S. D., for orphan Amanda, $12.50; Salems-Zions church, S. D., for H. J. Brown, $57.23; friend of mission, Newton, Kan., for Suckau's Bible woman, $18.

Gratefully acknowledged,
Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

For Mauhadei, Birra, via Janjgir, India.

Teacher Jacob Harder, Russia, for mission, 24 Rp.

Gratefully acknowledged,
P. J. Wiens.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Editorial.

THE SPIRIT OF OUR TIME.

It seems as if each age has a peculiar spirit. Perhaps we might say every century, but sometimes it changes oftener; sometimes it is more stable and the spirit may show more at one time than at another, more in one region than in another, more in a certain class of society than in another.

It is not easy to characterize the peculiarity of a certain period, yet we speak of the period of Renaissance when the old classics and the classical art revived; the period of the Rationalism which tried to grasp everything by reason and explain everything by reason as the only sufficient guide to the judge of the truth. There are periods of pantheism, of deism etc. Such periods will sometimes recur and such thoughts being clothed in new words will be brought out as something new.

The impression that one gets in reviewing our time is that it is realistic, rationalistic, scientific, leaving little space for anything else that cannot be brought under these headings. Science sometimes stands in direct opposition to religion. The word of God is judged like any other book or it is rather regarded with prejudice as unscientific. The results of realistic science are regarded as certain and as the only admissible facts. God, prayer, revelation and miracles are regarded as out of date.

But the tide is turning. In those countries where rationalism had perfect sway, many observant thinkers acknowledge that godless rationalism and realism is bankrupt.

Man is created by God and for God and will never be satisfied until he finds rest in his origin in God. Can religion exist beside scientific thoughts? Can the realistic mind of ours acknowledge anything like religion?

How can we explain the existence of Christianity without revelation, without miracles?

Is it only that real which we experience with our senses? If we have to think to understand the experiences of everyday life ought we not to think to understand the higher experiences of religion? Not that we can ever fully understand it but there are laws in the spiritual world as well as in the natural world. Has not religion exerted a vast power? Is it not showing itself a power today? Can not, yes must not every true Christian in spite of the modern tendency of doubt and realism confess with Paul, Rom. 1:16: "I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth?"

Whosoever has experienced the power of God knows that Christianity is a reality as real as that we see and feel. There is a higher life than this physical, something higher even than our reasoning power, which we can experience even when we can not understand it. A power which exerts an influence upon our moral nature even against our will, but more so when we willingly follow its commands and promptings.

The word of God is not out of date but thank God it is the same powerful truth that it ever was, never fully understood but by master minds adored and by the simple experienced as the truth of God to our salvation, our guidance, our instruction.

THE PRICE OF THE MENNONITE REDUCED.

Beginning with January 1, 1915, the subscription price of The Mennonite for the United States and Canada will be $1.00. To foreign countries, $1.25.

The above prices apply to all subscribers, ministers and missionaries included.

New subscribers will receive the paper from now until January 1916 for the single subscription price, $1.00.

The above terms also apply to the "Christlicher Bundesbote".

The two papers to one address, $2.00.

We trust all arrears will be promptly remitted and renewals paid in advance.

Correspondence.

Berne, Ind., Sept. 15, 1914. Dear Friends in Christ:—Time has been rolling by swiftly at Berne this summer. Already have many crops been harvested and yet others are nearly ready. God has favored us with a very splendid season indeed. But time comes not only for crops to be gathered; students are leaving for school nearly every day. Berne is sending more young men and women to school this year than ever before. May our dear readers remember those in their prayers that their lives may count for Christ.

We are glad to say that our dear brother, Rev. Schroeder, has returned from his studies at Chicago University. We believe that he is more fitted to do his work now than ever before. During his absence, Rev. S. F. Sprunger had charge of the church.

On Sunday, Aug. 30, Rev. P. R. Schroeder baptized and received into church membership twenty-three young persons. May we remember them in our prayers that they may always keep on the narrow path of life. G. S.

IS IT WRONG TO DANCE?

Why not ask, Is it expedient to dance? Will it pay? Is it wise and safe and sane? Is it better to dance than not to dance? Consider a few facts:

1. Many of the best people in the world never danced. Dancing is, therefore, not an essential virtue.

2. No person noted for dancing has ever been noted for religious devotion. Never.

3. Many innocent-minded girls have been ruined by attending dances. Non have ever been saved by dancing.

4. No person can add anything to the worth of his character by becoming an expert in dancing.

5. No person can add to his influence, not even in the eyes of the world, by frequeting the dance.

6. It requires no extraordinary intelligence to become an adept at dancing. Flinging the heels does not develop the brains.

7. Mixed dancing becomes very fascinating to its dupes, and they scarcely break away from it for exercise more wholesome.

8. It costs time and money to dance, and if these are not lost, nothing can be lost.

9. Many young men who prize the welfare of their sisters do not wish their sisters to attend balls.

10. Dancing church members are usually worth little to the church. The love of God and the love of dancing do not hitch.—Michigan Christian Advocate.

PRACTICAL

There is no darkness greater than spiritual darkness—Sin. All men naturally are in this kind of darkness. There is no light in the universe powerful enough to light men out of it excepting Jesus, nor will be after Him.

A fitful, uneven, ill-tempered profession of religion is equal to none at all. Christ is pleased with nothing less than a full and continued profession. Such only can make one a disciple of His.

To know the truth is an essential element of the Christian profession since the truth is the foundation of faith. Rom. 10:17. And since without faith it is impossible to please God. Heb. 11:6-32.

It is an act of self-opposition to reject any part of the truth since it is the truth that shall free us and since to reject one part is equal to rejecting all of it. James 2:11-32.

To reject any of the ways and means that the Lord has provided for our salvation is equal to setting up our own judgment against the judgment of the Lord. The creature supposes to know more than the Creator.

No matter how pure and sinless one may profess to be, if he is really a sinner, he is equally as much in need of a Savior as one who professes to be a sinner.

God is no respecter of persons—if a Jew or descendent of Abraham, is a sinner and does not repent, he will be lost; if a Gentile repents and walks worthy he shall be saved. The manner of life we live decides whether we are of God or of the devil.

E. Burket.

The Woman's Foreign Missionary Society of the Mehodist Episcopal Church has in India 130 missionaries working in ten hospitals and dispensaries, 451 day schools, 43 boarding schools and one college. In 1912 they appropriated for this work $269,000.

Editorial.

MOLOCH

It is not alone in the wild outbursts of nationalism and the spectacles of devoted heroism among the warring peoples that the world may see how intense are their convictions.

They invoke a higher inspiration than that of earth. All are persuaded that they are fighting under the particular favor of heaven against the embattled foes of righteousness. Forces engaged in furious conflict with fellow-human beings call upon God to bless their engines of destruction, to endow their murderous weapons for irresistible slaughter.

This deep-rooted faith is not peculiar to our time. It sent the singing Crusaders on their sanguinary quest and fired the fanatic zeal of the hosts who opposed them; it put iron into the souls of the Spanish adventurers, of Cavaliers and Roundheads, of the grim warriors of a hundred conquests. Yet never were the contestants surer of divine guidance than in this great day of wrath; though for nineteen centuries heaven has been silent, each still calls upon the Creator to smite the powers of darkness incarnated in its enemies.

Austria, we doubt not, justified the seizure of Bosnia and Herzogovina as an act ordained, and regarded the assault upon Servia as pleasing to Omnipotence; her opponents are just as sure that they serve the Almighty by resisting.

German soldiers, we read, paused in great companies on their way to the bloody fields of Belgium to hold open-air religious services at the base of the Bismarck statue — surely the bronze lips of the ruthless chancellor must have curled in a sardonic smile! These were the words of the kaiser to his parliament, uttering his challenge to deadly war:

We are animated by the stubborn will to keep the place where God has placed us. Let us confide ourselves to the eternal Almighty, to strengthen our defense and lead to a good end.

But while Germany is convinced that the smoke from her victorious cannon ascends as grateful incense to the Power that overrules the world, Russia kneels at the same altar and appeals to the same Omnipotence.

A very special and exclusive Providence is this of the Slav empire, its decrees being administered as a government monopoly. An official service of prayer at the imperial palace preceded the declaration of war, and a court pilgrimage to sacred places at Moscow accompanied the mobilization of 5,000,000 armed men. The exhortation from the throne to begin the work of devastation expresses "a humble hope in omnipotent Providence" and calls God's blessing on "Holy Russia and her valiant troops."

The government and people of France, it must be admitted, have not officially asserted any direct inspiration in entering the great combat; but the other member of the Triple Entente pays due deference to the traditional attitude.

While British statesmen showed admirable restraint in confining their declarations to earthly issues, the poets of the nation urge on the army and navy as the instruments of the "God of our fathers, known of old; Lord of our far-flung battle line." Just as soon, it may be believed, as Italy decides to join the conflict a like invocation will go up in her behalf.

As if these irreconcilable appeals were not bewildering enough, however, a new distraction has appeared. The war has spread to the Far East, and shaven priests of Oriental faiths are confidently summoning aid from on high. "We," proclaims the mikado, "by the grace of heaven Emperor of Japan, do declare war upon Germany"; and with each shell that hurtles into Tsing-tau ascends a prayer for victory.

Some thousands of years ago, says the record, there really was a nation that was chosen of God to carry out His inscrutable decrees—to "slay and spare not," according to His announced will. But that dispensation, says the same record, came to an end, and for nineteen hundred years there has been no people set aside as the exclusive instrument of divine purposes.

In the face of the dreadful affliction that weighs upon mankind, it is perhaps a trivial thing that nations should affront high heaven with pleas so monstrous as now are made. But it is worth while to hope that a day will come when civilization will not seek to shift the burden of its sins; when there will be enough conscience and reverence in the world to forbid such perversions of the religious instinct as now seek to make the Creator a partner in wholesale slaughter.—North American, Philadelphia, Pa.

The Christian spirit and the Christian nation may be as far apart as the day is from the night. This is because the spirit of Christ is one thing and the spirit of the nation made up of professing Christians is something radically different from it. When we remember the bombast about preserving the peace of the world and the pious professions of being called by the Providence of God to work out a mutual destiny of helpfulness in the light of present events, when deadly steel flows on in a steady stream of destruction and imperialism, we must brand such past assertions as the brazen cloak of hypocricy. Let it ever be borne in mind that the spirit of Christ possesses the individual and only when the collective body of individuals is made up entirely of true Christians can that body act in a Christian manner. Christians are commanded to be a separate people, they are to exert their influence for righteousness apart from any alliance with the world. We are sadly disappointed with the world just now because we expected too much of it and forgot that it is evil and acts from selfish and evil motives only. In our individual life we want to avoid falling into the spirit of the world and strive by acts of righteousness to set up a true standard of citizenship, not a citizenship of the world but a citizenship in the kingdom of Christ upon earth.

In the United States there has been a very remarkable growth of the city population, built up both by immigration from the foreign countries and from the rural districts. For years our ports have been admitting foreign peoples at the rate of 8000 a day and most of these have gone into the already congested districts to find a livelihood in the mills and factories. At the same time there has been a steady decline or a radical change of the rural population because the young people found the city a more attractive place for making a living than the farm or the small businesses of the village. From the year 1900 to 1910 cities having a population of 25,000 have increased fifty-five per cent. or a little more than half, while, in the whole land, city and country, the increase has been twenty-one per cent. One would think that with such an increase in the town population the town churches would be swamped. The results, however, have been rather the opposite. The city churches, it has been found, are not on the increase and their seating capacity is about the same as it was when the century opened. If the city church is not reaching the city population and keeping up with its proportionate growth there must be something wrong with either the city people or the city churches or both. We are inclined to believe that the latter is the case. The city population is rapidly becoming irreligious and the city churches have not made sufficient efforts to check it. If ever there was a need of a the part of the churches in the centers of population, that time now presents itself. The spirit that leads the average church to feel that if it is holding its own it is doing enough, is both a mistaken and a dangerous spirit. It is mistaken in that it does not comprehend the need of activity and progress in all efforts to save souls and it is dangerous in that it threatens the very life of the church and permits evil to go unchecked without a proper effort to resist it.

Even the conservatism of the Catholic church is bending to the clamor of the women for votes. Its past history has been one of allying itself with the strong against the weak and with the powers that be against the powers that want to be, because it saw its advantages on the side of those who control the power. It has never stood strongly for advance in political and social affairs and in the countries where it holds undisputed sway it still is committed to a policy of suppression. We look in vain to the Catholic church of the Latin-American nations for the enlightenment and education of the masses, because the church doesn't want an enlightened membership in those countries. It sees greater influence when its "baptized paganism" holds full sway over the masses. In France its enmity to republicanism caused it to suffer a flare-back, and disestablishment resulted from its stupidity, but, it still hopes for the return of royalty and its re-establishment. In our country it is, however, for once, making a step in advance, if an article in the "Catholic Standard and Times" is to be trusted, as representing the general sentiment of the church in favor of women and the use of their influence in the abolition of war. "We believe", it says, "that the present is a favorable moment for the vote-seeking women to be heard. Their sex have a deeper interest in the stoppage of war than the other in every civilized country and their views find eloquent voice in the appeal just issued by the American National Suffrage Association to the women of twenty-six different countries calling for a determined stand against war."

The matter of suffrage for women is one of the things bound to become world-wide, at least in the enlightened and Christian countries. As the Bible lays down the principle that in Christ there is neither male nor female, so the advanced civilization is bound to come to the acceptance of this principle. The old argument that women are incapable of giving great and determined revival on

active assistance in the wars of their nation, and therefore unfit to have a place in the direction of national affairs, appeals strongly to those who believe in the brute force of war. The demonstration now going on in Europe is one of the most conclusive arguments, showing that political power solely in the hands of men, and men of brutal instincts at that, is sure to lend itself to inexcusable and criminal abuse. The real wars are those which the childless mothers and widows have to fight after the smoke of battle has cleared away. These hard conditions are forced upon them without their consent. Justice demands that since they are the chief sufferers they should have a voice in the creation of the conditions that bring them their misery. We believe, with the editor just quoted, that with the voice of woman becoming potent in political affairs it would be impossible to plunge nations into the heartless slaughters of war.

NOTES ON THE C. E. TOPIC

Sept. 27.

How Everyone Can Be a Missionary. Gal. 6:6-10.

The Christian religion is essentially a missionary religion. It was instituted with a commission to go forth and win the world for Christ. It has proved its vitality by its missionary enterprises, when these stopped decay began at once. When these were revived, new power and life immediately manifested itself. The Christian who is not a missionary Christian has something the matter with him. He has missed the true spirit of the gospel. The first step in becoming a missionary is the realization of one's responsibility to bring Christ to all men. Since Christ Jesus came into the world to save sinners, it is the business of every Christian to bring Christ to the sinner.

Every Christian should take an active interest in missions. He should inform himself concerning the problems of the mission fields. He should take a missionary paper of some kind and the missionary column in his denominational paper should always interest him because that brings him information of the work in which he should be chiefly concerned. During the past ten years or so there has been more missionary information available to the general reader than ever before and every phase of the work may, if he cares to follow it up, be as familiar to him as the daily events in his own town. Missionary conventions, mission study classes, special mission topics, missionary sermons and addresses are the usual order of events in every church. Ignorance on missionary affairs is without excuse.

Besides knowing missions in a general way, every church member ought to be a missionary expert in his own church. He should know the names of the churches missionaries, the location of their fields, the cost of running them, the difficulties and the advantages with which they are confronted. With such an equipment every church member would be a missionary and every church an active missionary church.

The proof of true missionary interest lies in the giving. A missionary spirit will prompt missionary giving. It costs money to reach the heathen and there is no place to look for it but to the Christian who earnestly desires the salvation of the heathen. Missionary gifts should be regular and liberal. Spasmodic and spectacular giving is by no means the best way of contributing, but a sure steady income enables the mission board to act and to know just how to act.

Where the Christian is a true missionary the distance of the field from home doesn't matter much. Frequently the best field is nearest home. The heathen next door is as much of a concern to the one who feels the responsibility of our Lord's commission as the heathen ten thousand miles away. Everyone becomes a true missionary when he engages in the same kind of missionary work at home that the missionary on the foreign field is doing, namely, brings Christ to the Christless.

Prayer is a missionary essential. Some can only pray but their prayers are needed. Some give but forget to pray, their giving is useless. Most of us can give as well as pray and this is the normal condition. The little that we have to give when blessed by prayer makes us a power for salvation among the heathen. Give regularly, and give largely, but do not give unless you can give prayerfully.

NOTES ON THE S. S. LESSON

Sept. 27.

Jesus the Judge of Men (Review).

Golden Text—Rev. 3:11.

Lesson to be read. John 3:14-21.

Lesson 1. God calls men to labor in His vineyard. Every hour offers some opportunity to serve Him. He offers a liberal compensation to those who accept His service. Indeed, all of His gifts are, by His grace, given to those who don't deserve them. The last hour laborers are examples of how His grace is bestowed. None of us have done all we might do for Him and therefore belong to the eleventh hour class.

Lesson 2. Whenever Jesus revealed the doctrine of the cross His disciples were stupid and did not comprehend its meaning. In this instance they were filled with notions of the great personal advantages they might enjoy in His kingdom. James and John show a very unlovely side of their character when they seek a chief place to the exclusion of the rest. The other disciples, when they discover the attempt, prove themselves equally unlovely. Jesus shows that the only place for greatness in His kingdom is great humility.

Lesson 3. Bartemaeus is a type of the sinner who sits in helplessness and darkness. He made good use of the only opportunity he had for meeting Jesus. He called upon Him unceasingly. He did not permit others to discourage him. He threw off every hindrance that prevented him from hastening to Jesus' side. His faith saved him. He followed Jesus.

Lesson 4. The Pounds and the Talents. Our Lord is absent, but will return again suddenly and demand a reckoning. We should be ready for that return. We will be held answerable according to our several abilities. The reward will be in proportion to our responsibility; none are excused for neglecting the gift that is in them. Those who reject Jesus as their king will finally find punishment their eternal lot.

Lesson 5. The Triumphant Entry. It was in accord with prophesy. Jesus is King. He rules, but over the hearts of men. His scepter is the power of love. As the Messiah, He mightily stirs the hearts of men. He is the great teacher, wonder worker and the one who has power to break the bonds of death. Not only is He the prophet, He is the Son of God and the Savior of the world.

Lesson 6. The Barren Fig Tree and the Defiled Temple. Jesus expects more than the green leaves of profession. He demands fruit. "By their fruit shall ye know them." The miracle is a parable in action showing that He cannot tolerate fruitlessness. It shows His power over nature. The defilers of the temple insult God, degrade worship and disturb the devotions of the faithful. Jesus here forever put his stamp of disapproval upon using God's house for anything but worship. Our bodies are temples of the Holy Ghost. Anything in them that is unholy or unlovely must be cast out.

Lesson 7. The Wicked Husbandman. A parable showing how the Jews rejected messenger after messenger sent by God and were ready to slay His Son. It shows the patience of God. It also shows that God demands fruit from us. Christ is the cornerstone which shall endure in spite of all the attacks that evil can hurl against Him.

Lesson 8. The Wedding Feast. God bids all men to come to the feast of good things He has prepared. The excuses we make for not accepting are insulting to Him. He will punish those who resist His messengers. When the Jews rejected Him he opened His house to the outcasts, the Gentiles. The wedding garment is the robe of righteousness. Without it we have no place in God's house.

Lesson 9. A Day of Questions. Evil men, though enemies, are willing to forget their differences in opposing Jesus. Jesus sets His stamp of approval upon obedience to the civil authorities. Order and government, though in the hands of the godless, are a part of His divine plan. The Sadducee's objection to the resurrection was silenced by showing their ignorance and an appeal to those Scriptures which they admitted to be inspired. The resurrection is a certainty. Without a resurrection the whole plan of redemption would be meaningless and we would be "of all men the most miserable."

Lesson 10. The Great Commandment. The first commandment makes God first. The greatest sin is putting something else first. Love of men follows as a matter of course. If we love God the Father, we must love men, the children of God. Like the scribe some know the law perfectly, but are lost because they don't obey the law.

Hypocrites are the most dangerous of men. They are to be avoided and we are to be careful that by our hypocricy we do not injure His cause.

The giving of gifts is a duty but the spirit in which they are given, and not the amount of what God blesses. The widow's love was one which must show itself in the kind of giving which never asks how much, but gives what it has because it loves.

Lesson 11. The Ten Virgins. Preparedness is the key-note of this lesson. The Lord Jesus is coming again, suddenly and unexpectedly and we must be ready for Him when He comes so that we may enter into His joys with Him.

Lesson 12. From the Foundation of the world there has been a place made ready for His righteous and a lake of fire for the devil and his angels. In the Judgment of nations, our Lord, who will come in glory, will pronounce the verdict which will seal the doom of some and open eternal joys to others. It is for us to choose now where we will spend our eternity.

News of the Week.

GERMANY HAS 200,000 PRISONERS.

London, Sept. 13. — A Rotterdam correspondent sends a dispatch from Berlin, published in the Nieuwe Rotterdamsche Courant, which says that the number of prisoners of war now in Germany is about 200,000. Among these prisoners are 1,830 Russian officers and 91,400 Russian privates; 440 Belgian officers and 30,200 Belgian privates; and 160 English officers and 7,350 British privates. The captives include two commanding generals of the French army, two commanding generals and thirteen generals of lesser rank of the Russian army, and the Belgian commandant at Liege.

A Reuter Telegram Company's dispatch from Amsterdam says that an agreement has been reached whereby France and Germany will exchange an equal number of prisoners, officers and men, who may rejoin their respective armies.

One Killed to Two Wounded.

Another dispatch from Berlin by way of Rotterdam says that the total losses sustained by the Germans, including the twenty-first casualty list, which has just been published, are given as 6,535 dead, 8,391 seriously wounded, and 4,242 slightly wounded.

The number of officers killed and wounded was extremely high. The ratio of the wounded to the dead was about two to one, which is also extreme, the usual rate being five to one. It is not known to what date the list extends.

Germans Resting, Is Belief.

It is thought in Berlin that the German troops after the hard driving which they underwent last week have been allowed to rest, it being known that the French resistance along the Verdun line will be desperate. It is thought that a single breach in the Verdun, Toul and Epinal line of fortresses and secondary forts would lead to another long advance.

This is looked on as the last great defensive campaign of France which could be supported by permanent military works. If forced back the allies would be obliged to stand ground in the open, when, it is thought, progress in the campaign in France would be rapid.

WAR REVENUE BILL IS DELAYED AGAIN

Washington, September 12. — Because of a Democratic revolt in the house against the freight tax proposed in the revenue bill, Democratic Leader Underwood today decided today to await the return of President Wilson to the capital before introducing the measure.

To Be Administration Bill.

"When this bill is introduced," said Mr. Underwood, "it will go in as an administration measure, with the backing of the administration and the leaders of the house. There is a probability that it may be changed in some particulars. We have decided that it would be wise to await the return of the President for a further conference."

The alternative proposed to increase the tax on beer to $1 a barrel which would net $65,000,000, an increase on whisky and other distilled liquors and probably a tax on automobiles. The slogan of the fight will be "tax the luxuries, not the necessities."

$18,500,000 Cut Out in River and Harbor Bill.

Republican opposition to the river and harbor bill, coupled with the falling customs revenue because of the European war, had the effect today of inducing the Democratic leaders to strike out $18,500,000 of the $52,000,000 originally proposed. It is not yet satisfactory to the republicans. All reductions were made proportionately.

SAVED FROM ARREST BY SAFETY RAZER GUARANTY

New York, Sept. 12. — Many school teachers returned in the cabin of the St. Louis, today. One passenger, C. F. Markell, of the editorial staff of the Birmingham, (Ala.), Age-Herald, formerly secretary of the American legation in China, was arrested twice in Germany and once in Holland as a spy. Without a passport, Mr. Markell said he saved himself from arrest on three other occasions by exhibiting an engraved guaranty of the quality of a safety razor.

Views of Princeton's President.

Passengers on the Campania included John Grier Hibben, president of Princeton university, and Mrs. Hibben and their daughter, who were in Switzerland. "I believe a strong movement in America for peace would bring about peace in warring Europe," President Hibben said. "Surely England looks to America to do this."

NEW MOVE FOR PEACE

Germany's Reply Decides Next Step.

Washington, September 12.—Pres. Wilson is continuing his efforts to induce the warring European nations to consider peace proposals. It has been learned that Emperor William has had under consideration for several days an informal inquiry from the United States government as to whether Germany desires to discuss terms of peace with her foes.

No reply has yet come, but on its tenor depends to some extent whether or not the informal peace movement, begun a week ago, can be pursued further with Great Britain, France and Russia.

The inquiry was not a formal one, such as President Wilson's original tender of good offices, but was an effort of an official character whether Germany's reported willingness to talk peace was based on fact.

"FUTURE OF BRITAIN AT STAKE"

London, Sept. 12. — That there is not the slightest hope for speedy peace is accepted everywhere in England today. There will be no compromise with Germany. This was made emphatic by Winston Spencer Churchill, first lord of the admiralty. His speech last night at the London opera house is everywhere accepted as the final word of the government to the suggestions of compromise coming from the United States.

To Crush Germany.

That England will depend on her own resources to crush Germany, and that Kitchener has decided that a million men are to go to the continent, was revealed by Mr. Churchill, who also made it clear that his own department, the navy, expects to end forever the menace to peace of a German navy. (As if the much greater English navy were no menace!)

GERMAN WARSHIPS REPORTED OFF SWEDEN

London, September 12. — A Copenhagen dispatch to the Times says, it is reported from Sandihamm, Sweden, a town twenty-nine miles northeast of Stockholm, that a German fleet, consisting of twenty-nine vessels has been sighted between Gotska Sandoen island in the Baltic and Kopparstenarne, nine miles north.

The Swedish newspapers report that tremendous cannonading has been heard in the line between Gotska Sandoen island and Nymo.

The story of a mysterious booming of guns in the North sea has also been revived. However, no credence is given it, inasmuch as a recent sweeping of the North sea by a British fleet did not disclose the presence of any German warships.

SOCIALISTS URGE AN EARLY PEACE

Chicago, Sept. 14. — An appeal to the socialists of Europe to urge the various warring governments to accept mediation by the United States was sent by the national committee of the socialist party today as follows:

"In the present crisis before any nation is completely crushed, socialist representatives should exert every influence on their respective government to have warring countries accept mediation by the United States. This still can be done without loss of prestige. Conferences should be held at The Hague or Washington.

The appeal was signed by Victor Berger and others.

AMERICAN REFUGEES MAKING TROUBLE

London, Sept. 14. — (7:50 p. m.)— Two young American women who arrived from Berlin Saturday night were given the address of an inexpensive hotel by the American relief committee. Instead of going there they put up at a luxurious hotel and today, according to the committee, appeared at the relief headquarters and presented a hotel bill for fifty dollars requesting that it be paid on their behalf. They also asked that they be provided with first-class passage on a steamer to New York as they swore that they were penniless.

The committee felt compelled to pay the hotel bill but allowed them only $1.75 each daily for living expenses until Saturday when they will proceed to New York as second-class passengers. This privilege was granted because the young women declared that they were in frail health.

MRS. WILSON'S BILL BECOMES LAW

Washington, Sept. 14. — Mrs. Woodrow Wilson's dying wish that congress abolish the alley slums in the National capital was fulfilled today when the house passed the senate bill which prohibits the use of dwelling houses in Washington alleys after four years from the date of the legislation. The bill goes now to the president for his signature.

A few hours before Mrs. Wilson died she told the president that she could "go away" happier if she knew the alley slums would be wiped out. Word was sent to the capitol and the house district comitee promptly reported a bill carrying a large appropriation to clear the slums. The house did not pass the measure as reported because of constitutional objections. The senate, however, passed another bill carrying out an old act providing for abolition of the slums, but cutting the time limit from eight to four years. The house accepted this as a substitute, acceptable to the white house and it will become law.

AUSTRIAN ARMY BADLY BEATEN

London, Sept. 14. — (10:12 p. m.) — A dispatch to the Central News from Copenhagen says that Berlin messages received in Copenhagen admit that the chief Austrian army has suffered an absolute defeat but claim it is retiring in good order.

General Von Auffenberg's army, the correspondent continues, is said to be in a dangerous position being cut off from the main army. The Austrians have had terrible losses."

NO RUSSIANS IN BELGIUM, SAYS ENGLAND

London, Sept. 14. — The official press bureau issued tonight a denial of the reports that Russian troops have been landed in Belgium.

"There is no truth whatever," says the bureau, "in the rumors that Russian soldiers have landed or passed through Great Britain on their way to France or Belgium. The statements that Russian troops are on Belgian or French soil should be discredited."

BATTLE INDECISIVE, BERLIN PAPERS SAY

May Last for Some Time Before Final Result Is Obtained, They Declare.

Berlin (via Copenhagen and London), Sept. 13. — The Berlin papers, although without definite news from France, print with the permission of the censor articles indicating that the fighting near Paris has been severe. They say that the battle is of an indecisive nature and may last for some time before it is finally decided.

It is added that the battle line probably stretches from Nanteuil, northeast of Paris, over Meaux and Sezanne to Vitry le-Francois. The British army is opposing General von Kluk and the French are attacking an extended front from Coulommiers to Vitry. Part of the troops are veterans, the others are fresh troops.

The Lokal Anzeiger says: "Our troops, now battling for fruits of former victories, will risk everything to inflict a destructive defeat on the allies in an open battle."

Defeats Must Be Expected.

The Tageblatt says: "Victory is not likely to rest with one side immediately. Before victory can come to either side the fortunes of war will frequently change, and defeats must be expected."

The newspapers warn the people against placing credence in foreign reports. The Tageblatt prominently displays an apparently inspired denial of foreign reports unfavorable to the German situation near Paris.

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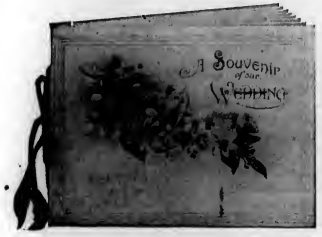

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, SEPTEMBER 24, 1914. No. 38.

THE TOUCH DIVINE

In the beauty of the morning!
In the glory of the noon;
In the gloaming of the evening;
By the silv'ry light of moon;
Stands a Presence ever near us;
Reaches forth a hand Divine,
And the touch, the touch of Jesus,
Yearns to thrill your heart and mine.

In the house when duties press us;
In the days of stress and strain;
When temptation's hosts beset us;
Through long hours of grief and pain;
Still that Presence hovers o'er us;
Still that hand is stretched to heal;
And the touch, the touch of Jesus,
Bears the soul through woe to weal.

In the days when joys uplift us,
With a gladness none can tell;
When Hope sings her grateful praises;
When Faith trusts that all is well;
Then the touch, the touch of Jesus,
Tunes our lips to joyous lays,
As we sing the love that keeps us
"Simply trusting" all our days.

Oh, that woundrous touch of Jesus!
How it soothes us! how it thrills!
How from countless ills it frees us!
How our heart with rapture thrills!
Holy Presence, hover near us!
Touch Divine upon us fall!
Till from earth Thy touch releases,
At Thy word and at Thy call.
—Jennie Wilson Howell, in Zion's Herald.

NEWS AND COMMENTS.

The date of the Western District Conference has been changed from end of September to end of October and is to be held in Beatrice, Nebr., October 28-30, 1914.

Bro. M. Horsch preached in the Halstead and Garden Township congregations before leaving for his home in Upland, Cal.

Bro. A. M. Fretz visited after the General Conference in Oklahoma.

The Indiana State Convention of the National Christian Association, giving light regarding secret societies, will meet in Wakarusa, Ind., Sept. 27, and 28, 1914.

The Brethren Edw. Jacob Snyder of Roaring Spring, Pa., and Rev. J. F. Riehl of Lewisburgh, Pa., expect to worship with the Mennonite congregation at Clarence Center, N. Y., on Sunday, Oct. 11, 1914. It is also the day set for their communion services. May the dear brethren become a blessing to the dear people of Clarence Center.

PROCLAMATION OF PRESIDENT WILSON FOR DAY OF PRAYER

By the President of the United States of America.

A Proclamation.

Whereas great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsel of statesmen have not been able to save from the terrible sacrifice;

And whereas in this as in all things it is our privilege and duty to seek counsel and succor of almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things;

And whereas it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace:

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the 4th day of October next, a day of prayer and supplication and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to almighty God that, overruling the counsel of men, setting straight the things they can not govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness, showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our willfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this eighth day of September, in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundred and thirty-ninth.
(Seal) WOODROW WILSON.
By the President:
Wm. Jennings Bryan,
Secretary of State.

A CALL TO PRAYER TO THE CHURCHES OF THE UNITED STATES

President Wilson having issued a proclamation appointing Sunday, October 4, as a day of prayer and requested "all God-fearing persons" to unite at their respective places of worship in supplication to almighty God to restore concord among the nations now at war, the Federal Council of the Churches of Christ in America and the Church Peace Union unite in recommending that the president's proclamation be read in every church and that the whole day be given to intercession for the purposes named by the president.

The great need of the world is not simply a cessation of the present terrible war, but the establishment of peace between the embattled nations on such a basis as will insure the healing of the wounds of conflict, the renewing of the bonds of brotherhood, and the adoption of such measures as shall exclude war as a method of settling international questions.

Let us pray that the war spirit may be suppressed as dueling has been suppressed; that nations shall think of nations not as enemies but as co-workers together with God for the establishment of His kingdom on earth.

Let us seek the mind of the Master in the effort to bring all men to realize that the Gospel of Christ is a Gospel of peace and brotherhood and as binding on nations as on individuals.

Shailer Mathews,
President of the Federal Council.

Prayer for Peace.

"O God, who hast made of one blood all nations of men to dwell on all the face of the earth, and who in Thy holy Word hast taught us that One is our Father, even God, and that all we are brethren: We pray Thee in this dark hour of international strife that Thou wilt open the eyes of the people and those who in Thy name are intrusted with the authority of governance, to see and understand their right and true relation to Thee, and through Thee to one another. Teach them by Thy Spirit that hatred and violence are not strength but weakness; that the true safeguarding of a nation is not to be found in weapons of war but in those eternal principles which make for righteousness and truth and brotherhood and peace. Give to those who shall suffer in the war which is raging now the consolations of Thy grace. Heal the sick; comfort the wounded; minister to the dying, and bind up the broken heart. Bring, we pray Thee, to a speedy end this international strife; and hasten the time when peace shall flourish out of the earth and all shall dwell together in unity and love, and war shall be no more. We ask it in the name of our Savior, Jesus Christ. Amen! **Bishop Grear.**

CALL FOR HELP.

According to the expression of the General Conference as well as for the alleviation of the horrors of war in Europe the Emergency Relief Commission sends out this invitation to all congregations and individual givers, which would like to contribute to the relief of the sufferers.

The European war brings much suffering and misery. Surely many would like to contribute to the alleviation of the sufferings caused by the war. Here is an opportunity to help.

The Red Cross is working for such relief and needs support. We say with Paul: "God loveth a cheerful giver."

Contributions for the relief of the war sufferers as well as for other sufferers can be sent to Bro. Harrison Landis, 6th Str. and Columbia Ave., Philadelphia, Pa., and will be forwarded by the commission. **John Lichti,**
Secretary of the Commission.

The editor received a letter

from the Red Cross Society which contains the following which may be of interest to the donors. "Contributions may be designated by the donors, if they so desire, for the aid of any special country, and will be used for the country designated."

BUILDING THE PLAN, OR THE MINISTER PLANNING THE WORK.

There are certain themes of such moment to the soul that the preacher should deal with them every year. The sovereignty of God, the love of God, the birth and death and resurrection and character of Jesus, the work of the Holy Spirit, the great commandment, the new commandment, and the Golden Rule, faith, hope, and love,, prayer, Bible study, and self sacrificing service, the guilt and penalty of sin, the call to repentance, the offer of forgiveness, ciyic duty, international peace, missions at home and abroad, the communion of saints and life eternal,—surely no years work would be complete with any of these sovereign themes omitted. They are themes which never grow old. They can never be exhausted. They are springs at which our fathers drank, and the last generation which shall live on this earth will find refreshment in them. There are at least twenty themes on which a minister ought to preach every year; they are old things which he ought to bring out of his treasury, again giving them each year a different body, and pouring into them each year a fresh passion which will make them all new.

Still other sermons can be decided on before the year opens. These will be upon themes which were not touched upon last year and which need not be repeated in the year to follow. Truth is a vast country and there is no reason why a preacher should settle down in one corner of it. It should be his ambition each succeeding year to conduct his hearers into at least one new region of the scripture, in which the scenery is somewhat familiar, and where the flowers and fruits expand one's conception of the lovely and luscious things which grow in the garden of God. Many of the sermons can be coordinated. They can be organized into groups of courses. Sermons can be trained to help one another. They are not Christian sermons if they recognize no neighbors and confess no duties. They ought to march like soldiers enlisted for a great campaign. The sermons which come late ought to support the sermons which came early, and carry onward the work which they began. There ought to be a spiritual union running through the year and one increasing purpose. What these sermons ought to be the preacher cannot tell until he has made a careful study of the spiritual condition of his church. What does it lack? Faith, cheerfulness, hopefulness, reverence, love? Whatever it lacks the sermon ought to supply. A preacher ought to be as wise as a farmer. A farmer decides what crops he wants and selects his seeds accordingly. He knows he will reap what he sows. The preacher has the advantage over the farmer in that the preacher can not only select his seed, but he can also control the weather. He can determine the quantity of the sun and dew. He can fix the sequence of the seasons. If he does not get the fruits he desires, it is be cause he does not understand the creation and management of the spiritual meteorological condition.

The skilled preacher even works to make an impression. Deep impressions are made by concentrating forces upon definite points. If sermons are entirely disconnected, and if one sermon does not care what sermon preceded it, or what sermon is going to follow, the best results are impossible. One reason why the noises of the street weary us is because there is no unity running through them. They are disconnected and therefore discordant. The tones of a symphony soothe and charm because in the variety of tones there lives a unity. By concentration the composer produces a mighty effect. The sermons of the year ought to be a symphony. A few dominant notes should be carried through all the music of the year, other notes being held in subordination and yet even these subordinate parts not being neglected, but organized and compelled to contribute to the harmonious whole. The architectonic genius of a man comes out in the building his course of instruction for the year.

It is of great advantage to a preacher to carry in his eye a score of dates on which sermons on particular themes are to fall due. By fixing the dates long in in advance and compelling the mind to fall in with the predetermined schedule, the minister gains self-mastery, and escapes from the intolerable bondage of an intellect dependent upon moods. It is a great thing to be delivered from the crotchets of a reluctant and recalcitrant mind. After a while the mind comes to like this orderly procedure, and goes to work with enthusiasm when the appointed hour strikes. Men who carry sermon themes long in their mind are always surprised by the ease which the sermons, when called for, come forth. The mind has queer ways of working below consciousness, and a theme once given to it is probably unfolding day after day, although we ourselves are unconscious of its growth. One never knows what is going to happen when he puts a truth to soak in the juices of the mind. The mind is a capacious receptacle and one can put twenty themes into it as well as one, and all the twenty will have room to develop. Put twenty subjects into the mind at the beginning of the year, and no matter what book you open sentences will fly out of the book, and light on one or another member of this group of themes, just as bees when let loose in a field light on the flowers which contain the nectar which they most relish. Or, to change the figure, build your arbor at the beginning of the year, set out your vines and they will grow day and night, you know not how, for God will nourish them in ways known only to Himself, and you will have in every season abundant fruit for the nourishment of your people.

It is desirable that the scripture lessons for the service of public worship should also be planned. Their selection surely ought not to be left to accident or caprice. The man that reads to his people the first chapter that happens to occur to him, is related to the man that preaches a sermon on the first text that his eyes happen to alight. They are both brothers of the primitive medicine man. Luck has no place in the Christian pulpit. Everything should be done decently and in order, nothing at random or haphazard. The public reading of the scripture is a part of the educational system of the Christian church, and the work ought to be carried on with premeditation and a clear-eyed comprehensive purpose. If a minister follows his own inclinations, he is likely to read and re-read his favorite chapters. If he always reads the chapter which chances to contain his text, he will deprive his people of many chapters, which deserve a place in the worship of the church. There was a book of Scripture which was lost once by the clergy of the Jewish church, and strange to, say it was lost in the temple. In many a church more that one book of the Bible is lost. Its message is never heard in public worship. Even ministers who entertain exalted theories of inspiration sometimes have a curious fashion of treating whole books of holy writ as though they were books of straw. They do not ostracize these books intentionally, but drop them because there is no method in their church administration. Unless a preacher plans to travel systematically through the Bible in the worship of the church, he will unconsciously come back repeatedly to a few chapters which are congenial because they are familiar. It is unwise for a man to make his own taste dictator in deciding what scripture should be read. Many men have many minds, and many needs and many tastes, and the Bible is a myriad-sided book intended for a myriad-sided humanity. Because a Bible book does not appeal to a preacher is no sufficient reason for exiling it from the Christian pulpit. Its lack of appeal may be due to the fact that the preacher has outgrown it, or that he has not yet grown up ot it. Saints in the pew, maturer than he is, might feed upon it with thanksgiving, or immature disciples might find in it the simple food which children need. The preacher who ignores the Old Testament scripture in his reading because the New Testament is higher, robs and wrongs his people. The Old Testament was the only Bible of our Lord. It is the book which the Apostles kept open before them when the preached. It is the book which passed like iron into the blood of the Puritans, making them strong to overthrow ancient tyrannies and establish the world on a new foundation. There is ethical instruction in the Old Testament which will never be outgrown. In the regeneration of modern society and the creation of a new world order, the prophets of Israel have a great role to play. There is no book in the Bible which the modern church does not need. Many chapters to be sure, deal with things transitory and local, and have no claim upon the modern church in her worship or her life, but the Bible as a whole, and not the Bible in fragments or fractions, is a book to be given to the people.

The planning of Scripture readings brings blessings to the preacher. It carries him into regions into which if left to his own impulses, he might never go. Even in Bible regions which seem to be nothing but rock and sand, he will find precious material for building the church. The steady progressive movement of pastor and people across the entire Bible world introduces a variety into the Sunday service which breaks the monotony of pulpit ministration. If the preacher is a narrow man, lacking in versatility and range, and preaches sermons but of a single type, a relief is given to

the service by introducing into it the varied voices of a great company of men who by divers portions and in divers manners proclaim the character and will of God. Every preacher, no matter how talented, needs all available weapons for the slaying of that arch-enemy of all preachers—Monotony. Various lectionaries—tables of Bible lessons—have been prepared by various branches of the Christian churches, but none of them is, in my judgment satisfactory. Why should not the preacher make his own? Let him go carefully through the Bible culling out the chapters which contain either milk or meat for the present generation, and let these selected passages be arranged in an ordered sequence, which can be traveled through in at least five years. The building of this lectionary is one of the pieces of constructive work to which the young preacher may wisely devote not a few of his leisure hours.

If a minister plans his Scripture lessons for five years, why not other things? We are never at our best unless we are working for results too great to be attained in a single year. The lines of action must be long if the pulse is to be even and the endeavor steady. A long pastorate is to be craved and planned for. A minister on taking charge of a parish ought to lay out his work on the supposition that he will remain where he is at least five years. He may, it is true, not remain a year. Anyone of many conceivable combinations of circumstances may render an extended pastorate inadvisable or impossible, but no man should allow contingencies to dictate the planning of his life. In a world like this all things are possible. The preacher may die next year, next month, next week, tonight, but no sensible man allows possibilities a chief place in determining what he is going to aim to do. Some things must be assumed, and one of them is that the man is going to live and that his pastorate will not be short. A minister, who expects to die next week cannot do his best work, neither can a man who expects to change his parish next year. If, with the eye of faith he sees the years stretching out before him, he can work with a clearer eye and grip the world with a steadier hand. He will possess that which is indispensable to a successful teacher, — a quiet heart. Men who are restless and wavering, always anticipating a change, never succeed as preachers. The feeling of unsettledness burns like a fever in the blood, consuming the vital elements of strength. With a long pastorate in his eye a minister is less likely to do shoddy work. He will not cultivate those mushroom growths which flourish and wilt like Jonah's gourd. The parish will not be made feverish by being placed under high pressure methods. The new pastor will not go at things furiously, as some young men do striking a pace which is impossible for any mortal to keep up, but he will swing into a steady gait which can be maintained through the years. The difficult thing in the ministry is not to fly for a spell like an eagle, or to run for a season like a race horse, but to walk a long time and not faint . . . The first great preacher had but one ambition, to apprehend that for which also he was apprehended by Christ Jesus. Can any heart soar to a loftier height? Paul planned his work. He left nothing to caprice. He did not run uncertainly. He did not fight as one who beats the air. He had a burning purpose and a shining goal, and he pressed on steadily toward the mark. It is a thrilling shout of victory, his exultant cry, "I have finished the course."

Jesus of Nazareth planned His work. In communion with His Father He fashioned His course patiently through the years. He had a cup to drink and a baptism to be baptised with, and He was straitened until it was accomplished. There is rapture in his confession to His Father, "I have accomplished the work which Thou hast sent Me to do." His joy on earth reached its climax in the exclamation of His latest hour, "It is finished!" When a man gives himself to the work of preaching, holding back nothing, giving all, when he plans his life and work with an eye single to God's glory, ever aiming to bring his plan into deepening harmony with the plan of heaven, he becomes a successor of the apostle, and enters into the joy of his Lord.—Chr. Evangel.

Home Circle.

THE AFTERMATH

By Mrs. Caleb Larrabee.

(Concluded.)

"Do listen to me for once, and please yourself in something. You are always worrying over other people's troubles. Look at all the thanks you get for worrying over the dumb Haskins boy. Staying after school and coming early to explain his lesson to him, and after all your work for him his father gets the directors to promote that crazy Miss Anschutz over you!" Margaret paused for lack of breath to say more.

Elizabeth flushed and looked distressed. The last mentioned subject was one which she did not wish to discuss with any one, and leaving Margaret, she went to Mrs. Hammond, who lost no time in giving her full charge of Mr. Morrison. The doctor was unable to find any kind of woman, sober-minded or otherwise, to assist in the care of the injured man. And after a few very plain words from the doctor and a terse summing up of the situation by Mrs. Hammond, the old gentleman resigned himself to the inevitable. He was not the most amiable of patients. When things did not suit him, he let it be known that he was not pleased. Elizabeth pitied the lonely old man and met all his fretful petulance with a patient sweetness of manner that gradually won him into an attitude of friendliness. No one could long resist the charm of Elizabeth's gentle ministrations. As they became better acquainted his distant manner vanished and at times he lapsed into what might almost be termed "chattiness". To Elizabeth's surprise, he seemed very much interested in the fact that she taught school and asked several questions as to where she taught, how she liked her position, whether she was perfectly satisfied with it and more to the same effect. To her surprise she found herself telling him of her home life, of the children whom she taught, of the invalid mother, of the younger sister, whom she was aiding in the effort to get an education, and a little—a very little—of the difficulties of her school life.

At the end of two weeks Dr. Arthur found a woman to take Elizabeth's place, and by that time her interest in Mr. Morrison had deepened into a sincere liking for the eccentric old gentleman. Ere the close of her vacation he had so far recovered the use of his ankle that he was able to wave a farewell from the front porch as the two girls walked through the woods on their way to the station. Margaret's wrath had worn itself out. The bond of years of comradship was not so easily broken, and the reunited friends chatted as of old on their way to the train.

"I wonder if we shall ever see him again," said Elizabeth, as a turn in the path hid the house from view.

"It is not at all likely," said Margaret, "but he must intend to write to you."

Elizabeth gave an exclamation of surprise.

"Why, he never mentioned writing."

"Well," said Margaret, "all I know about it is that he asked me for your address."

Elizabeth heard nothing from her new friend for a month. She had not attached much importance to what Margaret had said, and was greatly surprised when, upon opening a letter addressed in a strange handwriting, she found the following letter:

"My dear Miss Ellis:

"If you will send your certificate and an application for a position as teacher in the eighth grade of the Haysworth schools, to Professor Edward Morrison, Elm Street, Haysworth, you will, without doubt, be elected to fill the vacancy now existing. Edward is my nephew, and it is said that he has some influence with the directors of that school. Sincerely,

"John Morrison."

"Well, did you ever see the beat of that," exclaimed Margaret, when Elizabeth told her of the letter. "Of course you will get it. You are a lucky girl. Who would have imagined that old frump was the uncle of the Haysworth potentate? The luck that comes to some people," she added, with an envious sigh.

But Elizabeth did not hear her. She was thinking of the invalid mother whose comfort was now assured; of the younger sister, who would now be able to finish her education; of the boys, whose clothes needcd renewing; of any and everybody but herself; but this was not unusual in Elizabeth. —The United Presbyterian.

Contributions.

HOME MISSION.

A. General Treasury:

Church Langham, Sask., $37.

B. City Mission:

West Zion Church, Moundridge, Kans., $30.51; friend of mission, Upland, Calif., for Los Angeles, $100; S. S. and C. E. festival, Drake, Sask., $34; mission box, Berne, Ind., $20.60; Mission Sewing Society, Bluffton, O., for Los Angeles, $15.23; Bethesda church, Marion, S. Dak., $25; friend of mission, Hoag, Nebr., $10; friend of mission, Aberdeen, Idaho, $7; Germantown church, Pa., $15; Bertolet church, Pa., $11.73; C. M. Vogt, Reedley, Calif., interest on note, $17; Herold church, Bessie, Okla., $10.42; East Swamp church, Pa., $12; ditto S. S., $3; Salem S. S., Wisner, Nebr., $40; Tabor S. S., Goessel, Kan., $15; widow C. C. Voth and children, Gotebo, Okla., $5.

In the future, please, send all gifts to the new treasurer, Brb. G. A. Haury, Newton, Kansas.

Thanking you for all your love,

Yours,

M. Horsch.

For the Treasury of the Pacific District Conference.

From the congregation at Ruff and Warden, Wash., $51.50.

Gratefully acknowledged.

S. R. Aeschliman, Treas.

The Mennonite.

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The Associate Edito: has charge of pages 5 and 6.

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Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Editorial.

IN THE WAKE OF OUR LIFE

When the editor was sitting in the stern of one of the large lake steamers and looked over the quiet lake, sparkling in the sunshine, he saw the wake of the steamer stretching out for miles and miles and the thought came to him: What kind of a wake is our life leaving behind?

The wake of the ship will disappear soon, but are we not leaving impressions which last into eternity?

Even children are able to exert an influence for good or for evil upon their friends, make family life happier or unhappier. Young people leave an impression upon their brothers and sisters, they can make the life of their parents joyful or sorrowful. In school the character and behavior of the children and young people can help to model the character of the school or the class.

The selection of a vocation is not only important for the one who makes this selection but also for his or her family or friends.

In our daily life and vocation we are constantly in touch with others and are exerting an influence upon those with whom we come in contact. In the family life the bonds are so strong that a family in all its members can be influenced by the father, the mother the children in many ways. How many souls are brought to Christ by the prayers of a pious mother or father and led in the right way by the example of godly parents.

The wake of a Christian life is a stream of blessings. The more Christ lives in us, the more His character is expressed in our whole life and character, the more our life will leave a blessing.

THE PRICE OF THE MENNONITE REDUCED.

Beginning with January 1, 1915, the subscription price of The Mennonite for the United States and Canada will be $1.00. To foreign countries, $1.25.

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The two papers to one address, $2.00.

We trust all arrears will be promptly remitted and renewals paid in advance.

The Word of God says, Rom. 14:7, "For none of us liveth to himself, and none dieth to himself." This is experienced by every Christian, yes every observant person. Therefore we can not be careful enough what influence we exert in our daily lives. The impressions we make, the influence we exert will count not only for time but for eternity. Let us watch and pray and trusting God follow His command, exerting ourselves in loving others and trying to bring them nearer to Christ, our model. **v. d. S.**

We quote with peculiar pleasure the following paragraph from the editorial pages of the Missionary Review of the World. "Another and still more imperative need is that every missionary sent out by the Christian churches shall have a clear, positive, Christ-like message, and shall be filled with the Holy Spirit and with power. The anointing by the Holy Spirit for service is the greatest need in missions both at home and abroad. No waiting for this is wasted time. Men, money, machinery, organization are not able to convert the world. Without the power of God working through them they are dead. Better send no more missionaries to foreign lands than to send those who have doubts or unsettled convictions in regard to the deity of Jesus Christ, the final authority of the Bible as the rule of faith and practice, the reality of the power of prayer to accomplish objective as well as subjective results, the necessity of regeneration through faith in Jesus Christ, and, the power of the Spirit of God as the one force on which we must rely for the bringing of mankind to Christ."—Alliance Weekly.

Editorial.

THE GENERAL CONFERENCE

Every general conference has its peculiar characteristics and the last was no exception. On the whole, we may say that it presented some decidedly unique features. Meno is a small place, composed of a few stores and a mere handful of houses, the church is a half mile away out on the prairie, the last place one would suppose where a large gathering could be brought together and successfully entertained for a week. Yet, as far as taking care of the conference was concerned, the brethren there seemed to have forgotten nothing that might contribute to the comfort and convenience of the conference guests. The large dining hall seating 300 at the table at one time with the kitchen fully equipped to meet the needs of the visitors, the great tent for extra services, the little city of tents for housing guests, the mothers' retiring rooms, the barber shop, the refreshment stand and the post-office on the ground, and a dozen other arrangements gave evidence of successful planning and splendid executive ability. For all this we must give the brethren of Meno the credit of being ideal hosts to the General Conference.

We only begin to realize what a truly cosmopolitan people we are when we study the characteristics of the conference delegates and their various types of Germanic dialects which occasionally crop out in spite of their studied attempts to conceal them under a stilted effort at formal speech. But conference conversation is not alone peculiar for its Germanic peculiarities. With every conference the English language is proving itself the growing language. The preferences of the delegates, eighty per cent. of whom still speak German of some kind in their home-life, were nearly equally divided between the German and English services which were going on every evening at the same time. Their having come from various parts of the country was also very much apparent in their English speech, for we had the provincial Pennsylvanian with his speech accented as only a Pennsylvania German bringing-up can make it; and the native of Oklahoma speaking the delightful southern dialect which reminds one of the hospitable Southland where Mennonites seldom are seen, and the breezy flow of language, common in the middle west, brought out whenever a little group came together. It seemed remarkable that in a country like Oklahoma, where we have no English preaching, that so many of the young people always appear to speak English when meeting one another away from home or church.

These differences among our people prove that the General Conference is big enough in its purpose to include people and churches of widely differing circumstances and make them one in a fellowship and faith that knows no difference between those who undertake to work for the establishment of the Lord's kingdom.

The growth of the General Conference, while in no way a spectacular one, has always been healthy and steady. The number of new churches admitted to its fellowship was often surpassed in other conferences, but the churches generally report an encouraging development. With our people still wandering to the most remote corners of our country in search of new or cheap lands we are often discouraged by the weakened condition of the churches they leave, but we find encouragement at the same time in the fact that the seed of our church is sown in communities where in years to come there is sure to be felt the influence of Mennonite faith and character, just as it was felt in every other community where our people located. The calling of a traveling minister who is to work among our people and in our churches in the interest of both the home and foreign boards, replaces something valuable that was lost some years ago when the position of traveling ministers was abandoned. The best way of keeping alive a living fellowship lies, we believe, in keeping all the churches in touch with one another through the agency of persons who know them all and visit them all.

Our home mission interests are growing and conference had the splendid opportunity of knowing both Brother Grubb of Los Angeles and Brother Miller of Chicago, and hearing them tell of their work. While foreign missions have had much to do with the establishment of the conference, home missions are coming into their own. We are beginning to realize that one of the best ways of proving our seriousness in the matter of saving the heathen lies in our beginning with the heathen at our doors.

The foreign mission interests of our church have more than kept pace with our growth. With this conference we enter a new field in China. The interests of many of our people have for some time been directed toward China and much of their financial support went in that direction. It was but natural that conference should direct its attention to those places in which so many of our conference people are interested. This new work brings with it new obligations. Our people have insisted that the board take up the new field and take upon themselves the obligation of working with another nation in another language. The loyal and necessary thing for our people now to do is to furnish the necessary financial support required for properly taking up this new field.. Perhaps it would be proper, right here, to remind our people that they owe it to the church of which they are a part to give all that they have to give for missions to their own church board. It certainly would be poor house-keeping for them to establish missions and missionary boards and such things and then turn their missionary contributions into other channels. We are now doing foreign missionary work in at least five languages. For as small a body as we are we have taken upon ourselves responsibilities that demand the entire suport of all our people and all our churches.

Being nearer the mission field than ever before it was quite natural that we should expect to see some of our Indian brethren. The dozen or more who attended proved themselves to be all that one could expect of Christian brethren and sisters. It was indeed a privilege to be able to meet them and speak with them. The brother who addressed the conference was, we believe, the first Indian who ever did so and his speech had the ring of Christian fellowship, gratitude and love.

Conference instituted a new policy in regard to our publications. They are to decrease in price. This was done in the face of advanced cost of material and wages, but we believe, with the assurance of larger support from the people. Every denominatoin just now is confronted with the problem of meeting increase in the cost of producing their papers and at the same time meeting the competition of cheap religious journals published on a commercial basis. Ours is no exception to this and again only the loyalty and the support of our people will enable our publication board to properly meet its problems.

The adding of a board of education to the number of our regular boards indicates the growth of our Conference in another direction. Our schools and colleges need the backing of our people. Christian education is something apart from secular education. If we are to remain an influence for Christ in this age we, as a church, must use our efforts not only to educate our youths for worldly usefulness but for righteousness and Christ as well. The future of our schools promises to be what it should be in just the proportion of our realization that they are to be factors in the religious life of our church and country.

The historical meeting of which we shall write on another occasion, was the beginning of what promises to add greater interest to future conference meetings. Ours is a historic church and has many things of historic interest which our people may enjoy if they care to.

On the whole the spiritual atmosphere, the fellowship, and the spirit of brotherly love enjoyed by those who attended conference, will have its effect upon the whole church. If our reader desires an opportunity for great blessing and wants to become a more loyal Mennonite and a more useful Christian he should never miss the opportunity, when it is afforded, of attending our conference meetings.

STORY-TELLING IN THE LIFE OF A CHILD

The mind of the child is of all things the most impressionable. Nothing is lost to it. Apparently lost in the enjoyment of its games and playthings, it is really keenly alert to every passing word or action. The child says nothing, but there is being built up a host of accumulative impressions which, when they mature into actual traits in the young man or woman, will surely reflect the environments of the child.

Added to this mere passive characteristic is another of equal importance. The child is a creature of the imagination. The delicate tendrils of the vine ever reaching out for the light and warmth of the sun is an apt picture of the child mind in its incessant quest for the warmth and glory of the unseen world where facts are nothing and fancy and beauty are all. Deprive the growing plant of the light and yet it seeks the best it can find and will flatten itself against the walls of the containing vessel. Deprive the child mind of its rightful inheritance of song and story and yet it will take the best that can be had and will lose itself in cheap periodicals, flaunting theatre bills, comic supplements and the "movies".

These facts are truisms to the teacher, and in a general way are known by almost all parents at the present day. And yet, few of the latter are taking advantage of them by telling wholesome stories to their children. The lessening sense of responsibility in the home has relegated story-telling to the school and the public playground. That these institutions should thus cater to the very highest needs of the child is of course praiseworthy; but the necessarily rather loose connection of teacher and child can never approach the intimate relationship that should exist between child and parent. And right here it may be noted that the deeper the feeling between narrator and listener the greater are the opportunities for bringing out the full beauty and import of the story.

It must not be imagined for a moment that Grimm and Anderson are the story-tellers' only mainstays. Some of the greatest minds and literary monuments have provided us with material. Hawthorne, Thackeray, Browning, Andrew Long and Ruskin have all written beautiful stories for children. The exquisite legends of Greece, the quaint folk lore of the Chinese and Japanese, the gorgeous Arabian Nights, the Norse Saga, the mystic King Arthur, the Niebelungen Lied and the stalwart Robin Hood have all been adapted and utilized by the story-teller.

Too many teachers fail to grasp the real significance of the story and regard it merely as a passing diversion for the child. It is true that the immediate interest of the story, and its ability to divert the mind of the listener are factors in the telling, but it must go further than that. If the combined work of the faithful gleaners of the great pieces of world literature and the consecrated observers of child life are to result alone in a fleeting appeal to the senses, the wisdom of their efforts might well be questioned. But we have found out that good stories properly told are rich in fruit-bearing qualities.

First of all it stimulates the imagination. The child mind is ready in an instant to leave the world of reality and embark on the widest flights of fancy. It is a veritable Sindbad, delighting in nothing so much as that which is new and strange. Step by step the skillful teacher can lead the child out, not to an aimless wandering over ground that is often treacherous, but along safe roads. The child unguided gets nowhere in its dreams. The teacher should be a pilot. Through all the windings of the labyrinth the Theseus came safely out along the silken cord in the hands of Ariadne. Just so, however much the story may draw upon the child's imagination, the teacher brings it to a reasonable conclusion along the thread of the narrative. This is constructive. There is a continual progress noticeable in the powers of the child's imagination. At first Red Riding Hood and Cinderella are marvellous, a few years later they are too simple, and Tanglewood Tales and King Arthur are far more keenly enjoyed. With older children one may even impart something of the delicate symbolism of Dante.

Closely allied, and in fact inseparably associated with the stimulation of the imaginative faculties is the creation of new ideals and impressions of the beautiful. Undoubtedly the child has appreciation of the beautiful, but it lacks terms whereby it may interpret it. These the story can furnish. The marvelous music of the Pied Piper of Hamlin, if properly described, makes children open-mouthed with wonder. The very modulations of the narrators voice can draw them on in much the same fashion that the fairy music beguiled the village children. The beauty of sky and field and stream, or the grandeur of great kings and lovely ladies is everywhere in storyland, and let no teacher make the mistake of skipping all the description and giving only the narrative.

Even when the teacher is there to mould and direct the fancies of the child, it often needs a more substantial foundation than mere words. At times the conjuring up of novel personages and strange lands becomes wearisome, and the child welcomes anything that gives visible tangible existence to what it hears orally. Hence in many stories the teacher can use a picture to wonderful advantage. All the great stories of the world have been interpreted on canvas by great painters. Does not this suggest a two-fold value to the storybook illustrated, not with the crude drawings of amateurs, but with the artistry of the real master? The child sees the story as well as hears it. At the same

time it has been given an impression at least of a masterpiece, and think not that mere impressions are valueless to the child.

But the story-hour has a deeper significance than all of this, important though it may be. The ethical value of the story is at once the most apparent and the most easily woven into the whole fabric of the child life. At home and in the class room the child is constantly confronting ethical duties and obligations; every day it sees its own thoughtless fancies and desires corrected by the better wisdom of teacher and parent. If these same lessons are given an emotional appeal by skillfully weaving them into the story they are given an added potency and a greater chance of survival. It must not be construed that the story is to deteriorate into a sermonette on truthfulness or industry or the kindred virtues. This would destroy at once its efficacy and interest. To nearly every story there is a lesson. The teacher helps the child to perceive the moral and dwells on it but slightly, leaving the personal application to the intuitive reaction of the child mind. One must not expect the child unaided to evolve the lesson of obedience from Little Red Riding Hood. Nor must it be imagined that it will from then on make every listener exemplary in the matter of obedience. But it is an impression, and indeed, impressions are all that can be hoped for in story-telling. But with the child as with the animal, accumulative impression very generally results in definite lines of conduct.

Of course, in so cosmopolitan a place as the public play ground or the class room, any sectarian treatment of God is impossible. But God, the Ruler of all men, He who loves good and rewards good is the same to the Protestant, the Catholic and the Jew. To the sympathetic teacher the chance to introduce the notion of God into the story is a welcome one, for in even the worst of boys there is reverence and awe for Him when He is properly presented.

In conclusion it must be said that the efficacy of the story almost exclusively rests on the teller. One may make a given story a bare recital of facts without gesture or voice modulation, or clothe it with sufficient charm to "draw children from their play".

Lewis G. Sterner.

Note—In the minds of many of the readers of the Mennonite a city play-ground is perhaps vaguely understood to be a place set apart where the children of the crowded streets are permitted to gather and play. And so it is, but it is generally more than this. Trained persons are in charge of these places to instruct and to inspire as well as to preserve order. Every child has the right to a decent enjoyment of the pleasures of childhood, but child-play is a mighty factor in building character and educators see, even in the public playgrounds, an opportunity to train the child-mind that the school room misses. The author of this article, Mr. Sterner, one of our young men in Philadelphia, is an expert in play ground work under the direction of the Board of Education in Philadelphia. His opinions in regard to "story-telling" in connection with playground work are suggestive of what may be done along this line in the home and other places where there is contact with child life. G.

NOTES ON THE S. S. LESSON

Oct. 4.

Christ Anointed for Burial.
Mark 14:1-11.

Golden Text—Mark 14-8.

The lesson brings before us the most dangerous and subtle enemies of Jesus and one of His most devoted friends. So long as we are in the world we will come in close contact with some of either class. The tares grow here with the wheat but, alas! there often seems to be so much of the tares and so little of the wheat.

The passover was but two days off. The priests and Scribes should have been getting ready for it; instead they were laying plans for the foulest crime ever committed. When the spiritual heads of the nation once neglect their duties as shepherds and devote their energies to personal spites and the committing of crime the people stand in need of a deliverer. The Christ against whom they plotted was the great Savior and deliverer about to pay the awful price that salvation costs.

With all the evil in their hearts the enemies of Jesus still feared the people. Wrong-doers are always cowards. They are afraid of public opinion and stand in continual fear of the consequences of their wrong-doing.

Bethany was blessed with the presence of Jesus during the last days of His life. Though He knew what was before Him, He was there to bless and nothing bitter escaped His lips. Bethany was the home of Lazarus and his sisters. It was small but it was great because it had Jesus and the living evidence of His great power—the resurrected Lazarus. Where Jesus is, there is sure to be proof of His power. The best place on earth to be is where He may be found.

The gift of the woman (Mary) is wonderful in what it represents. In the first place it cost a great sum, possibly her life's savings, then, it was given without stint. She gave because her love was so great that she must give. It was a love that never asks, How much? but simply gives. The indignation of the disciples was born of envy. It was unfavorable because an envious heart can see no good. The offering was called a "waste" by them, as though an act of love were ever a waste, or, as though too much might be given to Jesus. They pretented to remember the poor when the woman gave; they did not remember them at other times to the extent of giving for their needs. Jesus reminded them that the poor might be cared for at any time if they had a mind to do so. His praise of the woman shows that she alone appreciated the fact of His death and resurrection in advance of the rest. All the others were too blind to see it.. She did not seek fame, but her fame, because of her love, was then and there coupled with the wonderful story of Christ's death and resurrection. True greatness always comes to those who do not seek it but follow the path of duty as God reveals it to them.

Compare the giving of the woman, it was true giving (she hath done what she could), it was whole-hearted, she gave her all, with Judas. He grumbled at her liberality and then went out and sold his Lord for a few filthy coins. Between the plotting of the Jews and the betrayal by Judas we see in this lesson one of the cheerful rays of light which came into our Lord's darkest hours and strengthened Him for the great sacrifice He was to make.

NOTES ON THE C. E. TOPIC

Oct. 4.

Twelve Great Verses. X. The Trust Verse. Isa. 12:2.

"Behold, God is my salvation: I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation!"

The rich man trusts in his wealth; the wise man in his superior knowledge; the strong man in his superior strength; the soldier in his sword and the fool in his folly, but folly means defeat from the very beginning. They that live by the sword perish by the sword; in a moment the strong, Samson like, may be shorn of their strength; the sage of today may be the mad-man of tomorrow, and the rich man is not so sure but that he may yet fill a beggar's grave. In short, all the things upon which men rely most may become weak things, mere ropes of sand, if they have not found the one secure trust, the trust that God assures. The great trust verse of our lesson points us to the only thing we may safely trust. It is God. The God who gives us salvation, strength and joy.

Trust in God implies a realization of our weakness. Man is short-lived, and uncertain of the time when his existence shall end. Of all creatures, nature has given him the fewest means of defending himself. Every day, yes, every breath of air, or drop of water he consumes may be the means of his destruction, but with such weakness he may be fearless because he can trust in the Giver of life to protect and sustain him. Man is a creature ignorant of many things, every move of his life seems to be a step in the dark, yet, because he is favored by his Maker, he not only knows many of the deepest secrets of nature, but may know his Maker as well. The great comfort of life is, that in spite of ignorance along other lines, we may know the way of salvation and trust our Savior for having secured it to us. Humanity is always in danger, not only from physical evils, but from eternal destruction, unless the way of life is revealed. Thank God! We may trust the great Captain of our salvation for having secured that for us.

When we speak of trust, confidence is implied. One who has entire confidence in another has put away fear. Our trust in God is born of a confidence in Him as the One who is mighty above all else, the One who is our helper when we are in greatest need of help, the One who is wise and exercises His wisdom for our benefit; the One who does the best for us under all circumstances. Trust in God is akin to that absolute trust the child shows in the mother, nothing on earth can disturb it. It is such a trust that God wants us to have in Him in order that He may do His greatest and best for us.

Trust in God means safety because He alone can meet for us all the emergencies with which we are confronted. It is satisfaction because the greatest joys are ours only when we are satisfied in Him. It enables us to defy every enemy, even death, the greatest, because He is our helper. It makes the assurance he offers real to us.

God invites and implores all men to trust Him. He gave His Son to prove His desire to do the very best for us all. It is a wise thing to trust God, for our salvation comes from Him. Those who have done most for themselves, for their fellows and for their God have always trusted Him. We can do nothing without having a firm trust in Him.

News of the Week.

WAR REVENUE BILL READY FOR HOUSE

Beer to Pay Total Tax of $1.50 a Barrel and Gasoline 2 Cents. a Gallon.

Washington, September 19. — An emergency revenue bill to provide $105,000,000 by taxing beer, wines, gasoline, sleeping and parlor car tickets, insurance, telegraph and telephone messages, amusements and a variety of documents, was agreed on late today by the Democratic members of the house ways and means committee. It will be introduced by Democratic Leader Underwood on Monday. The Republicans of the committee will be called in Tuesday to vote on it, and the house will begin considering it next Thursday.

Republicans of both house and senate already have gone on record in opposition to any war tax measure. The Democrats hope to rush the bill through the house. The big fight against it will be in the senate.

The committee increased the internal revenue tax on beer by 50 cents a barrel, making the total tax $1.50. Domestic wines are to be taxed 20 cents a gallon on sweet wines and 12 cents a gallon on dry wines. Gasoline is to be taxed 2 cents a gallon.

Many items of the bill are adopted verbatim from the Spanish war tax bill of 1898, including the administrative features.

Stamp tax provisions of the bill and the tax on tobacco dealers, brokers, bankers and amusements are carried in Schedule A, which will continue in effect until December 31, 1915. The remainder of the bill will be in force until repealed.

MEXICANS CHEER WILSON

Show Their Sentiment at Independence Day Celebration

Washington, Sept. 17. — A speech made in the presence of General Carranza, his cabinet and the diplomatic corps at the official celebration of Independence day in Mexico City was received here today and regarded as significant of Mexican sentiment It was made by the principal orator of the day, and, in part, follows:

"I am sure, gentlemen," said the orator, "that the much discussed question of Vera Cruz is the only motive which has caused all good Mexicans to appear reserved and not to manifest the immense sentiment of gratitude felt to the man who has slain evil and who has demonstrated in the midst of problems most difficult and profound that the only policy worthy of the age in which we live is the policy of honor and truth

"The last shadow the darkest of all, having vanished from our national life, we render homage to a great and sincere man, the greatest representative American. I call upon you that from this favored land in the name of Hidalgo, of Morelos, of Guerrerro, of Juarez, of Madero, of Bolivar and of Washington, let us give a hearty cheer for Woodrow Wilson, President of the United States of America."

Official reports say an enthusiastic demonstration of cheers, in which Carranza and his cabinet joined, followed the utterance. The celebration took place on the balcony of Chapultepec castle.

BRITAIN'S WAR CAUSE QUESTIONED BY GERMANY

Belgium Invasion by Kaiser Declared Not Real Cause.

Berlin, Sept. 4. — Nobody in Germany is willing to admit the sincerity of Great Britain in basing its declaration of war upon Germany's violation of the territory of Belgium and Luxemburg and much alleged evidence is produced in newspapers and magazines to prove that Great Britain had already made up its mind to join France and Russia previous to Germany's advance upon Belgian territory.

In the highest circles of the German government, it is said that the foreign office has evidence that Great Britain was negotiating with Russia several months before the war broke out to furnish ships for a descent of Russian troops on the coast of Pomerania, which lies on the Baltic sea to the north of Berlin, but it appears that nothing came of these negotiations.

Another curious and timely piece of evidence is presented in the shape of an ithem purporting to be from the Paris Gil Blas of February 27 1913.

That paper on this date is said to have published the following:

"A newspaper of eastern France has revealed a highly interesting piece of news. In military circles there it is related that large stocks of British ammunition have for several weeks been brought into Maubeuge, near the northeastern frontier of France, on the railway line from Paris to Cologne. The city of Maubeuge is of great military importance. It is designated in the French general staff's plan of campaign as the concentration point for the allied troops which will be commanded in case of a war by the English field marshal Sir John French, under General Joffre as commander-in-chief. It is well known that the British cannon fire a different projectile from those of France. The two governments, however, have reached an agreement to accumulate on French territory in time of peace the necessary war supplies of ammunition for the English artillery."

That Sir Edward Grey, the British foreign secretary, had substantially agreed to give France military support in the event of a war with Germany is also regarded in German circles as proved by the notes of the French and British foreign minister, which were had in the British parliament and in the French embassy about the middle of August.

WAR ONLY WAY TO AVOID DISHONOR TO THE NATION

Lloyd George Says England Was Bound to Aid Belgium.

London, Sept. 19. — "There is no man in this hall who throughout his political life has regarded the prospect of engaging in war with greater repugnance than myself. There is no man inside or outside this hall who is more convinced than I that we could not have avoided the present war without national dishonor."

This was the text of a speech which David Lloyd George, chancellor of the exchequer, made in Queens hall this afternoon to arouse Welsh enthusiasm for Earl Kitchener's new army. The chancellor went on to say that any nation which disregarded its national honor was doomed, and Great Britain was bound by honorable obligations to defend the independence, liberty and integrity of Belgium.

"Fighting Against Barbarism."

Referring to the assertion that Great Britain had used the treaty providing for Belgian neutrality as a cunning cloak to veil her jealousy of a superior civilization the chancellor said:

"Our answer was the action we took in 1870. In that case Prince Bismarck respected Prussia's treaty obligations, but it was to the interest of Prussia this time to break her treaty, and she has done it. To Prussia a treaty is just a scrap of paper.

"This doctrine of a scrap of paper goes to the root of all public law. We are fighting against barbarism, and there is only one way of putting it right. If there are nations who say they will respect treaties only when it is to their interest to do so, we must make it to their interest to do so in the future."

Referring to the German excuses, Sir Lloyd George said: "A great nation ought to be ashamed of behaving like a fraudulent bankrupt, trying to escape his obligations."

Tearing Austria Apart.

Referring to the case of Servia, the chancellor said that Emperor Nicholas had given Austria the only answer that became a man when he said, "I will tear your ramshackle empire limb from limb."

"And he is doing it," added the speaker.

"Prussia," said Lord George, "is the road hog of Europe. Men, women and children and nations are ordered out of the way. Even Great Britain is ordered out of the way. If the old British spirit is still left in British hearts, the bully will be torn from his seat. They thought we could not beat them. It will not be easy. It will be a long job. It will be terrible. But, in the end, we shall march through terror to triumph."

Appealing to Welshmen to join the colors, the chancellor continued: "This struggle is a great war for the emancipation of Europe from the thraldom of the military caste which has thrown its shadow on two generations of men and has now plunged the world into a welter of blood."

VILLA'S SOLDIERS START CAMPAIGN IN SONORA STATE

El Paso, Texas, Sept. 20. — Two brigades of General Villa's troops began an invasion of the state of Sonora. They departed from Juarez by train to Casas Grandes whence they will proceed overland into the western border state to combat the constitutionalist force under General Benjamin Hill, who had refused to obey the commands of General Villa.

It was stated that the movement of nearly 5,000 Villa soldiers into Sonora had been made contrary to the sanction of General Obregon, commanding the northwestern military zone of which Sonora is a part. The question caused serious disagreement between Villa and Obregon, it is said. It is also said Villa had virtually placed Obregon under arrest at the Chihuahua state capital. General Angeles, Carranza's deposed secretary of war, is in charge of the movement into Sonora, in place of Obregon.

Agents of the Carranza government expressed the opinion that Hill would combat the invasion of Sonora where a rebellion had already begun against the central government.

ONLY TWO SURVIVED WRECK OF STEAMER

Between Sixty-five and Seventy-five Lives Lost by Sinking of the Francis H. Leggett.

Astoria, Ore., Sept. 19. — It was stated positively tonight that between sixty-five and seventy-five passengers and crew were drowned when the Francis H. Leggitt, a three-masted coastwise steamer was pounded to pieces in a gale sixty miles from the mouth of the Columbia river.

Two men were rescued by passing steamers and carried to Astoria and Portland, to tell how the sea tore the vessel to pieces, and how the passengers were drowned a boat load at a time as the lifeboats put off, or met their fate a little later when the vessel turned over.

Alexander Farrell, a survivor, said that at the hight of the storm, Captain J. Jensen, of San Francisco, a passenger, who lost his own ship six months ago and for four months succeeding was marooned on an uninhabited island, went to the aid of Captain Moro of the Leggett, took command of the passengers and controlled them until he sank with the schooner.

WILSON CRITICISES WILD STORIES ON PEACE PLAN

Washington, September 21. — The President with unusual emphasis, today pointed out the harm that is being done by foolish peace talk. He said frankly that he was chagrined over a story which appeared in some of the eastern newspapers today to the effect that he contemplates calling a world congress at the close of this war in Europe, and laying before such a body a scheme of world-wide disarmament. The story related that the administration was understood already to have sounded certain governments, notably those in the western hemisphere, with the view to arranging preliminary outlines for such a congress.

The President said that such a move on the part of the administration had not been thought of, and he told his callers that the circulation of such a statement as this, together with other inventions that are constantly being put out, are most harmful to the peace cause.

It is understood that this story of a world congress to consider the disarmament of the power had its origin in the visit here of certain peace advocates who desired to present such a proposition to the President, but who did not see him.

It was said today that the President has a clear conception of what the duty of the United States is under the circumstances and that he does not intend to permit this government to become involved through the presentation of any half-considered plans for bringing the influence of the United States to bear in the interest of peace.

The belligerents now all understand that the United States stands ready to serve as a medium through which peace negotiations may be approached. It is the intention of the United States government to let the matter rest in this way. The United States government knows the allies and Germany are not ready to talk peace, and the subject will not be pressed on them.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, OCTOBER 1, 1914. No. 39.

A HYMN OF PEACE.

By W. Carleton Wood.

Eternal God, the dwelling place
Of saint through ages past,
Who thus were sheltered by Thy grace—
Secure from every blast.

Eternal calms from out Thy throne,
Beside the crystal sea,
On pinions to their souls have flown
To bring them peace from Thee.

So grant us, Lord, Thy saving grace—
In love and mercy giv'n—
And show, in every storm, Thy face,
Lest our frail bark be riv'n.

Import to us Thy healing balm
To soothe the throbbing pain,
And let Thy canopy of calm
O'er every heart remain.

Our weary souls would, like a dove,
Fly upward unto Thee,
And nestle in Thine arms of love
To rest eternally.

A thousand years are as a day
To Thee, the changeless One;
So guide our footsteps in the way
Till our short day is done.
—Am. Friend.

NEWS AND COMMENTS

According to the "Mennonitische Blätter" 2000 Mennonites are in the terrible war in Europe, partly as drivers, etc., partly serving under the Red Cross, partly bearing arms. Six of our congregations are on and near the battlefield in France and Germany.

Open Door for Untouchables.

Bishop F. W. Warne writes: "Imagine yourself in the heart of India, and surrounded by sixty millions of people capable of Anglo-Saxon development, and then weigh these facts: Hinduism, through a number of active organizations, is exerting itself to save the people of India for Hinduism, and is using two powerful weapons—one, intense persecution if they become Christians; the other, offering to lift them into caste privileges if they remain in Hinduism. Mohammedans, to get them into their fold, are using the enthusiasm and fanaticism that has caused Mohammedanism to conquer and spread so mightily. Over against 250,000 Hindus and Mohammedans who are now waking to the urgency of the situation, all the Christians in India are but a little company. Both Hindus and Mohammedans recognize now that if these millions accept Christianity and Christian education in India, the land will become Christian. In the findings of the recent National Conference in India are found these significant statements: "The widespread movements toward Christianity among the depressed classes of Hindu society and many of the aboriginal tribes during the last fifty years have recently assumed greater proportions, and have thus opened a great door of opportunity for the Christian church. There are about fifty millions of these people, and the experience of the past has shown that in many parts of India they are extraordinarily open to the message of the Gospel. There are also many indications that the movement among these classes are spreading to the caste people.—Ev. Messenger.

Best Informed Students.

Dr. Talcott Williams, in charge of the School of Journalism of Columbia University, makes the statement that the college graduates in his department who are best informed upon international politics and world affairs in general are those who have been in mission study classes. Yet this is not the most important and helpful feature of the study of missions—Chr. Advocate.

A Critical Time.

If there ever was a time for men who believe in the gospel to get together it is now. There need be no uncertainty as to the issue before us or the outcome of the battle. The rationalistic element in all our churches will go out from us unwillingly and under protest, just as they did in Germany, France, Switzerland, England and New England. And when they go they will take with them the millions given for endowment of evangelical institutions. But the Bible-loving remnant in all these churches will close up their ranks and, in reduced numbers but not with reduced courage, they will stand for the old faith. They will plant new churches, new schools, new seminaries and new missions, just as they have done in all these other countries, and "the old, old gospel of Jesus and His love," the gospel of lost sinners saved by atoning grace, will not perish.—Presbyterian Examiner.

INVITATION AND REQUEST

The church in Trenton, Ohio, hereby extends a cordial invitation to all who contemplate attending the session of the Middle District Conference, beginning October 11 in our church.

All visitors and delegates are kindly requested to inform the undersigned, at an early date. This is necessary in order to enable the reception committee to make proper arrangements for your entertainment.

Rev. W. H. Grubb,
Trenton, Ohio.

DEDICATION.

On Sunday, Oct. 4, God willing, the new mission in Los Angeles will be dedicated. We ask your prayers for the work; that there may be sufficient money to pay for the furnishings; that there may be enough teachers and workers for the Sunday school; that the services held will glorify God in the salvation of sinners and the edification of saints.

E. F. Grubb,
4900 Aldama St.

MISSION LETTER FROM CANTONMENT

Cantonment, Okla., Sep. 15, 1914.

Dear Readers:—The time has come again when there should appear in this paper a report from this part of the Lord's harvest field. Now, as has been said by others, so do we find it is not always easy for us as mission workers to give to you a report to which you will give your ready interest. You, who have given of your gifts, prayers and interest to the suport of the mission naturally expect us to report the ingathering of precious sheaves, the returns of labor and scattered seed. But we find that often we have no reports of any ingathering to bring. Indeed to the mission worker the field, at close range, often bears the appearance of a seed-bed or battle field rather than a ripe harvest field. And we remember that yonder Samarian harvest field of which Jesus remarked that it was already ripe for the harvest, only bore to the eye of the disciples the resemblence of such after years of toil when the apostles at Jerusalem heard that also Samaria had received the Word of God and they dispatched Peter and John thither. Had the Lord spoken of things to come? No, indeed but it is for us to be reminded that with the Lord seed time and harvest time are one. For we read in Isaiah the positive assertion of the Lord: "....so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Then seed time is not a season which necessitates a time of uncertain expectancy, as with us, but it is the season where the harvest begins. For with the Lord there is no fleeting time. As he sees in the one who hates his brother the murderer, so he knows that into whatsoever heart the Word of Life has been sown there it will prosper in the thing for which it has been sent.

So it is often here on the mission field. We are going forth at the command of our Master sowing the life-giving Word. And with our Lord, the field where His servants have sown, is the ripe harvest field. Whether this harvest is to be gathered in now or in the vast ages of coming eternities is not for us to know. But it is for us to believe that God's Word sown into the hearts of sinners is bringing that forth for which God has caused His Word to be scattered.

Our Indians have been away from their homes mostly during these summer months. The regular Sunday meetings for worship have been attended very irregularly. At times we had the chapels filled with listeners to God's Word. At other times the place of worship was nearly empty. Still we are glad to report that with the exception of one Sunday the regular meetings here in Can-

tonment could be held. Also in Fonda the meetings on every alternative Sunday were fairly well attended with few exceptions when the meeting there could not be held because all the Indians from there were gone. This roaming about of our Indians during the summer months is a great setback to all missionary work among them. And we pray that the time may soon come when they will become sensible enough to realize that such a life is not only a ruin to their material progress but also to their moral, physical and spiritual welfare.

After we had a very refreshing change from the routine of our daily tasks by taking a week's visit in our home community and after that being permitted to attend the General Conference we are back again for taking up our work with new zeal and courage. Among some of the visitors who were kind to visit us after the conference session and encourage us by taking a deeper interest in the work, we have also an old man from the Cheyennes. He came with the intention to visit us a few weeks. This old man, whose name is Goodbear, has been the burden of special prayer by us for some time. He is an old medicine man and has been received into the church by Bro. Petter about three years ago. He does not live here but had come from his distant home here to be baptized and instructed by the Cheyenne speaker, Bro. Petter. During the time since we are here he has come off and on to visit with the mission people here. During the summer gatherings he has always been here and has been drawn into some of the old heathen doings, which he used to direct in former years. Now the younger ones, desiring to honor the old man, and, if possible, to win him back to the old ways, have tried to get him to instruct them in the old ceremonial worship. We have taken note of this with great distress, and the old man seemed to notice this. For he would not visit with us then. So I wrote a letter to him some weeks ago telling him of his doing that it was wrong. I also invited him to visit us for some time in order that we might be able to read to the old man God's Word, thus instructing him as best we can in the way of life. So when the old man came now he told us that he had come to learn more of God's ways and His Word and asked us to instruct him in the same. This we have been very thankful to do as best we can. And often the old man, when we sit down to study or do some work of writing he will come and ask us to read to him God's Word. The other evening after we had evening worship together with him and were conversing with each other, he said, now you have read God's Word and have prayed with me and we have sung together, now let me pray with you before I lay me down to sleep. And the old man began in words plain and simple to speak to the Savior of his need, saying: Lord, Thou knowest that I am but a weak, old man and do know so little of Thy way and Thy Word. Where I have gone wrong ways forgive me and teach me through these missionaries to know more of Thy way and to learn more of how to live the new life.—These remarks with praise and thanks constituted the old man's prayer as far as we could understand him. And I must say, we are very thankful that the Lord gives us such a chance to help this old man. May he become strong so as to resist the evil temptations. This old man lives where the Episcopal church has its mission and he receives no direct instruction in God's Word there, only through interpreters. Our ability in the language of the people is very limited as yet. But we strive that we may speak to them in their own language.

Dear Reader, let us not forget to lay hold in faith on the great promises of God in His Word and the weak effort of your co-workers in His service shall not fail in the thing for which God has sent us.

With kind regards to all readers, your **A. and C. Claassen.**

CHRISTIAN EDUCATION IN STATE UNIVERSITIES

By Robert L. Kelly.

Richard C. Hughes, Secretary for University Work of the Board of Education of the Presbyterian Church, has made a careful investigation of religious conditions in the American State Universities. There are eighty-seven state universities and state colleges in the United States, and during the year the comprehensive survey which Dr. Hughes reports was made of religious conditions of fifty of these institutions. Of the fifty institutions sixteen have no chapel exercises, thirteen conduct chapel only once a week, and twenty-one from two to five times a week. The majority use the chapel exercise for occasional addresses and college announcements without the reading of the Bible or singing of hymns. Twenty-one report some curriculum instruction in the Bible; twenty-nine report no such courses offered. The courses offered are in the Bible as literature and in Biblical languages. Forty-seven of these institutions have a total faculty membership of 7,545, of whom 4,073 are affiliated with local churches while 3,472 are outside all churches. The tendency is for the institution to grow away from the church as the number of students increases. The larger the institution the smaller the number of faculty members associated with the religious life of the community.

I select a few facts. Five chapel exercises per week are held at Iowa State College of Agriculture, Iowa State Teachers College, Miami University, Pennsylvania State College and the University of Pennsylvania. Two chapel exercises per week are held at the University of Kansas. One chapel exercise per week is held at Purdue, Ohio University and Ohio State University, while no chapel exercises are held at the University of California, University of Iowa, University of Nebraska and Indiana University.

Of the six hundred seventy-seven faculty members in the University of California ninety-one are affiliated with local churches and five hundred eighty-six are not. In Indiana University ninety-five are affiliated and one hundred fifty-five are not, while at Purdue, also located in the state of Indiana, two hundred seventeen are affiliated and fourteen are not. The number affiliated with churches and not affiliated, respectively, in certain other universities follow: Iowa State College of Agriculture and Mechan. Arts, one hundred seventy-two and seventy-eight; Iowa State Teachers College, seventy-seven and thirteen; State University of Iowa one hundred forty-five and eighteen; University of Kansas, one hundred two and eighty-five; University of Nebraska, one hundred fifty-one and seventy-seven; Ohio University twenty-eight and twelve; Ohio State University, ninety-seven and one hundred fifty-three; Miami University, fifty-four and two; University of Oregon, thirty-six and forty-five; Pennsylvania State College one hundred thirty and ninety-three.

It is the purpose of this article merely to state a few significant facts. What can be done to cure the situation no one knows. The universities are not likely to do much or attempt much. A State University President, well known among Friends, recently remarked to the writer that everything he had undertaken along religious lines had been blocked and that he had practically given up trying. The Association of Church Workers in State Universities, backed by leading denominations, and the council of church boards, is giving the situation careful attention, however, and some progress has already been made.

Robert L. Kelly,
Chairman Board of Education of the Five Years Meeting.
Earlham, Ind., Aug. 26, 1914.

THE GOSPEL AND SCIENCE

By Rev. E. P. Marvin.

Science and art have their sphere and value, but they are simply by-products.

1. Science furnishes no conscience and you can not develop one out of it. It only civilizes sin and polishes pollution. In response to the question, "Is there any essential or important distinction between virtue and vice, or right and wrong?" every member of the French Academy of Science once answered no. All ancient and modern history shows that the cultivation of the intellectual and esthetical nature has no tendency to make men good, Mathematics has nothing to do with morals, nor the sense of beauty with duty.

2. Science reveals no plan by which any sinner can obtain forgiveness of his sins and peace with himself and his Creator. Science teaches law and penalty, Socrates declared that he could not see how God could forgive sin.

3. Science has no art or power to cleanse away the least pollution of sin. The stain or trace in the soul is indelible to all appliances of sciences and philosophy. It can not purify or regenerate man's nature, but only develop it according to its original character. A cultured pig is but a pig at its best.

4. Science furnishes no adequate motives, restrains or aids to deter men from vice and crime, and it ignores the moral government of God. Laws must be written "in the heart." Men may ask, "Why ought I to be good?" The greed of avarice, the lust of appetite, and the storm of passion sweep away all the barriers of science and culture. Native depravity asserts itself, and, allied to secular learning, furnishes more skillful knaves and dangerous neighbors. The inventions of genius become but the mechanics of depravity. The whole inferior creation is subject to vanity by man, the master sinner. Secular education alone will make a nation of fiends, as intellectual power and knowledge make the devil more devilish.

5. Science brings no balm for sorrowing hearts. It assures no fatherly providence here and no better life hereafter. It leaves us the victims of cruel fate or the sport of blind chance. When frustrated in my plans, bereaved of my loved ones, or laid on a dying bed, it is but offering a stone for bread to tell me of some late discovery of science, or some new revelation in philosophy.

6. Indeed, science and culture afford no hope of deliverance for sinners and sufferers. Miserable comforters are they all. Man, unaided by revelation, has vexed himself with thought, and wearied himself with toil in vain, to extricate himself from ruin. Philosophy may dignify, but it can not regenerate man. There is no hope but in God.

Campbell says to the sun:

"What though beneath thee man put forth
His pomp, his pride, his skill,
And arts that make fire, flood and earth
The vassals of his will;
Yet mourn I not thy parted sway,
Thou dim, discrowned king of day,
For all these trophied arts
And triumphs that beneath thee sprang,
Healed not a passion nor a pang
Entailed on human hearts."

Herald and Presbyter.

THE DESTRUCTION OF KANSAS.

The Distiller's Association is sending out a new argument against prohibition. It says that prohibition "ruined the grape industry of Kansas." It claims that in the eighties this industry was over $200,000 per year, and it is estimated at less than $25,000 now.

The grape industry wasn't the only industry ruined by prohibition.

There was the mint industry. Prohibition killed the mint julep, hence there was no more demand for mint except in a few homes where they made mint sauce for spring lamb dressing.

Then there was the blow to the egg industry. Men no longer use eggs for the eggnog, since the eggnog departed. When prohibition came hens had been doing their best in their free way to keep the egg industry alive and you could get eggs for eight cents a dozen. Since prohibition hit the egg industry you have to pay two cents apiece for eggs. Prohibition took life out of the hens. They do not seem to have anything to cackle about since the saloon left us.

A man over in the eastern part of the state used to make roulette wheels. He was a fine cabinet maker and the wheels he turned out for roulette and other games of chance were mounted with ivory and mother of pearl. Prohibition killed that industry also.

In fact, prohibition has killed about every industry in Kansas except the raising of wheat and corn and alfalfa and fruit and live stock; potatoes and peas and cabbages and "garden sass"; chickens and ducks and geese, and horses and mules.

It busted up many of our most prominent gamblers, paralyzed the beer gardens and absolutely killed the Bartenders' Union.

Prohibition has left very little of Kansas except the growing crops in her fields, the stock in her stock pens, the dreary round of work, work, work in her factories and stores and other industries. It has left us little to do in hours of leisure, except just to fall in love, to get married, send our children to school, go abroad occasionally, join the church when we feel like it, run into each other with expensive automobiles and store our money away in dusty bank vaults, instead of giving it to cheerful gentlemen with white aprons who used to stand in front of cut-glass bars and say infrequently, "This is one on the house."

Where once the thriving business of the saloon sent the clamorous odor of its prosperity out upon the sidewalk and clear across the street, we find nothing but shoe stores, clothing stores, dry-goods stores, meat markets, grocery stores and other sordid activities of an unhappy people.

Where once you saw long lines of men on Saturday night going joyfully into rooms where the doors always swung in, never out, where there was sawdust on the floor and a merry crowd standing around the mahogany bar; where they were treating all around and a man could get his salary check cashed and spend it right there on his boon companions, and then go enthusiastically home and break up the furniture and give his wife a black eye; instead of all these manifestations of a care-free people which characterized the saloon day, we now have nothing but gloom. We see men going quietly into the butcher shop or grocery store or department store to get their weekly salary checks cashed and then going moodily home with shoes for the children and beefsteak for supper and the fixings for a heavy Sunday dinner the next day, and you know, instinctively, that there will be no hilarity in that home that night and nothing to cheer the lives of these people except such sober activities as mother may introduce into the family circle.

There is nothing in that family to look forward to except a comfortable Sunday dinner and maybe church in the morning and Sunday school, possibly a decorous ride around town in the family automobile in the afternoon.

Then Monday they begin the same round all over again and spend the next week doing nothing but working and playing and riding and eating and sleeping and buying new clothes and taking music lessons and going to parties and theaters and overfeeding each other at dinners, and during the livelong week father never comes home and breaks in the door with a war-whoop and goes smashing up the furniture, or caressing mother with his doubled-up fist and kicking little Tommy just to see what Tommy would do, and doing other things to show the pride of strong manhood that used to be in him in the days before prohibition came and killed everything in Kansas.

And yet there are some who are asking other states to ruin themselves in this absurd, dreary way.
—From Henry J. Allen's Wichita (Kan.) Beacon.

THE SUPREME MOTIVE POWER

Love is the strongest force known among men. It is the greatest dynamic in the universe. It does what no other power can do or is expected to. It is stronger than wealth, than nature, than art, than armies, than time, than death. It never dies. It survives the wrecks of time and the dissolution of armies and navies, and of kingdoms. Love is supreme as queen of potentialities. It shuns no sacrifice, it flinches not when peril is most imminent, it is heroic, unselfish and immortal. It is the motive power of all true reformations, of all aggressive and missionary operations. It is a dynamic in the home, in the social life and in national life. It has no peer, it moves in mysterious ways its wonders to perform. It has enriched all classes of men, it has elevated all nations, it is the harbinger of peace, the pathfinder of civilization, it adds momentum to all noble enterprises.

It is this motive power that actuates God in all His gracious dealings with the human family. It is man's short-sightedness, and a lack of comprehension of God's purposes, that result in incorrect interpretations of God's movements in national and individual life. God doeth all things well. Even adversities and national calamities find their solution and proper interpretation in the light of this supreme motive. God is too wise to err, too good to afflict unnecessarily and then only in the tenderest compassion. Love has prompted Him to give His Son as the Savior of the world, the greatest gift of God and the greatest sacrifice of God. The same motive prompted the Savior to offer Himself an oblation once for all for all mankind. It is the same motive that prompts forgiveness and cleansing when a penitent seeks the face and favor of God.
—Ev. Messenger.

Home Circle.

THE NEW SCHOLAR

By C. Cook.

"Dibs first! Dibs first!" shouted some happy boys as, school over, they dashed into the yard for a game of marbles.

"I said it first!" "No, I said it!" "No, it was I!" cried each one in turn.

"We'll settle it," said Walter, "by calling Heinrich and letting him be first. He's the new chap that came this morning. Can you play marbles, Heinrich?"

A happy smile lit up Heinrichs face as he took the marbles Walter held out. Although he did not understand a word that was said, yet he did know how to play the game.

One month ago, he was playing marbles in Germany with his friends, Max and Otto. Then had come the letter from his father, off in America, enclosing money for the family to join him. They had crossed the ocean and now were settled in a nice home, and today Heinrich's name was enrolled as a pupil in the public school.

To his joy he found his teacher could speak German, and she welcomed him kindly.

As Heinrich took his seat in the class, fifty pairs of bright eyes scanned him. What they saw was a clean, fair-haired boy with honest blue eyes, and a half-frightened smile. What Heinrich saw was a smiling teacher, and a mist of faces.

Later on, he saw flowers and pretty pictures, and kind faces, for had not teacher asked the children to be good to him?

That evening when Heinrich's father asked him how he liked school, the little fellow could not praise it too highly, and told of his game with the boys.

"Perhaps you could show them how to play one of our German games," said his father, "in return for their kindness."

Next morning, before school opened, Heinrich explained the game of "Fairy Tiptoe," in his own language to teacher, who afterward taught it to the class. They all enjoyed it.

"I'm glad to see," said teacher, "that you all worked out the Golden Rule yesterday in the case of our little German friend."

"The Golden Rule, the Golden Rule,
Oh, that's the rule for me,
To do to others as I would
That they should do to me."

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Editorial.

SELF-DENIAL

Self-denial means "to deny one's appetites or desires in the interest of one's own higher good or the welfare of others."

We find self-denial among animals. Parents will deny themselves in order to feed choice morsels to their young. So will human parents deny pleasures in order to be able to give pleasure to their children. Parents who are so selfish that they always consider their wishes first and do not consider their children's needs and wishes, do not deserve to have children.

Carlyle says: "Great is self-denial! Life goes all to ravels and tatters where that enters not."—Jesus Christ teaches us self-denial by His whole life. He said to His disciples: "If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me."

Why shall we deny ourselves? For God's sake, for others' sake and for our own sake.

We must deny ourselves for our own sake. In every human being there are two natures, a higher and a lower. Even the heathen know that. Plato expresses it by saying that man is a team of which one horse strives upward, the other downward. If we want to satisfy our lower nature, our appetites and desires, our spiritual nature will decline and at last die. But not only our higher nature will die, even our body demands self-denial, or in disobeying the laws of God and nature by satisfying our appetites we will ruin our body.

We must practice self-denial for the sake of others. What is love, but living in and for other's. Love demands constant self-denial as Paul says: "Not looking each of you to his own things, but each of you also to the things of others." What makes us Christians happy? When we can live for others, show love to others. Phillips Brooks says: "Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men, finds the delight and peace which such complete self-surrender has to give."

We can deny ourselves for God's sake. Not in the sense of the Fakirs in India who seek favor with God by denying and tormenting themselves. God is not pleased by our sufferings. He loves us and as a loving father finds His joy in the joy and pleasure of His children whenever this does not hinder their higher enjoyment, their spiritual growth.

Whenever the will of God demands self-denial, it is for our own and others' eternal welfare. God knows best what is really best for us and His will ought always to be supreme with us, even if we have to deny ourselves and give up our own will.

Self-denial is indispensable to a strong character, and the loftiest kind thereof comes only of a religious stock,—for consciousness of obligation and dependence upon God.—Theodore Parker.

BIBLE CONFERENCE

Friday Evening, Sept. 4.

The Richfield Mennonite Bible conference was opened by Rev. H. G. Snyder from Roaring Springs, Pa., in which address he gave the object of the meeting.

He was followed in prayer by Rev. J. S. Lehman from Lancaster county. The sermon of the evening was a temperance sermon delivered by Rev. J. F. B. Greisimer from Freeburg, Pa. He took as a basis, Acts 19:24, and he held the large audience spellbound by his powerful denunciation of the liquor traffic.

Closing prayer and music.

Saturday Morning, Sept. 5.

The opening lesson was read from Psalm 19, and followed by prayer by Rev. Abraham Snyder, followed by prayer service, lead by J. B. Weber.

Conference sermon was very ably delivered by Rev. J. S. Lehman. Text I Cor. 3:9, followed by song, "Blest be the tie that binds."

Short addresses of confession of faith by Revs. Abraham Snyder, Amos Bean, E. W. Graybill, Philip Apple, John Reihl, Miller.

Closing prayer by Rev. Miller, followed by song and benediction.

Saturday Afternoon.

Praise service, led by Mr. Grater.

Prayer by J. B. Weber.

Hymn sung, "The touch of His hand on mine."

Discusion on Obedience by J. B. Weber.

Justification by Rev. Philip Apple, and E. E. Snyder.

Closed by hymn and offering.

Saturday Evening.

Prayer service by Grater and others, followed by prayer by Rev. J. S. Lehman. Sermon from John 3:3 on Resurrection by Rev. Miller. A liberal offering was given after which Rev. H. G. Snyder spoke from John 3:3 and Romans 3.

Closed by singing the Doxology.

Sunday Morning, Sept. 6.

Opened by singing the Doxology, and prayer by Rev. H. G. Snyder. Song service by Mr. Grater, followed by Scripture reading and prayer by Rev. C. G. Winey, followed by singing hymn "Nearer, my God, to Thee."

Conference sermon by Rev. Jacob Snyder after which Rev. E. W. Graybill was installed as bishop by Rev. A. K. Bean, J. G. Snyder, H. G. Snyder, the vote having been taken the day previous.

Open Conference by Isaac Snyder.

Sunday Afternoon.

Praise service by I. G. Snyder, followed by short prayer service and Scripture recitations.

Able discourse by J. Banks Kurtz.

Discussion on Ascension by P. G. Shelley, followed by song and testimonials, and the report of the Resolution Committee.

Sunday Evening.

Opened by song service, led by I. G. Snyder, after which the offering was taken, followed by the Scripture lesson, read by Rev. Keller, followed by prayer by Rev. J. G. Snyder.

The subject for the evening was the Trinity divided as follows: "Father", by Rev. Lehman; "Son", by Rev. Miller; "Holy Ghost," by Rev. Jacob Snyder.

Closing hymn, "To meet to part no more."

THE PRICE OF THE MENNONITE REDUCED.

Beginning with January 1, 1915, the subscription price of The Mennonite for the United States and Canada will be $1.00. To foreign countries, $1.25.

The above prices apply to all subscribers, ministers and missionaries included.

New subscribers will receive the paper from now until January 1916 for the single subscription price, $1.00.

The above terms also apply to the "Christlicher Bundesbote".

The two papers to one address, $2.00.

We trust all arrears will be promptly remitted and renewals paid in advance.

Correspondence.

Roaring Spring, Pa., Sept. 28, 1914. The date for our communion at Roaring Spring has been changed on account of the Sunday school meeting being held in the Mennonite church at Napierre from Sunday, October 4, to Sunday, October 18, at which time we expect Rev. H. N. Shelley of Quakertown with us. Work moving as usual. The Sunday school was reorganized at Smith Corner yesterday with the following officers: Henry Stiffler, superintendent, William McClure, assistant; Mrs. Benjamin Butler, secretary; Mrs. Margaret Ray, treasurer. The attendance and interest was good. Enclosed you will find a program of our annual Bible conference to be held in Roaring Spring church.

With best wishes, I remain,
Yours in the cause,
S. P. Snyder, Correspondent.

SECRET PRAYER

Prayer at its best is always secret. It is then most real. When we pray before others the temptation to unreality is so severe that it is but rarely overcome. This temptation we escape when we are alone. And it is when prayer is secret that it is deepest. The loneliness of the human heart is strikingly shown by the fact that its deepest things it can share with none but God. It is because of this that the life of the ungodly is necessarily shallow. Human life can only be fully developed in fellowship with God. We must be alone with God in order to enjoy the full blessedness of prayer. —George H. C. MacGregor, in The Christian.

Editorial.

WHAT WAR PREPARATIONS HAVE COST

When historians of the future look back upon us and chronicle the opening years of the twentieth century, with its curious mingling of civilization and barbarism, they will be amazed to record the enormous sums paid out in preparations for war. And the historians of the future will be right.

In the 15 fiscal years since the opening of the twentieth century, the eight great powers of the world have expended on military and naval budgets more than $25,000,000,000. The exact figure is $25,678,437,582, $18,043,284,306 of this having been spent for the armies, and $7,635,153,276 on the construction and maintenance of fleets.

Stop a moment and consider how enormous a sum $25,000,000,000 is. It is almost twice all the money there is in the world, gold, silver and paper, which amounts to a little more than thirteen billion. It is five-eighths of the value of all the farms in the United States, about forty billion. It is five times all the gold and silver mined in the United States since the Declaration of Independence. It is more than twice the total national banking resources of this country.

The whole civilized world has gone mad over preparations for war. Expenditures heavy enough when the century began, have risen 59 per cent., and $2,500,000,000 are now being spent annually in preparations for mutual destruction. Of course, we are told that every dreadnaught and every bayonet is so much insurance against war, but the cost of insurance premiums have risen so rapidly that it is more costly to be prepared for war than actually to go to war.

Expenditures of eight great powers for armies and navies from 1900 to 1914 follow; figures (compiled from The Statesman's Year Book) denote millions:

1900-14	Army.	Navy.	Total
Russia	$4,466	$ 820	$5,286
England	2,558	2,434	4,993
Germany ...	2,649	1,052	2,701
Japan	2,679	426	4,105
United States	1,799	1,500	3,308
France	2,195	851	3,046
Italy	827	403	1,229
Austria	870	140	1,010
Totals	18,048	7,635	25,578

Grand total $25,678,000,000

These $25,000,000,000 spent on war preparations in the past 15 years, of course, are only a part of the real cost. Every year from 3,000,000 to 4,000,000 men in the prime of their vigor are turned from useful pursuits and maintained in economic idleness by the workers of the world.

(Investors' Magazine.)

POWER OF JESUS

A. A. Moyer.

"But that ye may know that the Son of Man hath power upon earth to forgive sins, (He said to the sick of the palsy) I say unto thee, arise, take up thy couch, and go into thine house." Luke 5:24.

Everyone of us, I believe, is seeking the gift of power. We are all interested in various things and each of us would like to possess the power which would bring victory. We are dominated constantly by forces more powerful than the forces within us, consequently at times when we should be strong, we find we are weak and without strength. Therefore, we are endeavoring each in our own way to get at the source of all power and equip ourselves in order that we may be strong and powerful and able to overcome the power of evil when such a power attacks us, or to sustain us when we find ourselves weakening under the tremendous pressure of temptation.

There are those who seek this source of power in physical development. If we were only strong in body, we could overcome all things. But bodily strength as we may see readily is the weakest power we may have if we rely on muscular strength alone. Look at the champions of the pugilistic world! No peace and no power except brute force. When the mighty arm of the law attacks them they flee in terror, because in the face of law they are helpless. Their strength of arm avails them nothing. The famous Turkish wrestler who some years ago was in this country, accumulated a lot of gold. He was afraid of the banks and trusted alone in his strength to protect his gold and take it back home with him in safety. One day he sailed from New York, a champion wrestler of the world, and his winnings in gold buckled around his waist he undoubtedly paced back and forth on the deck, a well-satisfied man. When several days out from the port a mighty storm arose. The sea was whipped into a fury and the vessel rocked to and fro, was dashed about like a toy until it began to crumple up and sink. Many were saved by the boats and the wrestler might too have been saved, but with the heavy weight of gold upon him all his chances for escape were cut off and he sank to the bottom of the ocean. His trust was misplaced. A mightier power was present in the storm.

In this day our attention is fixed on power. Nations who rely upon the power of armament are waging war upon each other. Great armies are hurled at each other and thousands and thousands of men are swept over the chasm or death. One nation gains the ascendency over the other and then is crushed again by a new power. All this shows us the futility of relying in things of the world and in putting our trust in the things which we can see, or touch or handle. Napoleon expressed his astonishment at Christ's power: "I," he exclaimed, "can gain but a wavering influence over the men whose ear and eye I can catch; this man, vanished for 1800 years, still holds the characters of men as in a vise." Napoleon sought to conquer by might and failed. So will all who place their trust in cannon and powder, in sabre and spear. There is a higher source of power which we should seek. And that is the power of God. How much greater is this power than the powers of earth. Who is there, that is not awed standing below the great Niagara Falls and seeing that great body of water plunge over the precipice and rush onward in its maddening course through the rapids and on to the lake beyond. The roar of the waters in their turmoil becomes deafening and all who gaze upon this, the masterpiece of nature's handiwork, unconsciously feel their thoughts arising above the waters to the very throne of the Creator.

Or who is there, that has not on bright winters evening surveyed the stars in the sky above; they seemed so near and sparkled as the rarest of jewels and contemplated the unseen hand that showeth His handiwork by the firmament and declares the glory of God by the heavens. As we see God exemplified in the creation and in establishing and governing all things and should therefore be acknowledged, there is a greater demonstration of His power in man who is a part of His handiwork and a likeness of Himself. When this thought attains the uppermost part of our mind, we are drawn up close to Him. In His image He created man. We have God as a Father and Jesus His Son our brother. But through disobedience we have gone astray from our Father's home. Man has fallen from his high estate to a low estate. How great the distance between imperfection and perfection. Through the sin of disobedience man has become imperfect and in all the ages of time since then, man has not been able to gain that state of perfection in which he was created, except by the way pointed out to us by the Son. How great is God's love and mercy, in that we have come short of the glory of God, have fallen in sin, yet He opened the way whereby we may get back to the high estate and be with Him. We know that He is God by His power. Moses came to know God by His power. The prophets of old became acquainted with God and knew Him by His power. Daniel, who prayed to his Jehovah, disobeying the command of the king, who issued an order that no one was to pray to God, trusted Him implicitly and was saved from death, because he knew God and relied upon Him and His power in the hour of need.

In our day we must look to Jesus for power. The power of the Son is as great as the power of the Father. "I and My Father are one," He said. And "though ye believe not Me, believe the works; that ye may know and believe, that the Father is in Me and I in Him." When Jesus came to earth many believed Him not. It was by His works that the disciples were won to Him. John the Baptist, when in prison, sent word to the Master and inquired of Him, "Art Thou the One, who is to come, or shall we look for another," and word was sent back, "the lame walk, the blind see and the poor have the gospel preached to them." Things were being accomplished in His time that no one had ever heard of and it brought to John the fact that Jesus was the one he had heralded, and the fact was established by the power Jesus manifested. John was not alone in thinking that this power was not the power they had waited for. For ages the prophets spoke of one to come with power. They looked for one who would subdue their enemies and not unlike our day they prayed for one to win their battles. But when Jesus came and preached the gospel of love, meekness and humility and that these were the instruments by which the world would be conquered, need we be surprised to learn that the rulers and warriors of that age were disappointed. They sought of Him demonstrations proving that He was the One and as He went about His Father's business men were drawn unto Him and followed Him, because the power He displayed was above all other power in their day.

While the power of Jesus to heal the sick, feed the hungry and restore the sight of the blind made a wonderful impression upon the people of His time and spread His fame abroad, Jesus' power to pardon sin is a greater power. What would it benefit us, if sick we were made well, if blind our sight would be restored, if sinful we could not hope to be pardoned of our sins. How happy is the man who having transgressed in this life, is pardoned, but how happy are we in knowing that Jesus has power to pardon the sins we commit against the Father. As Jesus said to the woman, "Thy sins are forgiven thee, go and sin no more," so He is able today to forgive us, if we trust Him and believe in Him. Jesus was ready always to use His power in helping those who came to Him. Many of us have experienced His power in our own lives. We were convicted of sin, but we struggled to keep hold of sin. How sin tormented us, how we struggled to overcome it by our own strength, but we did not succeed until we became willing to let go and take hold of Jesus alone, asking Him to cleanse us and at once we felt a peace which passeth all understanding pervade our soul and being and we rejoice at this hour because He sustains us and keeps us and strengthens us daily.

Jesus can help us, because He has a perfect knowledge of the human heart. In the heart all motives and ideals arise and in the mind we execute and carry them out. The heart is the source of all life. Indeed the heart is a wonderful manifestation of God's power. In our day we see much of the power of science and invention. How intricate is some of the machinery that man's mind has put into operation. In the field of medicine marvelous things have been done with the human body. Arms and limbs may be amputated, nerves and blood vessels readjusted, but the heart, the secret of its power, they know nothing about; they only know its function. The governing power of the heart is in the realm outside the body. It is like as if God's finger is constantly upon the heart and through it sends life through the body. But Jesus knows the heart perfectly. He is ready to be its guiding spirit, but He cannot enter its precincts unless we invite Him. Some people pray for Jesus to force Himself into their hearts, but how futile is such a prayer. If He would force Himself into our hearts how unwelcome He would be. He only comes if He is invited. If we fail in inviting Him, He will never come in. We need not send Him a formal invitation however, He is waiting outside ready to answer your summons. If He entered our hearts unexpected, He could not remain therein, because sin must first be removed before He can find room. When Jesus does reign in our hearts, what an uplift it gives us, what a power is given and as long as He remains the power will remain.

(To be concluded.)

NOTES ON THE S. S. LESSON

Oct. 11.

The Last Supper. Mark 14:12-25. Golden Text—1 Cor. 11:26.

To every Jew the Passover feast is looked forward to with delight. It is the witness to the generation living and participating in it, that God had made the Jews His special people and that by many demonstrations of His power He protected them and provided for them. The Passover is the Memorial feast of all that the ages have had in store for the children of Israel. As we look forward to the celebration of our great holidays so it is but natural that the Jew should do the same. Wordly and materialistic as the modern Jews have become, they all celebrate the Passover and the ceremonies connected with it are what keep alive a feeling of loyalty to their race in all who participate. But the Passover as God instituted it centered about the slain Lamb. The Passover in the true sense ended forever when Jesus instituted a new one and He became the Lamb, sacrificed for the salvation of men.

The Last Passover had in it some of the elements of Joy. Jesus would be in closest fellowship with his dear ones about Him and the world shut out. He would then utter to them some of the sweetest words that ever fell upon human ears. But still how sad was that supper! Judas was there in the beginning. It was the Judas who saw in Jesus the chance for furthering his worldly ambitions but, upon being disappointed, now filled His heart with greed and hate and entered into the most dastardly plot human mind ever conceived. Jesus had lovingly and patiently permitted Judas to remain when He knew all. If ever a man had an opportunity to repent of a wicked purpose, Judas had that chance—and blasted it. There is much of the Judas nature in all of us. We follow Jesus for our own advantage. We are untrue to Him. He frequently can't depend upon us in the time of a great crisis. There was forgiveness waiting for Judas had he repented. There is pardon waiting for us if we repent and seek our Lord's forgiveness.

In sending the disciples to make ready the supper they were expected to exercise faith. It was only one step at a time for them. But they obeyed because they knew things would be as Jesus said. Our whole life should be one of step by step having faith in Jesus and His assurances.

The institution of the Lord's Supper was for the benefit of all ages, as well as for those present. The symbolic bread and wine indicated the agony of our Lord. As bread becomes a part of ourselves by assimilation so by faith Christ becomes a part of us. The suggestion of the shed blood in the juice of the grapes reminds us that without the shedding of blood there is no remission of sins. It shows how terrible sin is in that it cost the blood of God's Son. The bread and wine do not become the actual body and blood of our Lord any more than that He becomes a door when He says, figuratively, "I am the door," but they do call to our remembrance His agony and death. The communion is an act of faith. It indicates our belief in the virtue and power of the atonement. To participate in it without faith is to eat and drink unworthily. When the communion is neglected by Christians their spiritual life decays, for it is a duty that all should perform. It is a feast in which the Christians are drawn together in love to God and one another, but from which the world must be shut out.

NOTES ON THE C. E. TOPIC

Oct. 11.

Next Steps for Our Society.

II Pet. 1:1-8.

Growth, development, progress, advance and a host of other words in common use in our every-day conversation show how impossible it is for anything to remain alive and not go forward. When we notice that the plant is not growing we begin to take steps that will stimulate its growth in order that it may come to fruitfulness. When we cease to grow mentally we know that decline has commenced and when our spiritual growth is retarded there is certainly reason for being alarmed about our condition. In our society life the same conditions prevail. Merely standing still is a reason for alarm, if growth is not forwarded decline has commenced. We must, however, avoid the danger of thinking that growth only means growth in numbers. Too much wood on the tree may interfere with its fruitfulness. In our society and in our private spiritual life we need to endeavor to produce that kind of growth which manifests itself in fruit. It is a wise policy for any society to determine that it shall not permit itself a decrease in numbers, but it is a wiser policy that compells a determination to grow in usefulness and spirituality. In every society's sphere of influence there are many who should be brought into the society but in every society there are just as many whose spiritual life should be broadened and who should be spurred on to greater blessedness. A society should determine upon two things: First, to be as big a society as is possible and consistent for a society to become; second, to make of the individual members of the society men and women of the larger growth in the kingdom. The former requires hardly anything more than hustle; the latter requires earnestness, patience, and brotherly helpfulness. Emphasize the latter and your society is destined to become solid in its work and will attain the larger results. Emphasize only the former and your work is in danger of degenerating into shallow and superficial enthusiasm.

The Scripture lesson for this meeting holds up the formula for true growth. It is faith plus virtue, plus knowledge plus temperance plus patience plus godliness plus brotherly love. The result will be the ideal society in which everyone comes up to the highest expectations.

Faith is the foundation of all true Christian effort as well as of all true Christian life. It expects great things from God and attempts great things for God. Virtue is the test of character. Without it in the lives of those who make up the society all their professions and all the societies' endeavors become a hollow mockery. Knowledge is the guide. We go on because we are sure of every step we make. We have been properly enlightened. Temperance is the necessary precaution. Excess in all things, including speech as well as habits, are dangerous and if not avoided, are deadly. Patience begets skill. Haste always produces clumsy results if not absolute failure. Impatience with one another is unkind, unsympathetic and the enemy of true and safe harmony. Godliness is the gift of heaven that all who will may have. Without it the door to the kingdom is closed and work in the kingdom cannot be undertaken. Upon brotherly love rests that democracy which makes the kingdom of God the only place where contentment, assurance and satisfaction are realized.

News of the Week.

ARMIES NOW IN SUPREME CLASH

Terrific Struggle Indicates That End of Two Weeks' Battle Is Near.

London, Sept. 28. — The supreme clash of arms denoting the approaching close of the tremendous fortnight of practically unceasing battle along the four rivers flowing through the northeastern part of France, has now been in progress some forty-eight hours without bringing a decisive result. Both sides assert encouraging, though slight gains.

In the terrific struggle of the last forty-eight hours the hardest fighting has been, as it was at the battle of the Marne, between the German right and the allies' left.

The general opinion is that the battle has reached the most critical phase and that the issue can not be delayed much longer.

The losses of the last few days on both sides are said to exceed all other engagements of the war. Stories have reached here from Belgium that the Germans, unable to bury their dead on the field, have shipped them behind the army by trainloads in order to avoid epidemics.

AUSTRIANS ARE THROWN BACK

Rome, Sept. 28. — An official dispatch from Petrograd says that Przemysl, in Galicia, is now entirely invested by the Russians and that the main Austrian army is retiring behind the Carpathians.

The hour for the battle which will determine whether the Russians will make their proposed invasion of Germany, with Berlin as the final objective, appears to be drawing near.

Official and unofficial advices indicate a struggle in Rusian Poland, rivaling in desperation and possibly in the numbers engaged, the battles of the Marne and Aisne. The main body of the Russians is moving toward the Posen frontier. On its right another army is supposed to be attempting to protect the larger body by stemming the rush southward of the German force that drove the Russian invaders from East Prussia and now seeks to halt the westward movement.

GERMANS ATTACK FORTS OF ANTWERP

London, Sept. 28. — "The Germans are shelling the outer fortifications of Antwerp with heavy guns," an Antwerp dispatch says. "Already they have caused damage to Fts. Vaelhem and Wavre and to the chain of fortifications which connect them. The forts are responding vigorously to the fire.

"The guns used are those with which the Germans yesterday bombarded Malines. Ft. Strembaut is reported to have been practically destroyed by the German shells.

"So far as the bombardment of the defenses of Antwerp is concerned it is believed that the present action is intended to keep the Belgian army inside the fortifications. The guns used are of the ordinary heavy siege type and not the great pieces that destroyed the forts at Liege and Namur."

BOTH CARRANZA AND VILLA OUT OF THE RACE

Neither Mexican Leader Will Be a Candidate for the Presidency.

Washington, Sept. 28. — Assurances from General Villa that he will not be a candidate for president or vice-president of Mexico were forwarded to the administration today by Consular Agent Carrothers at Mexico City.

General Carranza signified his willingness not to become a candidate if Villa would give a similar promise, and if all the military leaders of the revolution could be also eliminated as possibilities. None of the others has appeared as candidates. Villa's assurances, therefore, were regarded here as portending a peaceful end of the rupture with Carranza. The formal retirement of Carranza and the assumption of the provisional presidency by Fernando Iglesias Calderon are expected to follow.

Zapata Objects to Evacuation.

General Funston reported late today that Zapata had protested to him against the evacuation of Vera Cruz and delivery of the city to Carranza forces.

Citizens of Vera Cruz were praised by the state department today in an official statement commenting their "exemplary conduct" during the American occupation. "Official reports received by the department of state indicate that this government owes much to the people of Vera Cruz because of their exemplary conduct during the period that American forces have occupied that port," it said. "It would be defficult to cite an instance wherein the people of a city occupied by a foreign army have accepted a situation of this kind with such evidence of patience and good will."

The five thousand Mexican ex-Federal soldiers who have been interned at Fts. Wingate and Rosecrans since their defeat at Ojinaga have all been released except the officers and are now believed to have re-enlisted in Villa's army. Villa gave assurances to the war department before their release they would be protected.

GERMAN OVER PARIS DROPS FOUR BOMBS

Paris, Sept. 27. — A German aeroplane dropped four bombs into Paris today, and one of the four killed one man and seriously wounding a girl, his daughter.

This bomb fell in Avenue du Trocadero, at the corner of Rue Freycinet, a short distance from the Eiffel tower and a block from the American embassy. It is believed the missile was intended for the wireless station on Eiffel tower. The head of the man killed was blown off and the legs of the girl were shattered.

ZEPPELIN OVER OSTEND; THREE BOMBS DROPPED

Ostend, Sept. 25. — A Zeppelin airship, coming from the direction of Thourout, twelve miles southwest of Bruges, Belgium, dropped three bombs here yesterday. One of them struck the Avenue P. de Smet de Nayer bridge, on the outskirts of the town; the other fell in the harbor, and another on the premises of a wholesale fish dealer in the fish market, partly wrecking the building and killing a watchdog.

GERMANY ABLE TO MEET WAR EXPENSE FOR YEAR

Two Billion Dollars Available; Cost $5,000,000 a Day.

Berlin, Sept. 28. — The response of the German public to the efforts of the government to raise a war fund of 5,000,000,000 marks ($1,250,000,000) has, it is asserted here, removed all anxiety the nation may have had regarding its ability to meet financial obligations due to the war.

Originally the Reichstag allowed a war credit of $5,000,000,000 marks in addition to the war treasure, and of this amount 4,500,000,000 marks has been subscribed by the public without straining seriously the financial resources of the empire.

Costs 20,000,000 Marks Daily.

According to military authorities the war is costing Germany about 20,000,000 marks ($5,000,000) a day, inclusive of the money spent on behalf of those who have been deprived of their bread winners.

THREE TREATIES RATIFIED

Senate Approves Peace Pacts With Great Britain, France and Spain.

Washington, Sept. 26. — Peace commission treaties with Great Britain, France and Spain have been ratified by the senate, making twenty-five in the series negotiated by the state department which have been approved by this government. A similar treaty with China was favorably reported by the committee on foreign relations, but action was deferred by request of several senators who wish to discuss it thoroughly in view of the situation in the far east involving Germany and Japan at Kiao-Chau.

No opposition developed to the agreements with Great Britain, France and Spain. The treaties provide for investigation for a year before resort to arms in all international disputes which can not be settled by ordinary resources of diplomacy. The theory is that a years reflection would serve to allay bitterness which might precipitate war. The Chinese treaty will be called up again next week.

MISTREATMENT OF NURSES DENIED IN LONDON LETTER

Washington, Sept. 26. — Tales of mistreatment of Red Cross nurses on European battlefields are grossly exaggerated, according to George F. Porter, of Chicago, now in London, who writes the American Red Cross, under date of September 17, of his personal investigation of reports he had heard.

"Atrocities are enormously exaggerated," the letter says. "Tuesday night I was told by an American woman, of forty Belgian Red Cross nurses in a London private hospital, each with the thumb and first two fingers of each hand cut off. Of course I wanted to get at the bottom of this for you. With considerable difficulty I obtained the name of the supposed private hospital in Hammersmith, went there and found it a private house belonging to a woman who was much interested in relief work and had given her house for nursing, preparing garments, etc. She would not see me, but I finally got an admission from a responsible person whom I know. That whole story was hearsay and with no foundation.

"They did tell me, however, of a Belgian nurse at the St. Thomas hospital, here, with the tendons of her wrists cut. I went there immediately, saw the secretary of the hospital and found there was a nurse there, but that instead of tendons of her wrists being cut, she had burned her wrists badly by the explosion of a spirit lamp on which she was making tea. Here was a typical example of the way stories are fabricated out of nothing. Responsible English people are disturbed over the effect these reported atrocities may have in America."

Nurses Carry Pistols to Command Respect.

Paris, Sept. 26. — The Germans in retreating from Peronne left behind them a hospital staff of twenty-five surgeons, seventy women nurses, 150 male nurses, a Protestant pastor, a Dominican priest and several deaconesses. Each of the women nurses carried a repeating pistol. When the chief surgeon was reminded that this was contrary, to the Red Cross regulations, he explained that the women had been given arms "to make their persons repected."

WEATHER HALTS ARMIES IN EUROPE'S WAR REGION

London, Sept. 25. — The weather conditions, which were exceptionally favorable to modern military operations during the first six weeks of war, now have changed radically and are in the main responsible for the lull prevailing in all the war areas, with the exception of the combined Montenigrin and Servian aussault on the coveted provinces of Bosnia and Herzogevina.

Diseases Are Prevalent.

Accompanying the reports of bad weather comes the ominous news of the presence of disease. Hungary has acknowledged an outbreak of cholera among among her troops, and, while it is denied officially, the same sourge is said to have attacked the Servian troops. General epidemics of milder diseases may be expected in the western battle area, where the troops on both sides, drenched in a pitiless rain, are lying in flooded trenches.

Snow Stops Operations.

The operations in Alsace-Lorraine are said to have come to a complete stop on account of snowstorms. Rain and floods are reported also from the scene of the Galician operations, and probably account for the cessation of the Russian attack on the retreating Austrians. Storm conditions will interfere greatly with motor transports, and the troops tkaing the offensive may be gratly handicapped by the inability of bringing up their artillery.

ALLIED FORCES REPULSE GERMANS IN FIERCEST FIGHTING OF CAMPAIGN

On the Battle Front, Sept. 27. — Desperate attempts made by the Germans on the western end of the long line of battle to break through the allies' forces which are engaged in a turning movement have resulted in the most furious fighting which has taken place since the beginning of the campaign.

After fighting without respite night and day, corps after corps of Germans was hurled against the flower of the French and English armies today only to be thrown back.

The infantry bore the brunt of the incessant fighting but the artillery of both armies continued throughout 24 hours to bombard each other's positions. Hand-to-hand combats occurred at many points and bayonets were used freely.

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VOL. XXIX. BERNE, INDIANA, OCTOBER 8, 1914. No. 40.

NEWS AND COMMENTS.

Bro. P. A. Penner writes from Champa, India: The war effects reach us up to India. Drafts are honored only at a great reduction and prices of foreign and indigenous products are greatly enhanced. May these conditions soon change, so that our work may not suffer as some other missions. We are all well.

Miss Anna Stauffer, the Sunday school field secretary of our Eastern Conference, is planning to hold a series of sectional or district conferences for the workers and members of the different Sunday schools. Her plan is to hold them at places convenient to groups of two or three schools. One of these will be held in Philadelphia. The object is to discuss some definite phase or phases of Sunday school work. This effort deserves our full and united support.—Weekly Bulletin.

The communion of the Lord's Supper will be held in the Eden church, Schwenksville, on Sunday morning, October 18. The members of the Bertolet church will join in with the Eden members. Saturday previous at 2:30 o'clock, baptismal and preparatory services will be held. Zion church will celebrate the same on Sunday morning, November 1, at 10:15 o'clock. Baptismal and preparatory services on Saturday previous at 3 p. m. Do not forget these dates. We wish every member could come.—Church and Home.

Among many signs of the dawn of a more liberal regime in Russia is to be numbered the altered official attitude toward the Mennonites, a sect whose tenets are similar to those of the Quakers, and who have suffered severe persecution in the past in consequence of their refusal to undertake military service. Young Mennonites of 21, who in the ordinary course would have to join the colors and shoulder rifles, are now officially allowed by the government to serve only in those branches of the army in which their duties will not conflict with the religious or moral principles, such, for instance, as the medical corps and the commissariat.

Federal Council of the Churches of Christ in America

has received a communication, addressed "to the evangelical Christians abroad," from leading ecclesiastics and missionary workers in Germany including the court preacher, Dr. E. Dryander, Pastor Paul LeSeur of Berlin, Dr. F. A. Spiecker of Berlin, Professor Harnack and about twenty-five other German religious leaders, several of whom were connected with the Edinburgh World Missionary Conference.

The communication states that a systematic network of lies is prejudicing Christian people abroad, that Germany has done everything for peace, and is now protecting herself from Asiatic barbarism.

The German people stand over against this raging of peoples, fearless because of their trust in a holy and righteous God, while unnameable horrors are committed against Germans living peaceably abroad.

The declaration especially deplores the extension of the war into lands which have been the subject of Christian missionary work, especially the inclusion of Japan in the war area.

Christians abroad are reminded that the German Christians joyfully greeted their brethren in other lands at the Edinburgh World Conference, and that they have co-operated in order that among the Christian nations, with their competing political and economic interests there should arise a united Christianity. They have endeavored to remove by every possible means political misunderstandings and ill-feeling and to assist in bringing about friendly relations between nations. On this account they now enter the struggle with a clear conscience.

OUR MISSIONARIES

Their Addresses, Name of Stations and Time of Their Establishment.

1. 1892—Contonment, Oklahoma.—Bro. R. and Sister Bertha K. Petter, Albert C. and Katharina A. Claassen and Sister Agnes Williams. (Outstation Fonda, native helper is Bro. Alfred Brown).
2. 1897—Canton, Okla. — Bro. John A. and Sister Cornelia Funk. (Native helper is Bro. William Meek).
3. 1897—Clinton, Okla. — Bro. Jacob B. and Sister Agatha R. Ediger. (Native helper is Alfrich Heap of Birds).
4. 1898—Hammon, Okla.—Bro. Heinrich J. and Sister Katharina H. Kliewer.
5. 1893—Oraibi, Arizona.—Bro. J. R. and Sister Susie Duerksen. (Out-station Pakavi).
6. 1905—Moencopi (P. O. Tuba), Arizona.—Bro. J. B. and Sister Aganetha B. Frey.
7. 1901—Janjgir, C. P. India.—Bro. P. W. and Sister Mathilda E. Penner, Bro. Esra and Sister Elizabeth Steiner and Sister Anna Braun. (Outstation Seorinarain with the native helper R. Asna, evangelist).
8. 1901—Champa, C. P. India.—Bro. P. A. and Sister Martha R. Penner, C. H. and Lulu Suckau. (Outstation Gorhi with the native evangelist, G. Roberts).
9. 1911—Mauhadei (P.O. Birra, via Janjgir), C. P. India.—Bro. P. J. and Sister Agnes H. Wiens. (Native helper is Isa Das).
10. 1904—Busby, Mont.. — Bro. G. A. and Sister Anna H. Linscheid, H. T. and Anna H. Neufeld.
11. 1908—Lame Deer, Mont.—Bro. and Sister Agnetha T. Wiebe.
12. 1910—Birney, Mont. — Bro. and Sister Katharina B. Kliewer.

Note—Bro. Petter's address is Kettle Falls, Wash.

Since the subscription price of "The Mennonite" has been reduced to $1.00, may we not expect that every subscriber promptly renews his subscription? And we hope that many will send in the name of an additional new subscriber. A number of ministers have declared their willingness to make special efforts to secure new subscribers. We hope many will follow their good examples.

LETTER FROM BUSBY, MONT.

Sept. 23, 1914.

Dear Readers of the Mennonite:

The General Conference is a thing of the past again. And by the time these lines reach you, all of you, who had the privilege of attending, will be at home following your daily work. But that cannot be the end of the influence left by this conference. It is impossible that so large a gathering of God's children from distant places can pass without leaving great blessings and far-reaching impressions. God's cause will be advanced. We are confident that all who stand in God's service will feel the blessings that have gone forth from these meetings.

The work on this field is going on as usual, as we are apt to think and say. And yet we feel, that things are happening here these days which will have a far-reaching influence on our work. The government agent here, who has been mentioned in former correspondences, has long had control of government affairs here and has ruled in a very arbitrary manner. He is, in all probability, the one who is to blame that we did not receive the site for the proposed chapel on the Upper Rosebud river, which chapel we had hoped to build this summer. And then he put the matter as though the Indians opposed the granting of the land for the chapel. It is true that a few really opposed the grant, but most of them were only tools in the hands of the agent. But at present we know that things will be cleared. We have had authorities from Washington here for some time investigating matters on this reservation. And there is nothing more certain than this that changes will be made. Let us thank God that our prayers have been heard, and let us ask Him that He send us government employees who love His Word and serve Him.

In the Upper Rosebud District we had a meeting last Sunday. We had longed to have the new chapel and regular services up in that district before this time.

Since we did not get the chapel, we decided to hold meetings in some private house. One family

very willingly granted their house for this purpose, and there are others who would be just as willing to do so. The meeting was well attended and remarks of satisfaction to have services so near by were heard from a good number of those present. Yes, they rejoiced and asked, when we would come again to hold another meeting. We hope that before long a church can be built and these people be provided with a place for regular worship, for some of these people have from 15 to 18 miles to come to services. And consequently they come very seldom. And yet we have some people in that district who come to our services here very regularly. There is one family who is especially faithful in attending. Though they have 12 miles to come, they very seldom miss a Sunday, no matter what kind of weather we have. If it is possible to come, they will come.

With greetings to all.

Heinrich T. and Anna Neufeld.

HOME MISSION

"Go out quickly into the streets and lanes of the city — go out into the highways and hedges and compel them to come in, that My house may be filled." The great importance of this broad commission has impressed itself with increased force upon the General Conference and the Home Mission Committee during the recent session at Meno, Okla. In order to carry forward the work more effectively the committee has taken action as follows:

The several fields were assigned for supervision to committee members: Chicago to W. S. Gottshall and J. B. Baer; Los Angeles to M. M. Horsch; Canada to David Toews.

In order that the whole mission cause might be brought nearer and clearer to the attention and hearts of the people, Conference instructed the committees for Home and Foreign Mission jointly to employ a field worker, who shall visit the churches and preach and labor in behalf of the great cause of mission at home and abroad. The committees in joint session felt themselves clearly led of the Spirit to extend a unanimous call to Bro. M. M. Horsch, who, seeing the Lord's hand in this, has accepted the call. Bro. Horsch will enter upon this work as soon as his church in Upland, Cal., of which he is pastor, can release him.

As the mission building in Los Angeles was declared unsafe, by the city building inspector, for holding public meetings, a chapel, costing $700 is being erected on the mission station site.

Through the efforts made by the Los Angeles mission forty persons have been led to Christ and were converted. In order that these converts may receive the proper care M. Horsch was instructed, together with missionary Grubb, to organize these believers into a church. This church shall then be placed in charge of Missionary Grubb as a part of his mission work.

It was decided to extend calls to two brethren for work in Canada, one of whom shall be stationed at Hague, the other at Great Deer.

Bro. Ferdinand Isaac has accepted a call to enter upon city mission work. He will soon go to the Los Angeles mission. It was resolved that he, agreeable to his wish, should be ordained to this work in his home church (West Zion), and H. P. Krehbiel was delegated as member of the board to perform the ordination.

The Chicago mission is in need of more workers. In order to gain a better understanding of the needs and possibilities and so to be better prepared to supply the help, W. S. Gottshall was asked to stop in Chicago, on his way home from conference, study the situation, and report to the board.

Bro. Gottschall was also appointed to make a preaching tour through the churches of Canada in the summer of 1915, in behalf of the Home Mission interests.

The Home Mission Board has organized itself as follows:

Chairman—W. S. Gottshall.
Secretary—H. P. Krehbiel.
Treasurer—G. A. Haury.

Prof. Haury was asked, and has consented to act as treasurer of the board. Accordingly all contributions intended for Home Mission should after this be sent to G. A. Haury, Newton, Kansas.

Home mission work has in recent years expanded very rapidly. The Lord has signally blessed and used the efforts put forth. In various ways He is directing attention to the very great opportunities and needs of the mission fields at home and abroad. Much indeed has been done, but how much more it is that yet remains to be done! A great and ripe harvest is calling for a larger response from the believers, more devotion, more self-giving, more workers, more sanctified effort. Brother! Sister! Will you help to "rescue the perishing, care for the dying, snatch them in pity from sin and the grave?" Then "to the work, we are servants of God; let us follow the path that our Master has trod, let us do with our might what our hands find to do." Give as we have, and serve where we can, that souls may be saved, a bounteous harvest to the glory of our Lord.

H. P. Krehbiel, Sec'y.

THE MESSAGE OF THE CROSS

In one of his "letters to unknown friends", Lyman Abbott in a recent number of The Outlook gives his answer to what he calls the essential question contained in several communications from inquirers. He states the question thus: "What relation, if any, have the sufferings and death of Jesus Christ to the forgiveness of sins and to the moral and spiritual progress of mankind?" His answer is such a clear and forceful putting of the truth of the atonement that I desire to hand it on to others to whom it may be as helpful as it has been to me.

A. S. Shelly.

"These inquiries," says Dr. Abbott, "have recalled to my mind a passage in one of my father's books—"Hoaryhead and McDonner"—written nearly eighty years ago. In this story McDonner, a man of wild, turbulent nature, an outlaw, a professional criminal, as the result of experiences not necessary here to describe, becomes conscious of his guilt and filled with remorse, a remorse that is not repentance. "My sins haunt me," he says, "but I don't repent of them." Yielding to the persuasions of a Christian friend, he reads the well known hymn of Cowper beginning with the verse,

"There is a fountain filled with blood
Drawn from Immanuels veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

My father in his narrative continues: "Nothing can be more exceptionable, scarcely, in a rhetorical point of view than the Scripture metaphor of washing out stains in a fountain of blood, and the great truth intended by it is apparently liable to very formidable philosophical exceptions. But it possesses a strange and almost magical power to subdue and soothe the stormy agitations of remorse; and the hard unrelenting spirit, fixed as it was in almost spasmodic rigidness when McDonner opened the book, melted away under the very first stanza, uttered in the slow and distinct tones with which he read it—

"'And sinners, plunged beneath that flood,
Wash all their guilt away.'

His mind did not stop to philosophize about it. He had no clear theological views of the nature of the redemption purchased by Christ. He only felt deeply his own guilt and condemnation. There was something in the very word **blood** which soothed and satisfied that instinct of justice which seemed to demand some satisfaction for his sins. He did not think of Jesus Christ as literally **punished** in his stead, but as, in some way or other, he knew not how, **suffering** in his stead; and it seemed more possible that forgiveness might be procured for him by another's exertions and pain than that it could come of course, simply because now, hemmed in and harrassed by the consequences of guilt, he was willing to leave off sinning. At least, if this is not the explanation, we cannot easily account for the fact that it is so difficult to assuage the anguish of a spirit really troubled with a sense of its sins, except through some ideas of an expiation—some difficulty or suffering incurred by the innocent, through which, in some way or other, the forgiveness is procured."

Theorize about the doctrine of the atonement as we may, there can be no question of the fact which my father has here dramatically portrayed. Wherever the life, teachings, and death of Jesus Christ have been preached, the burden of remorse has been lifted off from the souls of men and their sins have ceased to haunt them. Repentance, which is the abandonment of sin, has been substituted for remorse, which is suffering for sin. Bunyan in "Pilgrim's Progress" representsChristian as carrying upon his back a burden which nearly sinks him in the Slough of Despond. When he comes to the Cross of Christ, it rolls off his back and he sees it no more and goes on his way rejoicing. This has been not only the personal experience of unnumbered thousands of those who have accepted Jesus Christ as their Master, but it has been in a large way the experience of the world wherever the story of Christ's life and sufferings has been told. The result has always been that the face of humanity has been turned from the past to the future, and the heart of humanity has been quickened by a new-born hope.

The object of the religions of paganism has been to rid men of the irreparable past. They have been religions of sacrifice, pilgrimages, penances, self-inflicted pains. By these, men have sought to avert the wrath of the gods, to become reconciled to them, to secure their favor, or at least their forgiveness. The question which has brought them to their temples and their priests, and wrung from them their piteous tears and their self-sacrificing offerings, has been the question which the Prophet Micah puts into the mouth of Israel: "Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" To men thus haunted by the memory of the past and tortured by fears for the future, the Glad Tidings came with its message: "He pardoneth and absolveth all those who truly repent and unfeignedly believe in His holy gospel." This was the message of the Apostolic church to the Roman world; and this has been the message of the church to mankind from that day to this.

It is true that the church itself has only half believed its message; true that it has itself been only half converted; true that it has not dared to substitute the inspirational power of hope and love for the deterrent power of fear, and has attempted to unite them in a Christianized paganism; true that it has often substituted belief in a theory of atonement for belief in the forgiveness of sins. But, laying aside for the moment all theological theories and all theological phraseology, the message of Christianity might be stated thus:

You have sinned against God and against your own soul. You say: "We have followed too much the devices and desires of our own hearts. We have offended against Thy holy law. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us." That is true. The gospel offers neither defense, excuse, nor apology for such wrongdoing. And the evil you have done cannot be undone without sacrifice. But you are mistaken in thinking that the sacrifice must be offered by you or on your behalf, either to appease the wrath of an angry God or to satisfy the requirements of an offended law. It is not to be offered by you to God. It is offered by God for you. It is not an inducement to him to forgive. It is the means

(Continued on page 4.)

PROGRAM OF THE MIDDLE DIST. CONFERENCE,

To be Held at Trenton, O., Oct. 11-13, 1914.

Sunday Evening, Oct. 11.

Conference Sermon by the President, Rev. Albert Schumacher.

Monday Morning, Oct. 12.

Opening Exercises.
Organization.
a) Reception of delegates' certificates.
b) Minutes of the last conference.
c) Admission of new churches.
d) Reports of churches.
e) Order of the day.
f) Granting of complimentary votes to visitors.
g) Appointment of temporary committees.
Report of the treasurer of conference trustees.
Bible Study. II Tim. 2:1-15.
M. A. Niswander.

Monday Afternoon.

Topic—How can the Middle District Conference best help our Chicago Mission?
P. P. Hilty, W. S. Shelly.
Report of College Trustees.
Topic—The Glories of the Ministry.
J. B. Baer.
Discussion. I. A. Sommer.

Tuesday Morning, Oct. 13.

Topic—Social Service—What is it?
Willis Niswander.
Our Attitude Towards It.
v. d. Smissen.
Report of Evangelization Committee.
a) Discussion.
b) Resolutions.
c) Election of one Member of Committee.
Topic—Church Extension in our Conference. Its Possibilities and How to Meet Them.
J. P. Boehr, Dr. Mosiman.

Tuesday Afternoon.

Topic—Personal Touch.
J. M. Regier, J. H. Tschantz.
Transaction of Necessary Business.
a) Determination of place of meeting of next Conference.
b) Election of Officers—
President, Secretary, one Member of Program Committee.
Report of Committee on Resolutions.
Concluding Remarks and Adjournment.

Program Committee:
Prof. Hirschler.
S. P. Prieheim.
W. W. Miller.

PROGRAM OF THE LADIES' MISSIONARY SOCIETY

To be Held in Connection with the Middle District Conference, Trenton, Ohio, October 12, 1914.

Song.
Opening by the President.
Music—Bluffton Society.
Paper—Review of Our Missions.—Mrs. P. R. Schroeder, Berne, Ind.
Paper—How to Arouse Interest in Our Society Work.—Mrs. J. B. Baer, Summerfield, Ill.
Solo—Miss M'Della Moon, Trenton, Ohio.
Missionary Needs—
At Home—Miss Ella Krehbiel, Donnelson, Iowa.
Abroad—Mrs. S. M. Musselman, Wayland, Iowa.
City Missions—Mrs. M. W. Rohrer, Wadsworth, Ohio.
Song.
Closing Prayer.

Program Committee:
Clara Lehman,
Versailles, Mo.
Anna Gerber,
Dalton, Ohio.
Lydia A. Augspurger,
Middletown, Ohio.

PROGRAM

Of the Third Annual Mennonite Bible Conference, to be Held at Roaring Spring, Pa., Nov. 28, 29, 30, 1914.

Opening at 7:45.
Devotional Exercises.—B. F. Orr.
Address of Welcome.—Rev. S. D. Yoder.
Conference Sermon.—Rev. J. S. Lehman.
Open Conference.

Saturday, 9:00 A. M.

Devotional Exercises.—L. A. Walter.
The Sleep of Faith.—Rev. A. S. Shelly.
Drinking the Cup.—Rev. E. W. Grayhill.
Belief and Confession.—J. B. Weber.

Saturday, 1:30 P. M.

Devotional Exercises.—Rev. A. Snyder.
Song Service.—Led by J. B. Weber.
The Secret of Power.—Rev. E. H. Miller.
The Way Into the Holiest.—Harry Kensinger.
Prevailing Prayer.—Rev. Edward Fathergill.

Saturday, 7:30 P. M.

Devotional Exercises.—Aden Kephart.
Religious Opinion.—S. D. Yoder.
Assurance.—William Anderson.
Compassion.—Rev. E. C. Miller.

Sunday, 10:00 A. M.

Devotional Exercises.—Samuel Hairline.
New Birth.—Rev. H. G. Snyder.
With Christ in Separation.—J. S. Lehman.
Perfect Peace.—A. S. Shelly.

Sunday, 1:30 P. M.

Devotional Exercises.—S. P. Miller.
The Hope of the Church.—I. G. Snyder.
Doing Our Best.—E. S. Fathergill.
Temperance.—E. W. Grayhill.

Sunday, 7:30 P. M.

Song Service.—Led by J. B. Weber.
The Overcoming Life.—A. S. Shelly.
Christ's Legacy of Peace.—E. W. Grayhill.
Our Duty to the Unsaved.—J. S. Lehman.
Open Conference.

Marriages.

Moser-Augsburger. — On Sept. 27 at the home of the bride in Bluffton, O., by Rev. W. S. Gottshall, Harvey Moser and Verna Augsburger, both of Bluffton, Ohio.

Deaths.

Wittmer.—Jacob Wittmer was born Jan. 15, 1846 near Summerfield, Ill., and died Sept. 23, 1914, at the age of 68 years, 8 months and 8 days. He was married on June 3, 1867, with Mary Pletcher who died November 3, 1881. This marriage was blessed with 7 children. A year after the death of his first wife he married Minnie Dirks. This marriage was blessed with four children. The deceased leaves 10 children, 26 grandchildren and 2 great-grandchildren and his wife, as well as a number of relatives. Funeral services were conducted by Rev. J. B. Baer and interment made at the old graveyard of the family.

Contributions.

General Treasury.

Salems church, Childstown, S. D., $50; S. S., Salems church, Wisner, Neb., $40; Kathrine H. Bender, Kyle, Ohio, $100; Bethany church, Quakertown, Pa., $15; Bethel church, Fortuna, Mo., $24.40; friend of mission, Atwater, Cal. $5; Tabor church, Goessel, Kan., $34.41; Christian church, Moundridge, Kan., $16.50; friend of mission, Tahor church, Goessel, Kan., $51.62; birthday gift from Bro. and Sister P. Mouttet, Hillsboro, Kan., $50; S. S., Brudertal church, Hillsboro church, $30.11; Deer Creek, Oklahoma, $42.50; Alexanderwohl church, Goessel, Kansas, for Montana, $2; ditto, for India $3; Alexanderwohl church Goessel Kan. $85.19; Eden Menn. church, Schwenksville, Pa., $56.10; Peter R. Voth, Gotebo, Okla., $20; Widow Cornelius C. Voth, Goteho, Okla., $15; A. P. Neufeld, Inman, Kan., $20; friend of mission, Moundridge, Kan., $50; Emanuels church, Pratum, Oreg., $20.25; Menn. church, Hillsboro, Kan., $23.73; Neuhoffnungstal church, Meno, Okla., Conference Ladies festival, $138.70; ditto, Conference Sunday collection in church, $125.98; ditto, N. W. church, $15.01; West Zion church, Moundridge, Kan., $23.33; John A. Ruth, Hesston, Kan., $25; Y. P. S., Deer Creek, Okla., $3.88; Alexanderwohl church, subsequently, $5; Abram Musselman, Bowmansville, Pa., $5; Garden Twp. church, Moundridge, Kan., $25.50; friend of mission, Alexanderwohl, Kan., $50; Bethel College church, Newton, Kan., $15.75; children's festival, Escondido, Cal., $23.50; Bro. Eck, Meno, Okla., $5; Neuhoffnungstal church, Meno, Okla., Conference collection, $81.02; ditto, $41.50; D. J. Driedger, Plum Coulee, Man., $16; Menn. Insurance Co., damage by storm in Busby, $718.73; fourth payment on the Mission Home, Bethel College, $200; West Swamp church, Quakertown, Pa., $34.54; S. S., ditto, $4.32; Nathan Roth, Quakertown, Pa., $25; Catharine Roth, ditto $25; Bergtal church, Pawnee Rock, Kan., $22; S. S., West Zion church, Moundridge, Kan., $30.64; Menn. church, Halstead, Kan., $26.90; S. S. collection, Inman, Kan., children's festival, $12; Hoffnungsau church, Buhler, Kan. $34.05; Bro. and Sister John J. Claassen, Beatrice, Neb., $10; S. S., Christian church, Moundridge, Kan., $42.55; First Menn. church, Reedley, Cal., $58.33; S. S., Bergtal church, Korn, Okla., $14; Berne, Ind., birthday gifts, 21 cts., mission box of church, $33.80, tenth from a friend of mission, $7; S. S., Menn. church, Aberdeen, Idaho, $20; David H. Voth, Cordell, Okla., $15.

Treasury for Special Gifts.

Peter R. Voth, Gotebo, Okla., for tent at Tuba, Arizona, $20; Herman Janzen, Elbing, Kan., ditto, $38; Bro. and Sister Alfred Wiehe, Lame Deer, Mont., thankoffering for building churhes in Montana stations, $2000.

Treasury for Christmas.

Sisters of the church, Beatrice, Neb. for the missionarics in India, $35.

Gratefully acknowledged,
Gustav Hrder, Treas.
J. G. Regier, Asst. Treas.

For Birney, Mont.

Friend from Minnesota, $5; meeting among white people, $3.30; friend from Kansas, $10; Miss Helena Peters, Winkler, Man., $1; friend from Oregon, for buying small testaments, $5. Gratefully acknowledged,
P. A. Kliewer.

For Champa, India.

Los Angeles, half for lepers and half for orphans, $7.75; J. D. Schroeder, Mt. Lake, Minn., $11; Sister, Mt. Lake, Minn., $10.

God bless all givers richly,
P. A. Penner.

Statistics of the Middle District Conference.

Congregations	Elders and Preachers	Membership: Increase: Baptism	Increase: Letter	Decrease: Death	Decrease: Removed	Decrease: Withdrawn	Decrease: Expelled	Total Membership	Services: Preaching	C. E. Meeting	Prayer Meeting	Mission Society	Sunday School: How often	No. Teachers	Scholars	Teachers' Meeting	Training Class	Contributions: Congregational Purposes	Foreign Mission	Home Mission	Education	Sunday Schools	Other Charitable Purposes
Berne, Ind.	P. R. Schroeder (a)	23	5	5		8	3	815	Germ. weekly Engl. monthly	Weekly	Weekly	Monthly	Weekly	31	1090	Weekly	1	$3245.70	$3507.84	$973.04	$214.00	$616.41	$171.67
ClarenceCenter N.Y.	Jacob Krehbiel							20	Bi-weekly			Irregular	Weekly (b)	4	50			26.00	40.00			20.00	20.00
Dalton, Ohio									Germ. weekly														
Donnelson, Iowa	P. P. Hilty....(c)	4	3	1				162	Eng. bi-weekly	Bi-weekly		Bi-month.	Weekly	10	100			670.02	203.87	115.48	120.00	48.88	
Fortuna, Mo.	J. M. Regier	24	6	2	1			161	Twice weekly	Weekly		Monthly	Weekly	19	200	Weekly		773.36	271.16	149.80	30.75	87.29	
Nobie, Ia.	S. M. Musselman	9	1	1				230	Weekly	Weekly	Weekly	Monthly	Weekly		190	Weekly		854.02	217.83	38.00			49.76
Pandora, Ohio.	Albert Schumacher	39	4	3				330	Germ. weekly	Weekly		Monthly	Weekly	28	350		1	1862.39	578.41	324.74		275.17	
Pulaski, Ia.	W. A. Niswander	4			7			234	Engl. monthly Weekly	Weekly (d)	(e)		Weekly	16	175			3118.00	80.00	62.00		62.00	65.00
Sterling, Ohio	J. P. Boehr							41	63 times	Bi-weekly	Bi-weekly		50 times	5	28			285.00	6.00	6.00		50.62	
Summerfield, Ill.	J. B. Baer	7		1				130	Weekly	Bi-weekly	Weekly	Monthly	Weekly	8	90	Weekly	1	725.00	153.29	85.70	115.05	102.00	155.55
Swiss congr. near Bluffton&Pandora, O	W. S. Gottshall (g)	69	11	8		8		900	Twice weekly	Weekly (h)	Occasionally	Monthly	Weekly	58	900	Weekly	1	2801.70	863.34	323.28		486.35	267.93
Trenton, O.	W. H. Grubb	12	3					240	weekly			Monthly	Weekly	8	120			1208.20	100.00	57.26	50.00	109.30	149.64
Wadsworth, O.	W. S. Shelly	3	2	5				162	Once and twice	Bi-weekly	Weekly	Weekly	Weekly	12	129	Weekly		1469.73	15.73	15.73		204.73	18.25
Wayland, Iowa	S. M. Musselman	16	3	3		2		207	Weekly, altern. Weekly	Weekly		Monthly	Weekly	15	230	Weekly	1	693.86	170.00			180.35	21.00

[a] S. F. Sprunger, C. v. d. Smissen, I. A. Sommer, Joel Lehman, not active. (b) Temperance Meeting monthly. (c) Two Infants blessed. (d) Except July and August. (e) From July 13 through the winter months. (f) City Missions. (g) Elmer Basinger, Evangelist. (h) Junior, Intermediate and Senior.

The Mennonite.

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Correspondence.

Pulaski, Iowa, Sept. 28, 1914. Editor Mennonite: Nothing having appeared in the Mennonite from this place for a long time we thought perhaps our brethren in other fields might think the church at Pulaski, Ia., had either gone abroad or was asleep. But not so, as the church here has been at home, wide awake and busily engaged about the Master's business.

When Bro. Miller, our former pastor, expressed a desire to engage in city mission work in Chicago, an invitation was given Bro. M. A. Niswander to make us a visit with a view of taking charge of the work here and becoming our pastor, provided all parties were favorably impressed. We are glad to state Bro. Niswander came and spent one week with us, preaching three strong and helpful sermons, also making numerous visits and getting acquainted, after which a unanimous call was given him by the church and accepted by Bro. Niswander who, with his family, came and made their home among us on February 18, and we can assure you it will afford the Pulaski church great pleasure in introducing Bro. Niswander to the Middle District Conference, soon to convene at Trenton, Ohio.

At the annual business meeting of the church it was decided to remodel and enlarge the church building which work was begun in April and carried to completion in July.

During this time part of the house was kept tenable. So services could be held every Sunday save one, when three auto loads, 17 in number, including our pastor, went a distance of 53 miles to Donnelson, Ia., and worshiped with Bro. Hilty and church. All were on time for Sunday school and church services. Should like to go often as it was a profitable and pleasant season.

We are now enjoying a good and commodious church house which we hope to throw open to the Central District Conference next year. It has for many years been our custom to hold a series of meetings in the month of June immediately after corn-planting, but this season, on account of house conditions, postponement had to be made for this as well as communion services until Sept. 1, when meetings commenced, resulting in several being taken into the church by letter, others through baptism, and all enjoying showers of blessing.

The school season is on again and several of our young brethren are again students of Bluffton College and express themselves highly pleased with that institution.

This has been an unusually warm and dry season, resulting in rather light oats and hay, while wheat was a full average crop. Apples were nearly a failure while peaches and small fruit were bountiful. September brought an abundance of rain and at present we have real May days with fields green as spring time, while the summer birds are sweetly warbling their autumnal farewell lays and turning with weary wing towards the Southland.

C. B. Swartzendruver.

(Continued from page 3.)

by which he exercises forgiveness. It is not the suffering of the child which wrests forgiving love from a reluctant mother. It is the suffering of the mother, in the shame and degradation of her sinful child, which enables her to recover him to her and to himself. The suffering which your wrong-doing has brought upon yourself God shares with you. The evil consequences of your wrong-doing which you can repair you must repair. What you cannot repair leave with Him. Turn your thoughts to the future, which is still yours.

I make no attempt here to state any theory of the atonement. I recall no better statement of the experience of atonement than the following sentence from an address delivered by Henry Ward Beecher to the London ministers in 1886: "I know not what the tablets of eternity have written down, but I think that when I stand in Zion and before God, the brightest thing I shall look back upon will be that blessed morning of May when it pleased God to reveal to my wondering soul the idea that it was His nature to love a man in his sins for the sake of helping him out of them; that He did not do it out of compliment to Christ, or to a law, or a plan of salvation, but from the fullness of His great heart; that He was a Being not made by sin, but sorry; that He was not furious with wrath toward the sinner, but pitied him—in short, that He felt toward me as my mother felt toward me, to whose eyes my wrong-doing brought tears, who never pressed me so close to her as when I had done wrong, and who would fain with her yearning love lift me out of trouble."

Mr. Beecher was a liberal: Mr. Dwight L. Moody was a conservative. And Mr. Moody, when he expressed his faith in the gospel, in terms of experience, expressed the same faith as did Mr. Beecher, "I used to think," he says in one of his sermons, "of God as a stern Judge on the throne, from whose wrath Jesus Christ had saved me. It seems to me now I could not have a falser idea of God than that. Since I have become a father I have made this discovery: That it takes more love and sacrifice for the father to give up the son than it does for the son to die."

The only sacrifice which the gospel knows is self-sacrifice. It is sacrifice, not offered by man to God; it is offered by God for man. It is offered, not by the sinner to the One sinned against; but by the One sinned against for the sinner.

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

Editorial.

The awful curse of war has its degrading and paralyzing influence on the Christian population of the world everywhere. Particularly sad must be its effect on missions. In India, South Africa and Japan there have been many noble efforts for Christ made by the churches of Germany. Just how great will be the damage of the war upon their missions, in these lands alone, is, at this time, only a matter of speculation, but we may be sure that it will be severe if not fatal to their existence. A cartoon in one of the "funny" papers pictures a next meeting of the Peace convention. It represents a row of empty chairs on each side of a long table with a Chinaman at one end and "Uncle Sam" at the other. Just what the heathens, who represent the old civilizations, are thinking of the consistency of the Christians who profess such a lofty religion and then, in spite of it, fly at each other's throats like the worst of the brute creation would perhaps not look very well in print if they gave expression to it. It is the godlessness of the Christless Christians who just now make the heathen feel certain that there is no sincerity in the Christian world or Christian profession.

What is to become of the home churches of these countries now at war? The flower of their young manhood that survives the unheard of slaughters of battle will some day return brutalized and their hands stained with blood needlessly shed and their hearts embittered with a hatred that shall only disappear when the grave covers them.

What is to become of those at home who day by day hunger for the news of battles, rejoice in the destruction that victory brings and curse the victors when the chances of war turn against them? Surely, their characters will undergo a change for the worst, and their lives will lose the sweetness that comes from a feeling of brotherhood, sympathy and character. In a few weeks the world has lost in character that which will require centuries to regain.

The frequent charge made, not only by the Catholic church, but by the non-Christian world as well, that Protestantism is a house helplessly divided against itself, is receiving so much attention that it would be well for Protestants sometimes to satisfy themselves of the truth or untruth of the assertion.

We must begin by admitting that there are many Protestant bodies of many shades and with many differences and that these fellowships frequently stand for things which emphasize a variance, but Protestantism makes allowance for individualism and makes possible a liberty which a Catholic organization must crush in order to maintain itself. Individual liberty in a family does not disrupt that family and it generally contributes to its progress and happiness. An autocratic rule in the house is not very helpful in creating that higher love and mutual forbearance which is possible when individual liberties are respected. A Christianity which permits the individual to use the intelligence which God has given and think for himself can only exist under the individualism for which Protestantism makes proper allowance.

But there is a unity among Protestants just as vital as organization is among Catholics. In the first place we have no quarrel among ourselves about the version of Scripture which our people may read. We allow them, without question, to appeal to that version of the Bible upon which the light of all the scholarship that Protestantism can command has been thrown. In the main and most vital thing, the Bible, Protestants are united. When they all agree in accepting one version we have a unity far more substantial than that which is based, like Rome, upon a succession of living bishops who, from the time of Peter to the present day, are supposed to have zealously guarded the rite of ordination and seen to it that no unworthy ones received it. The Catholic doctrine of a true church rises and falls with such a succession, which doctrine after all is not convincing to more than half of Christendom. Protestantism on the other hand builds on the living Word and not on a rite. It is upon this Word and upon one version of it that Protestantism is united. Little differences amount to nothing so long as there is unity on the Word.

The ministry of song is another of the bands that held Protestant people together in a mightier bond than creed. There is grand music, the music of the world's greatest musicians, to be heard in the lofty buildings of the Catholic church and the atmosphere of sacredness and beauty with which one who listens to a service in a Catholic church is surrounded, makes the music doubly impressive, but it is music for the people, not the music of the people, for there is no provision made for congregational singing. We admit that a great blessing comes from hearing the world's sacred music rendered by the best voices under the most favorable surroundings, but music gives the soul an opportunity to speak as well as to hear and to shut the mouth of the soul in worship is to refuse, to use one of the greatest opportunities for spiritual joy God has given to us. When the Roman representatives in Luther's time sent word back to the Pope that "The whole of Germany is singing itself into a reformation," they simply recognized a power that Protestantism possesses, not only for giving spirit to the people but for uniting them as well.

Our Protestant music is the child or the property of no denomination. Were we to compare our own church hymnal with that of other denominations we most likely would discover that the hymns in greatest favor with Mennonite congregations are identical with those most frequently used in the congregations of other denominations. Every Sabbath, when throughout the world Protestants gather in their respective places of worship there arises in the singing of hymns a united voice in one language, the language of the soul, going up in praise to God.

Protestants are united in efforts outside of their immediate church organization. During a procession of Catholics in a western city in which there were many church dignitaries, one of them was overheard saying, as he pointed to the Young Men's Christian Association, "There is an institution that the Catholic church misses." To be sure he had to admit that it was a great and a good instrument for Christ and righteousness. We stand unitedly on many other things besides the Y. M. C. A. Take for example our charities, our temperance work and our other organizations, devoted to benevolence and reform, everyone of which speak for a united Protestantism, not to mention the several inter-denominational movements designed to prove to the world that "We are not divided, all one body we."

POWER OF JESUS

A. A. Moyer.

(Concluded.)

It is human nature to invite into our homes only those whom we love. What my reception would be in any home, you can imagine, if I were to enter therein without knowing or without being invited. Suppose I walked in, occupied the best room in the house and when the owner came and found me there enjoying the good things of his home, what would he say? Would he say, "Brother, I am glad to see you, hope you are comfortable and feel at home." No, he would most likely declare I was a trespasser and probably a thief and show me the door. But how different if I had knocked (or pulled the bell), and he had opened up and upon seeing me, recognizing a long lost friend, he would have said at once, come in, how glad I am to see you, the best in the house is yours, and what can I do for you. Jesus would have the same experience if He entered our hearts uninvited and made Himself at home. He would not be loved, but cast out again. Therefore He is waiting outside the door, knocking, knocking for one to come and open the door and ask Him to come in, then He will enter and sup with him.

Jesus' power is sustaining, because of His absolute intimacy with God the Father. He is in His presence interceding for us. Jesus is our Friend. He came to earth in human form like you and I, suffered all temptations flesh is heir to, knows our trials and what difficulty humanity has in bearing the burdens of life, and therefore well able to successfully intercede for us.

Jesus proved His power to pardon by curing the palsied one. The greatest obstacle in human life, the nightiest weapon that Satan employs is doubt. How often we hear men say, Yes, the gospel message seems like good news. The promises of a heaven and immortality are all right, but I am not sure that things will turn out as the Bible says. I cannot understand how a whale swallowed Jonah and cast him up alive, nor do I understand these miracles Jesus performed, and because of these elements of doubt we are much troubled and perplexed. During Jesus' early ministry He had to prove His power and His divine sonship and did prove it to the satisfaction of many who believed on Him and followed Him. The one who was sick with the palsy required no more proof than the fact that he was cured. But not all who saw this miracle performed believed. The doubters still doubted, because they were not willing to believe although they saw with their own eyes this wonderful transformation of a palsied man made a well and strong man. We need not confine our teachings of these facts to the time of Jesus, but all through the years since Jesus was here we can find evidences of His power to heal disease, pardon the sinful and restore unto us strong healthful bodies, relight the fires of love in our hearts, so that our hearts burn within us and we are pressed to spread the good news to all

those we come in contact. Jesus is real today, although not among us in the flesh He is even closer through the presence of the Holy Spirit. How it stirs us to rise and fight the battle with our sin! How it heartens us with hope! How it stimulates endeavor! O surely, it works; the mircale of the divine compassion work. We begin to be changed. We long for our Father; we arise; we go to Him; we cry, "Father, I have sinned." And then we hear the voice: "Bring forth the best robe,"—the robe of righteousness—"and put it on him. For this my son was dead, and is alive again; he was lost, and is found." Yes, it is by opening the mind to the influence of Jesus Christ that we are brought to a saving repentance. There is no other means of salvation.

A lecturer I heard tell a story of how real Jesus may be to us. A little girl of 6 years was sick a long time of a deformity. She was unable to walk and daily her father would lift up the little body and carry it down-stairs to the table for something to eat and then back again to her little bed. She seemed so happy although suffered much because of her illness. One day as the Father entered the room to carry the child to the dining room, she said, No, papa, I am not going to eat today, I am going to have company, Jesus is coming. Yes, my child, but you must eat, and you will feel better. No, papa, Jesus is coming and He will soon be here. Wait for Him. The mother was called in and they saw a change come over the child and they knew that she would not be with them very long. There was weeping around that bedside. The little child repeated, Papa, mamma, don't cry, Jesus is coming. He will soon be here. There was no room in that home for unbelief. Scientific religion and modern, free thought could not bring any comfort there. The good old religion was good enough for them. Papa! Yes, my child! Papa, please carry me to the piano. And the father picked up the feeble body in his arms and carried her to the piano, and holding her so she could touch the keys, the weakened hand picked out the strain of "Nearer, my God, to Thee," and she fell back in her father's arms, gone. Jesus had come! O, how real and close Jesus may come to us. Then, why not place full reliance upon Him? Why not trust Him fully? If the living God is to be a power for us, He must verily live in us and be God in us, our God. He must come home to us. He must be real, not for the head alone, but for the heart and the feeling and the affections and the will—real in the life, real in the whole experience, so real that we cannot but give ourselves to Him unreservedly. A writer exclaims: "I want a faith past arguments; one which, whether I can prove it or not to the satisfaction of the lawyers, I believe in my own satisfaction, and act on it as undoubtedly and unreasoningly as I do upon my own personal identity. I don't want to possess a faith. I want a faith to possess me." And it is just in this passion of faith which yields with such joy to the living Lord who possesses and masters us, that the Christian dynamic is found. We are strong when we gladly submit to the Spirit that environs us. We are strong when we make ourselves instruments of the spirit that presses us. We are strong when we open the door of our being to the life that would enter us. When the divine thought steals into the receptive mind, and the divine purpose dominates the obedient will, and the divine love warms and invigorates the responsive heart, then indeed we are strong, for then we have something of the living God's own power.

My message concludes with this—Do not neglect this power. Lay hold on it; cling fast to it; make use of it; lay hold of the living God from whom the power proceeds. For then the eternal power shall come upon you, and the Spirit of the most high shall rest with might upon you, to strengthen your minds, and to quicken your wills and to establish you forever.

NOTES ON THE C. E. TOPIC

Oct. 18.

A Saloonless Nation—Why Not? How?

Hab. 2:1-14.

Drinking and intoxication are very old evils, they have always been a curse, they always will be. Strong drink has ruined men's lives, it has made families unhappy, it has destroyed the vitality of nations. It is the destruction of physical strength, of mental power and spiritual life. It defeats the purpose for which men and women were created. It is the chief tool of the evil one and the instrument by which hell is filled. Every reasonable person must admit that it is dangerous under all circumstances and deadly when conditions are favorable to it and so there is no valid reason why it shall not be opposed until it ceases to be used.

The saloon is the instrument through which the liquor evil chiefly works. It is the enemy of the church, the deadly rival of the home, the menace of the nation, the poison of the soul and the destruction of religion. Because it is an evil it resorts to evil methods for carrying out its purposes and securing its existence. In the saloon the patron is separated from his money, robbed of his will-power and deprived of his character. In it the criminal finds a congenial atmosphere in which to plan the execution of his designs. It is there that the polluters of women and the corrupters of the nation come together. It is the place where people are robbed and murders are most frequently committed. From it there goes an influence that is a deadly thing to the purity, the honor, the honesty and the respectability of those it can reach.

The defenders of the saloon say that because of its good fellowship it has become the poor man's club. We are rather of the opinion that it is the destruction of both the poor and rich in both body and soul. They also say that its revenues enable the government to meet its obligations, we know, however, that it puts the government under the obligation of building and sustaining courts, prisons, asylums, hospitals, poor houses and a thousand other unnecessary things.

Sure! Everybody wants to get rid of the saloon, at least everybody who loves righteousness. It has been demonstrated that a very large section of the country can get along nicely and prosperously without the saloon. Why, then, should not the whole nation get along without it? It can, but those who have the cause of temperance at heart must mean business. They must vote as they pray. They must work as well as pray the saloon out of existence. They must stand for the enforcement of the law already on the statute-books and ceaselessly work to get better laws upon them. They must see to it that the liquor element is banished from the councils of the political parties to which they belong. A saloonless nation is predicted for 1920. Let us hope that this may happen but it will not happen until the Christian people everywhere are in dead earnest not only about the nation but about their own town, county and state.

NOTES ON THE S. S. LESSON

Oct. 18.

In the Garden of Gethsemane.

Mark 14:32-42.

Golden Text—Matt. 26:4.

The night in Gethsemane was the darkest on earth for our Lord. The world had completely turned against Him. The crucifixion was but a matter of a few long hours. Prayer was our Lord's refuge in this trying moment as it is ours whenever troubles come upon us.

Peter, James and John were the objects of the Lord's special confidence. They had been with Him in His transfiguration glories, now they could give Him their sympathy in His gloomiest hour. The test of friendship is not to be found when things are bright. It proves itself to be true when things are dark.

The special request that they watch had a two-fold meaning. He wanted to feel that while He was in His great struggle, others were interested and were near. It is but human that we should want our dearest friends closest to us when our troubles are greatest. Then Judas, and those who were to take Him, were on the way. Their watchfulness might have enabled to warn Him of their approach. How disappointing was their unfaithfulness! It added to the already great burden of sadness He was carrying.

The prayer, born of the Lord's sorrow of soul, is the most pathetic ever recorded. He was in the shadow of the cross and agony of the moment overshadowed that of the cross. But from that agony He was to come strengthened, prepared and ready for the sacrifice He was to make for the sins of the world.

The shrinking of Jesus for a time from the cup, whose bitterest dredges He was to drink, shows us His humanity. It was a man like ourselves who was to endure the horrors, so dreadful to men. His willingness to submit portrays the love, the divinity, of which He was possessed. His submission, in this His greatest trial, is a mighty encouragement to those of us who are face to face with trials and troubles that involve agony, suffering and death.

The three disciples were found to have given way to human infirmities. We, of this time, hardly excuse them, but how often have we, when under lesser strains, given way and then expected that our weaknesses should receive consideration. Watch and pray was the advice by which Jesus would fortify them against repeating their failure. The temptation was, at that time, to yield to human weaknesses. Every one who would serve the Lord in any station needs at all time to watch and pray against the same temptation. The body only becomes strong in His service when the soul becomes strong and this is only brought about by incessant watching and prayer.

The failure of the sleeping disciples gave the betrayer his opportunity. Evil always finds its opportunity when the Christians sleep.

News of the Week.

TERRIFIC FIRING IN FRONT OF ANTWERP — FRENCH CLAIM PROGRESS.

German Outlook More Favorable in West — Not so Bright in East — English Soldiers in Jolly Mood.

Berlin, Oct. 4. — The following official announcement was made today:

"In the siege of Antwerp, Forts Wavre-St. Catherine and Dorphweld have been taken and Fort Waelhem invested. Termonde, an important strategical point, has been occupied.

"On our western wing, a new French attempt to encircle our forces has been repulsed. The French have been rejected from their positions south of Roye.

"Sorties from Toul were repulsed with heavy losses."

London, Oct. 4. — The following German official statement was received here tonight by the Marconi Wireless Telegraph company:

"The situation throughout the entire theatre of war becomes daily more favorable to German arms.

"The Austro-Hungarian commander-in-chief, Archduke Frederick, nad the heir presumptive to the Austro-Hungarian throne, Archduke Charles Francis, have inspected the greater part of the Austrian northern army and expressed themselves well satisfied with the splendid war-like spirit among the troops.

"The Russian troops, which crossed the Carpathians and entered the district of Marmaros, have been repulsed and driven back in disorder in the direction of the Galician frontier."

Paris, October 4. — The official announcement issued by the French war office tonight reports progress in the region of Soissons, where several of the German trenches have been taken.

The battle on the left wing is in full swing, without any decisive result having been attained.

The text of the communication follows:

"One—On our left wing the struggle is in full swing in the region of Arras, without any decision having as yet been reached. The action has been less violent between the upper valley of the Ancre and the Somme and between the Somme and the Oise. We have made progress in the region of Soissons where some of the enemy's trenches have been captured.

"Two—On almost all the remainder of the front the lull, already noted, persists. In the Woevre region we have made some progress between Apremont and the Meuse and on the Rupt de Mad."

London, October 4. — In a dispatch dealing with the fighting in the Russian provinces which border East Prussia, the Petrograd correspondent of Reuter's Telegram company says:

"The recent German operations were very vigorous along the railway line between Suwalki and Olita. The enemy's intention was to reach Vilna by a turning movement along Yovon. The Russians began to fall back and then made a fierce counter attack. The shock was terrible. The Russians made frequent bayonet charges and drove back the Germans on whom they inflicted enormous losses.

"A regiment of cossacks made a dashing raid on Petrokoff, which the Germans had occupied. The cossacks entered Petrokoff like a flash of lightning, sabred 600 Germans in the streets and disappeared."

Petrograd, Oct. 4. — The official communication from the general staff headquarters issued tonight, reads:

"The battle of Angustowo ended yesterday, October 3, in a victory for the Russian arms. The German defeat is complete.

"The enemy is at this moment in a disordered retreat and in flight toward the East Prussian frontier. The valiant Russian troops are in close pursuit, the Germans abandoning in their desperate march ,trains, cannon and munitions, not having even time to gather up their wounded.

"It is already known that the battle of Augustowo began on September 29, with a bombardment by the German heavy artillery in the region of Copotzkin (on the left bank of the River Nieman), followed by an offensive movement by the enemy against the same fortified town.

"At the same time, the Germans made repeated efforts to crush and dislocate the Russian forces near Druskeniki, on the Niemen.

"On September 26 the Germans also began an attack on the fortresses of Ossowets, but everywhere met with fierce resistance and were compelled to retreat. Not satisfied with counter attacks our troops took the offensive and pursued the enemy. Notwithstanding the energetic resistance offered by the Germans, they could not check the onward rush of our troops, who captured the enemy's positions, one after another.

"Routed by this irresistible engagement the Germans weakened and are at present in full retreat; they are leaving our territory in haste. At certain points this retreat is degenerating into a flight."

On the Battle Front, Oct. 4.—After the determined attacks and counter attacks of the past few days there has been more or less calm along the western front since yesterday afternoon except on the most extreme wing near Arras where the fighting has continued incessantly.

Both armies, however, have kept up desultory firing at nearly all points, although the infantry did not come into action.

The French soldiers were greatly surprised today to see their British comrades after the long spell in the trenches retire to some distance in the rear and inflate several footballs and begin lively games. Some of the British battalions had lost a large proportion of their numbers in the severe battles of the last week, but the zest of the men for the sport was unabated. Two battalions engaged in a regular match on the result of which some money changed hands. The players stripped off their tunics and caps, but retained their footgear, which was covered with thick layers of clay from the trenches.

CARRANZA RESIGNATION NOT ACCEPTED BY CHIEFS

Mexico Coty, Oct. 3. — Shortly before midnight the delegates to the general conference of southern chiefs rejected by an almost unanimous vote the resignation of General Venustiano Carranza as first chief of the Constitutionalists. The resignation was laid before the convention early tonight and the vote followed a heated debate. A commission was sent to the national palace to ask General Carranza to accept once more supreme power.

The entry of General Carranza into the conference chamber in the early evening for the purpose of tendering his resignation was dramatic. After the packed galleries and floors had waitd nearly an hour, the first chief entered, accompanied by his staff. All those present rose and applauded.

Without introduction, General Carranza began reading the text of his resignation in a low voice, often stoping because overcome by emotion. When he concluded he immediately left the chamber amidst applause. As he passed out he was embraced by many generals.

When the delegates once more had seated themselves, the chairman of the conference was besieged with appeals for recognition. The floor was given Louis Cabrera and in an eloquent address he cautioned the delegates not to accept the resignation unless they were ready to designate a successor. Cabrera was followed by General Obregon and many others. The debate became so violent that it was necessary for the chief of police to caution the orators against the expression of personalities. General Eduardo Hay, General Carranza's chief of staff, informed the press that whether the resignation were accepted or not, he, with General Obregon and other delegates, would meet at Agnascalientes on October 5 with a peace commission named by General Villa.

BRYCE DEFENDS THE ACTION OF ENGLAND

London, Oct. 5.—Viscount (James) Bryce, former British ambassador to the United States, contributes to the Chronicle an article in defense of the action of Great Britain in taking up arms against Germany because of the latter's violation of the Belgian neutrality. He makes a plea for the sacredness of treaty obligations, and argues that the treaty rights of small nations should be scrupulously respected. Mr. Bryce says:

"So far as Great Britain was concerned, it was the invasion of Belgium that arrested all efforts to avert war and made the friends of peace themselves join in holding that the duty of fulfilling their treaty obligations to a weak state was paramount to every other consideration."

Honor Basis of Peace.

"We are told that armaments must be reduced; that the baleful spirit of militarism must be quenched; that peoples must everywhere be admitted to a fuller share in the control of foreign policy; that efforts must be made to establish a sort of league of concord — international relations and reciprocal peace alliances by which weaker nations may be protected and under which differences between nations may be adjusted by courts of arbitration and conciliation of wider scope than those that now exist.

"All these things are desirable, but no scheme for preventing future wars will have any chance of success unless it rests upon the assurance that the states which enter into it will loyally and steadfastly abide by it and that each and all of them will join in coercing by their overwhelming united strength any state which may disregard obligations it has undertaken. The faith of treaties is the only solid foundation on which the Temple of Peace can he built up."

JAPS PROCEED TO THE INVESTMENT OF GERMAN PORT.

Peking, Oct. 5. — Without further diplomatic controversy the Japanese are proceeding along the railway to Tsinau. Their troops at Wei-Hsien who occupied the station there, have been reinforced. The Chinese have not withdrawn from the line but are not opposing the Japanese march westward.

One Chinese was killed by the Japanese when they took over the Wei-Hsien station. Further similar incidents are feared, though the Chinese government has not withdrawn its instructions to the commanders not to oppose the Japanese.

The Chinese foreign office proposed to Japan that China assume control of the railway line, which is owned by Germans, expel all German employes from the district and guarantee that there would be no transfer of the road until the war was ended.

The Japanese have claimed that it was necessary for them to occupy the railway as otherwise it would be used by the Germans for the transportation of war supplies to Tsing Tau. The Chinese, however, rejected the proposal.

The American state department upon the advice of the American minister to China, Dr. Paul Samuel Reinsch, who arrived in Peking last Wednesday, has instructed Willys R. Peck, the American consul at Tsing-Tau to withdraw from the Kiao-Chow district. The legation sent a message to this effect to Mr. Peck by wireless. Mr. Peck has earlier expressed a wish to remain at his post during the Japanese attack on the German leased possession.

WILSON AND HARVEY HAVE BURIED PAST DIFFERENCES

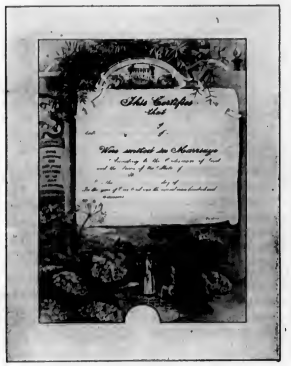
Washington, Oct. 4. — President Wilson and George Harvey, former editor of Harper's Weekly, but now of the North American Review, whose controversy over the support of Harper's Weekly furnished one of the chief incidents of Mr. Wilson's campaign for the presidency, celebrated "Peace Sunday" today by a harmony meeting at the white house. It was their first meeting since their talk in 1911 in the presence of Henry Watterson, editor of the Louisville Courier-Journal, which gave rise to Mr. Watterson's later attacks on Mr. Wilson and led Mr. Harvey to support Speaker Champ Clark for the presidential nomination.

Mr. Harvey called at the white house at the invitatoin of Mr. Wilson to discuss the European situation and the fall campaign. In the last issue of his magazine, Mr. Harvey praised the president's attitude since th outbreak of war in Europe and suggested that he wait patiently for the psychological moment to urge peace. He also advocated the election of a democratic senate and house in November.

The president and Mr. Harvey remained in conference for more than an hour in the president's study. It was said at the white house later that the meeting was the most friendly and that the past difference was not referred to.

Mr. Harvey said he had called at Mr. Wilson's request "to discuss public questions, principally the European situation" and that "as a matter of course" the talk was friendly.

MARRIAGE CERTIFICATES



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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, OCTOBER 15, 1914. No. 41.

I AM STRIVING.
(Ich will streben.)

I am striving for the living
That makes glad within.
I am straining for attaining
Till the goal I win.
If men hold, I hasten on,
Thy Word cheers, when strength seems gone:
Always hoping, onward moving
To the jeweled crown.

Called are mortals to the portals
At the Lamb's white throne.
I will hasten and not wasten
Time, lest prize be flown.
He who runs but runs not right
Fails the crown in regions bright.
Fears I banish; let them vanish,
None of them I'll own.

Fill my vision with soul's mission,
Jesus, lit by Thee.
Whet my longing, spur my thronging
When I faint would be.
Lures the world, speak Thou to me.
If she frowns I cling to Thee;
Thy grace gaining, keeps me straining
From her syren plea.

Draw me ever, my endeavor
Is too weak and frail.
When I languish, soul feels anguish,
Thy strength cannot fail.
Thy blood worketh life and light,
Spirit, fill the heart aright.
There's renowning at the crowning;
God's love doth avail.

—Ev. Zeitschrift.

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

CHANGE OF ADDRESS

As the mission board has transferred us to Fonda, Okla., our address for the present will be: Cantonment, Oklahoma.
Yours for the Master,
Heinrich T. and Anna Neufeld,
Busby, Mont.

NEWS AND COMMENTS

We have received good news fro mour schools. Bethel College has 190 students in the academy and college.

At the General Conference the former students of Bethel held an enthusiastic meeting.

The Y. M. C. A. and Y. W. C. A. gave a good account of their work at the beginning of the new school year and enlisted many new members.

Prof. J. H. Langenwalter is studying now in the Hartford Theological Seminary.

Many former students and friends visited Bethel College before and after the meeting of the General Conference.

Bluffton College reports 40 more students than last year. Especially gratifying is the fact that students have come from a number of localities from which the College has had no representatives heretofore; showing that the institution is widening its circle of friends. A number of students have registered in the Seminary which begins its work this year. Five courses are offered this semester and all the classes are well attended. The new buildings were not quite completed for the opening of the school year. The Sciense Hall will be completed in time for the short course in Agriculture and Domestic Science. All the buildings are substantially constructed and artistic in appearance. The Women's Hall especially, on the banks of the Little Riley, makes an imposing appearance, with its red tile roof, pressed brick exterior and massive colonial columns. The Hall will afford a delightful home for the young women students. The semester has opened auspiciously and both students and faculty feel highly pleased with the prospects for the new year. A short Bible course will be given this winter. The Y. M. C. A. and the Y. W. C. A. are very busy soliciting members and making plans for the work of the new school year. Last year there was one joint Bible Study class, this year the Y. W. C. A. alone is planning to maintain three Bible classes the first semester and three Mission Study classes the second semester. These classes will be under student leaders. With the newly organized Conservatory has come increased equipment. Six new practice pianos have been added and a new Knabe concert grand, one of the best pianos made in America, is gracing the chapel stage in College Hall, where all public student and faculty recitals will be held.

Rev. J. A. Huffman, acting dean of the Seminary, attended the meeting of the Illinois Conference of Mennonites at Carlock, Ill., during the second week of September. Rev. Huffman appeared on the program at three different sessions and at one of them he gave an address on Bluffton College and its needs. The interest of this conference in the educational needs of their young people and in the growth of Bluffton College was shown when it was announced at one of the sessions that the Conference proposed to raise $30,000 for the endowment fund of the college. Rev. Lee Lantz, field secretary for the college, has the work in charge. Rev. A. K. Ropp of Goshen, Ind., was chosen to succeed Rev. J. H. King on the Board of Trustees. Dean N. E. Byers was selected to succeed Rev. A. K. Ropp as editor of the educational section of the Christian Evangel, the official organ of the Conference.

Since the subscription price f "The Mennonite" has been reduced to $1.00, may we not expect that every subscriber promptly renews his subscription? And we hope that many will send in the name of an additional new subscriber. A number of ministers have declared their willingness to make special efforts to secure new subscribers.. We hope many will follow their good examples.

LETTER FROM HAMMON, OKLA.

Oct. 2, 1914.

Dear Readers of the Mennonite:

After quite a restless summer, which our Indians spent mostly in visiting, dancing, attending picnics, fairs, etc., they have all returned and many of them are at present busy picking cotton for their white neighbors. It always does one good to see the Indians at work. But the most of them will not work unless existing conditions force them to do so. That seems to be the case now. Many of the white renters did not raise enough this year to pay their lease money to the Indians and so these are compelled to work for a living. In some cases the renters have left the country "between sun" and the Indians are welcome to the whole crop for the gathering of it. The crop usually consists of a small patch of cotton and another of kaffir corn, neither of which will much more than pay for the work of picking. It seems now that for the coming year much of the Indian land will remain unleased and the Indians will perhaps be compelled to work more of it themselves. This they should have done years ago and they would now be better off temporally and spiritually. The cash leasing system has had a tendency to make paupers out of the Indians. There is much truth in the words of Ex-Commissioner Leupp: "The gospel of Indian salvation puts industry at the top of the list of human virtues."

Our meetings are beginning to be somewhat better attended again and we hope, by the help of God, to do more effective spiritual work again. Next Sunday we intend to begin with our Sunday school again, which was discontinued during the last quarter. Recently two women have applied to be received into church membership. We would like very much to add a few more new books to our mission library for the Indians and small gifts from mission friends for this purpose will be very much appreciated. We are also making an effort now to put a Bible into every family where there is one member who can read. All who are able, are asked to pay for the Bible, even if it has to be sold on time payment, but if any desire the book and are not able to pay, we make them a present of it.

Yesterday we had our business meeting to appoint the time, committees, etc., for the camp meeting, to be held here this fall. Afterwards Kaovess gave a brief report of his visit to the General Conference at Meno, Okla. As his remarks might interest some of the readers, I will briefly state what he said:

"We had heard and talked about it that the Mennonites were to have a large gathering this fall. I was not appointed to go from this place, but when I heard that everyone was to pay his own expenses anyway and that visitors were welcome, I

made arrangements with the missionary that my wife and I go, too. I had seen quite a number of the Mennonites before and attended one of their smaller gatherings with which I was very well impressed and longed to see these people again. My wife, too, was very anxious to go when I told her more about these people. Already on train we saw many Mennonites, but many more came on other trains and so many came on autos and wagons. I never before attended such a meeting. Everything was prepared when we arrived there. A large church and our large camp meeting tent were arranged for the people to worship in and a very long building had been put up in which were long tables on either side and a kitchen at one end. I can not understand how they could furnish so much food for so many hundreds of people, though there were so many the food supply never gave out, all had their fill at every meal. They ate three times a day, but also met to worship three times a day. They had food for the body and food for the soul. Their skin and their language is different from ours, yet there was something that made us feel that we all belonged together. All believed in Jesus and therefore all loved each other. All greeted us friendly as if we had been old friends. In all the large gathering I have seen nothing that was bad—no drinking, no cursing, no stealing. Our little boy got away from us several times, but we did not worry over it, because we knew he was in good company with any of those people. There seemed to be no hatred, only love. The people had come from very far and from all directions. I used to think most of the Mennonites lived in Oklahoma, but I know better now. They all belong together though they live far apart from each other. Some I had seen many years ago and they seemed to look about the same now yet as then. In their appearance and in their faith the Mennonites do not seem to change as some others do. Of some I was told that they had gone through great trials and tribulations, still they remained steadfast in their faith. The Mennonites are a very industrious people and are doing a great work for God. Just as we talked about our camp meeting here today, so they talked for five whole days about the different kinds of work that they are doing for God. Such are the people who are helping us. That you may know more about them, I have told you these things."

We have read different accounts of the conference in our church papers and the above may interest some of the readers as an account given by a Cheyenne Indian to his people. May God's blessing rest on all our conference work.

With greetings in His name,

H. J. and C. Kliewer.

PHILADELPHIA GETTING READY FOR A GREAT REVIVAL

The writer had the pleasure on Sept. 28 to attend a large gathering of Philadelphia ministers, to lay plans for the "Billy" Sunday meetings in that city, to be held through the coming winter. The nearly 500 ministers present were addressed by Rev. George G. Dowey, A. L. Saunders, a Scranton commission man, and Dr. G. W. Bull, pastor of the Conservative Baptist Church of Scranton. Rev. Dowey was a leader in the movement which organized 10,000 men in Bible classes in the Lackawanna Valley preceding the Billy Sunday meetings in Scranton and in preparation of same. He outlined the plan of the Sunday campaign committee to enlist 50,000 men in similar classes to prepare for the Sunday meetings in Philadelphia. For a fuller report of the meeting I will let the best paper of Philadelphia, The North American, speak:

The program before the Ministerial Union was arranged primarily to enroll the churches of the city in a plan to invite 1000 trail hitters of Scranton to visit this city on Sunday, October 25. The enthusiasm of the "apostles from Scranton" caught the ministers so firmly that after they had listened for two hours they fairly crowded to the platform to bid for a delegation of the trail hitters for a service in their churches.

Before the meeting began, 170 ministers had made application. The number was more than doubled by the time the meeting closed, and scores of others took application cards home to their churches.

The enthusiasm was a foretaste of some of the things Philadelphia churches will experience during the winter.

The Rev. Harry W. Myers, Jr., pastor of the Pilgrim Congregational Church, presided. Before the speakers were announced, the Rev. J. F. Behrens, of the Fiftieth Baptist church, led in a song service. He announced the hymn, "I Love to Tell the Story."

"Sing like we sang it at Scranton," he said. Mr. Behrens was one of the 200 ministers of this city on The North American Special to Scranton last spring. Not one of the 200 Scranton pilgrims, apparently, had forgotten how they arose in the big tabernacle at the Sunday meetings and sang the hymn. They made the auditorium ring with it again yesterday.

The Rev. Dr. George W. Bickley, vice-chairman of the Sunday campaign committee, was called to the platform to introduce the "apostles from Scranton". First he presented the Rev. George G. Dowey, who outlined the plans to bring 1000 trail hitters from Scranton here on the last Sunday in October to speak in 500 churches. The trail hitters will be divided into teams of four men each, and a team will speak in two diferent churches, one in the morning and one in the evening. In the afternoon twenty groups of fifty men each will speak at twenty mass meetings in different sections of the city.

"In the Lackawanna valley there are 10,000 already praying for you and your revival," said Mr. Dowey. "These trail hitters are men who are coming here only for the extreme pleasure of testifying to the power of God. There is no joy riding about it. To prove to you we've got the goods, I've picked out a sample, and he's here to speak to you."

Saunders, "the sample", big, broad-shouldered typical looking business man, stepped to the front of the platform. He confessed that he was not accustomed to speaking to ministers. "Six months ago I was afraid to talk to even one preacher," he said. Then he launched into the story of his experience. Before he had uttered a half dozen sentences he had his ministerial audience leaning forward in their seats listening for the next word.

"First," Saunders began, "I want to say I'm a trail hitter, and I thank God for it. Not so many months ago I was undertaking to drink as much whisky, I guess, as any man of my age could drink. I used to attend prize-fights regularly and cock fights on Sunday mornings. I came home late, and sometimes I didn't come home at all. For twenty years I followed that kind of life. Thank God, now I am on the eastbound track instead of the west.

"When Billy Sunday came to Wilkesbarre I had an invitation to go down to hear him, but I absolutely refused to listen to 'that fakir', as I called him. All the money in Scranton wouldn't have hired me to hear him. I forbade my wife and children to go to his meetings. I called him the 'prince of fakirs'.

"The next year he came to Scranton. As the campaign went on they used to get up different crowds of men to go to Sunday's meetings. Finally they started a crowd from the wholesale district. They came to me with a paper to sign. I told them I would close my office, but I wouldn't go to the meeting.

"'You don't have the backbone to go,' they told me. That settled it. I went. The day after that meeting I began to realize that I was as far from being a man as east is from west.

"Our wholesale block was considered one of the toughest blocks in the city. Now it's different. Our card parties and our beer parties have been turned into Bible classes and prayer meetings. On one side of the street twenty-five men who were 'booze-hoisters' are now 'booze-fighters'. Sunday told us in 1914 language how we could be saved.

"In Patagonit, a section of Scranton, eight places have been closed since Sunday's meetings. In Dunmore, at a place where I used to go Sunday mornings to see cock fights, the proprietor hit the trail one night. He went home, got the man who owned the building and took him to the meeting, and the landlord was converted. They went back to Dunmore together, closed up the place and took the two bartenders down, and they hit the trail. Then they burned the license, dumped the beer and whisky in the sewer and cut up the bar for souvenirs. The old barroom is a mission today, and the room upstairs is a reading room.

"My old friends gave me two months to stick to my pledge. I had quit drinking lots of times before, but I didn't quit the right way. I wonder if the time isn't pretty nearly here when we're going to close up those places?"

"Yes, on November 3," a voice shouted from the audience.

There was a study of contrasts between the testimonies of Saunders, practical business man, and of the Rev. Doctor Bull, whom Mr. Dowey next introduced. Doctor Bull presented another side. His picture of the evangelist was of "Billy Sunday, the Church Builder". The secret of the permanency of the campaign, he said, lies in the organized Bible classes which were at work when the evangelist arrived. Doctor Bull told how the class was organized in his church.

"When the call came for the meeting to organize the class," he said, "I really thought we would have difficulty in getting the hundred men Mr. Dowey wanted. The first night there were twelve or fifteen goodly souls there, but these men worked and the night Billy Sunday came our class had a membership of 126.

"Yesterday that same class, six months after the close of the campaign, assembled in its regular session with 178 men.

"Our church wasn't unanimous for Billy Sunday when he came. A large proportion didn't agree with his vocabulary. Another large proportion didn't agree with his religion. But before the campaign was many days old I saw some old faces returning to church. Our church will never forget the Sunday when candidates for baptism lined up along the aisle of the auditorium, three deep. We had 176 admissions in one day.

"Our prayer meetings were so slimly attended by the men of the church, that sometimes I felt like announcing them as the 'weekly meetings of the ladies' society.' Now we hold them in the auditorium, and the audience fills the auditorium and galleries.

"It's added wings to my work," he concluded.

A. M. Fretz.

Souderton, Pa., Sept. 30.

ANTI-LODGE CONVENTION AT WAKARUSA, IND.

The annual convention of the Indiana Christian Association, opposed to secret societies, was held in the Mennonite Brethren in Christ and the Brethren churches in Wakarusa on Sunday and Monday, Sept. 27 and 28.

The convention was well attended and resulted in much good to the people of Wakarusa and vicinity. The addresses upon the subject of Secret Societies, delivered to large and interested audiences, could not result otherwise. It was clearly shown that membership in a secret lodge is utterly incompatible with membership in the church of Christ, if indeed such a thing might be possible, which some were inclined to doubt.

The success of the convention was largely due to the efforts of our untiring eastern secretary of the National Christian Association, Rev. W. B. Stoddard, Washington, D. C. He held meetings in various Mennonite Brethren churches in the vicinity of Wakarusa, and thus awakened the people to an interest on this important subject.

The principal speakers were Rev. C. A. Blanchard, president of Wheaton (Ill.), College; Rev. W. B. Stoddard, Washington, D. C.; Rev. W. A. F. Grimm, Goshen, and Rev. M. C. Lehman, missionary to India, home on furlough.

The election of officers for the ensuing year resulted as follows: President, Mead A. Kelsey, pastor Friends Church, Spiceland; vice-president, David Metzler, Nappanee; secretary and treasurer, I. H. Brenneman, Goshen.

May this society be still further instrumental in the hands of God of doing much good, is the prayer of

Yours in Christ,

I. H. Brenneman.

Goshen, Ind.

BOOK REVIEW

The Secrets of Success for Boys and Young Men, by B. J. Kendall, M.D., Geneva, Ill. Price, paper, 25c; cloth, 50c; or in the Mennonite Book Concerne, Berne, Ind.

It would be well if every boy and young man would read this book, which gives the secrets of success for boys and young men.

It deals with "Sex Hygiene", the Dangers of "Syphilis" and "Gonorrhea". It gives medical advice to boys and young men in different respects. It speaks of "Heredity", "Intemperance" and "Success" and gives very good business maxims.

Home Circle.

THE BOY WHO SAVED THE BEST FOR MOTHER

By Mrs. J. A. C.

Some years ago, wild strawberries grew abundantly in the southern portion of Virginia; ripening very early and rapidly on the warm, sunny hillsides, they were much sought for, and the delicious fruit esteemed as a great luxury.

A party of ladies from Richmond were visiting a friend at her beautiful country home during the early summer months. One morning, a few days after their arrival, one of the ladies said:

"Come, girls, I have something nice to propose to you today."

"What is it?" they all exclaimed at once.

"We will go strawberry hunting."

"Oh! that will be fine."

"Yes," continued the first speaker; "it is too early for garden berries. I know where large numbers of wild ones used to grow, and they must be ripe at this time."

They set out at once, and a merry tramp they had rambling through the woods and along the beautiful country roads. They soon came to a hill near the road on which, their guide said, wild strawberries used to grow in great quantities.

Near the roadside, under the shade of a tree, sat a bare-foot boy about twelve years old. He seemed to be very warm and was fanning his flushed face with his old straw hat. His hands were stained with the juice of the berries he had been gathering. At his side was a large tin pail nearly filled with very nice looking strawberries, and a similar one containing about a quart of unusually large ones.

"Good morning, little boy," said one of the ladies. "You have some fine looking berries; can't you sell us a quart of them?"

"Yes, ma'am, you can have some of those," pointing to the larger pail.

"Oh, but those in the other pail are so much nicer; I will pay you more for them than for the others."

The boy shook his head, saying, "I do not wish to sell them, lady."

"I will give you twelve cents a quart for them, if you will let me have them."

Again the boy shook his head: "I couldn't sell them for twenty cents a quart, but will let you have as many as you wish of these for seven cents a quart: see, they are just as clean and nice, but not so large."

"Why can't you sell the larger ones?" asked the lady, whose curiosity was excited to know why he could not.

"Because, ma'am, I—I—well, because they are for my mother."

"Your mother!" exclaimed the lady in surprise.

"Yes, ma'am. You see it is this way: Mother has been sick a long time, in fact, very ill; has little appetite for anything. She has been better for three or four days and is able to sit up some. The doctor said she could eat some fruit if she could get it, but you know it is too early for fruit in the country. I have been watching this bed of strawberries, and when I came this morning I found they were ripe. I put the largest, ripest ones in this little pail for her; that is the reason I do not wish to sell them."

"That is a good reason, a beautiful reason, my good boy," replied the lady in a tremulous voice, for it had been but a short time before that her own dear mother had been taken from her. "God will bless you for thus thinking of your sick mother, little boy. May He spare her many years to you."

"And, now," she continued, "you may give me a quart of the smaller ones in this little basket I happen to have with me." When the little boy handed back the basket to the lady, she slipped a shining half-dollar in his hand.

"Keep the change," she said, "keep it, and get something nice for your mother; tell her I am glad she has such a thoughtful loving little boy. I hope you will never forget to save the best for your mother."

"Now," continued she, "I want you to tell me where your mother lives and what your name is."

"My mother lives about a mile from here, and my name is George Morton," the boy replied.

(To be concluded.)

Marriages.

Hilty-Amstutz. — On Sunday noon, October 4, 1914, at the home of the bride, near Pandora, Ohio, Harvey Hilty and Delila M. Amstutz, their pastor officiating.

Contributions.

EMERGENCY RELIEF COMMISSION.

For the Poor and Where Needed:

Mrs. John Wieler, Altona, Man., $5; A Friend, Altona, Man., per D. W. Friesen, $2; Mrs. John Wieler, per D. W. Friesen, $3; A Friend, per D. W. Friesen, $1.50.

For Pastor Schneller's Orphanage:

Hoffnungsfeld-Eden cong., Moundridge, Kan., per P. C. Goering, $36.90; Sichar cong., Cordell, Okla., per John W. Schmidt, $7.43.

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Mrs. Justina Bergmann, Whitewater, Kan., per J. G. Regier, $20; H. and C. Stauffer, Donnellson, Ia., $10; Deep Run cong., per Rev. A. M. Fretz, Souderton, Pa, $12; Bethel con. Mountain Lake, Minn, per Abr. Penner, $32; R. Mueller, Halstead, Kan., $10; Abr. E. Schowalter, Halstead, Kan., $10; Edwin J. Haury, Halstead, Kan., $5; Jos. Kaufman, Moundridge, Kan., $3; Peter S. Vogt, Moundridge, Kan., $10 Jacob A. Bentle, Newton, Kan., $1; Chr. Wirkler, Newton, Kan. $5; John G. Schrag, Elyria, Kan., $1; H. Krehbiel, Donnellson, Ia., $4; Canton church, per Rev. T. B. Wedel $30. Per The Herold.

Bethesda cong., per D. A. Jansen, Henderson, Neb., $98.47; Menn. cong. Mt. Lake, Minn., per Rev. Jacob Stoerz $96.30; West Zion Mennonite church, Moundridge, Kan., per P. C. Schowalter $125; Hoffnungsfeld-Eden cong., Moundridge, Kan., per P. C. Goering, $170; church, Geary, Oklahoma, per Rev. J. S. Krehbiel, $19.15; Bethel Mennonite church, Fortuna, Mo., per S. J. Moser, $23.26; Berne Menn. church, Berne, Ind., per Rev. S. F. Sprunger, $232.74; Friedensberger cong., Avon, S. Dak., $20.28. Per Rev. David A. Schultz.

Summerfield Mennonite church, $30; Summerfield S. S., $15; A Friend, $5; A Friend, $5. Per Rev. J. B. Baer, Summerfield, Ill.

Bethel cong., Mountain Lake, Minn. $4.25; Young People's Society, $5.75. Per Abr. Penner.

Bethesda cong., per D. A. Jansen, Henderson, Neb., $6; Deer Creek, (Okla.) cong., per J. H. Hohmann, $54.16; A Friend, per Herman A. Wiebe, Whitewater, Kan., $15.

Gratefully acknowledged,

Harrison Landis, Treas.
Emergency Relief Com.

The Mennonite.

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Editorial.

THE SILVER LINING OF THE DARK WAR CLOUD

If we say that war is from the devil, we do not say that God can not use the war to achieve His purposes.

God has permitted this fearful war to come and He makes it a tool in His hand to accomplish whatever is to be done. The war is a punishment for the sin and godliness of the nations. But the seriousness of this war has brought many prodigals back to the heavenly Father. According to reports which religious papers bring from Germany a wave of repentance and humiliation is sweeping the whole country, the formerly empty churches are filled, the daily prayer meetings are crowded. Testaments and tracts are eagerly accepted, religious hymns are sung everywhere.

A spirit of love and helpfulness is showing itself everywhere, self-sacrificing love is shown toward the poor and suffering. So the religious awakening is showing itself in works of Christian love.

It reminds the student of church history of the religious awakening in Germany hundred years ago, when Germany was freed from the oppression of the French under Napoleon.

War is cruel; one can hardly believe the stories of Belgian women and even children maiming, blinding and killing wounded German soldiers after the battle. On the other hand American correspondents report to have seen German soldiers helping Belgian women in their work, even carrying the baby and playing with the children. Some of our Mennonite brethren in France told the editor after the war of 1870–71 of the kindness shown to them by German soldiers.

If war arouses in man the lowest passions, bestial, yes even devilish propensities, it also gives an opportunity to show self-denying love and kindness.

Even from France whose government is atheistic and anti-Christian it is reported that the people flock again to the deserted churches.

War shows the utter helplessness of men and they naturally turn to a higher power which reigns supreme in spite of all armies and navies of the world. Own suffering or possible impending suffering makes people more sympathetic with the sufferings of others.

So we can see a silver lining even around the terrible, dark war cloud which brings so much misery and sufferings. **v. d. S.**

Correspondence.

Pleasant Valley, Pa., Oct. 2.— Last Sunday, Sept. 27, was a great day in the history of our Springfield Mennonite church and its auxiliaries, as it was the occasion of three interesting and important meetings, all of which will be remembered by those present as times of great rejoicing. At the morning service which was the regular bi-weekly preaching service, the pastor, Rev. A. M. Fretz, who had just returned from attending the General Conference in Oklahoma, gave a very interesting but brief account of the proceedings of the Conference, with some side-lights on the state of Oklahoma in general and especially on his visit to two of the Indian mission stations, conducted there by the church. It was all very interesting and made one feel that after all the mission work is reaping good results. We were sorry that the pastor was compelled to make his report brief on account of giving people time to get home and return for the afternoon service. This was conducted by the Sunday school as a reunion, to which all former members and friends of the school had been especially invited. The building was filled with an interested audience who gathered to meet old friends and hear the excellent address. The meeting was addressed by Owen Schimmel of Philadelphia, who spent his boyhood days in this vicinity some sixty and more years ago; also by Ludy M. Kratz of Allentown, and Samuel S. Moyer of this place, both former superintendents and active workers in the school. The pastor also gave an address full of enthusiasm and encouragement for the workers and all Sunday school friends. The service closed with many a glad handshake and meeting of childhood friends.

The evening service was conducted as the Third anniversary of our Young People's society, which also is an important auxiliary of this church, though composed largely of young people from other denominations as this congregation is widely scattered and there are few of our young people here to push the work along. Though a "union" society the work goes along in perfect harmony and many good meetings have been held in the three years in which the society has existed.

At this anniversary service we had the pleasure of having with us a former teacher in our township high school, Prof. Walter Himmelreich, who gave a very interesting and encouraging address. We were also fortunate in having two talented young ladies, Misses Ethel Ball and Ada Landis of Quakertown, the former a graduate elucutionist and the latter a highly trained vocalist and teacher of vocal music, with us to render each two selections of song and recitation. The pastor was also called upon for a talk on the Indians of Oklahoma and he responded in his usual interesting manner, telling a number of incidents of his visit to the Indian mission, also about the peculiarities and habits of the red men. The meeting throughout was one of great interest and enthusiasm and we all felt that surely it was good for us to be here.

Yours in His name,
Ely R. Fretz.

Bethel College, Newton, Kan., Oct. 9, 1914. To the Mennonite: We have just completed a month's work, and students are often heard commenting upon the examinations they have just had, or will soon have. The enrollment is approximately the same as a year ago, being about one hundred ninety.

The local church expects to have communion services on Sunday, October 18.

This year's work began a few days after the close of the General Conference, at Meno, Oklahoma. A number of Conference people, both ex-students, and other friends of Bethel, arranged to stop over here long enough to attend the opening exercises.

This year there is again a noticeable change in the personnel of our faculty, as well as an increase. We miss Professors H. L. Stump, D. A. Hirschler, and C. C. Regier, as also the Misses Wirkler and Yoder. The new teachers are Professors J. H. Franzen, A. B. Schmidt, A. D. Schmutz, E. E. Leisy and W. F. Schroeder; also Miss Schuler. Besides these, Rev. Amstutz of Halstead, and Rev. Mendell of Newton, devote part of their time to instructing at Bethel.

The Russelites were in Newton a short time ago. Under the auspices of the International Bible Students Association they presented what they called the Photo-Drama of Creation. This consisted of religious lantern and motion pictures, accompanied by graphophone lectures and music. The lectures continued for four days and everything was free to the public. The pictures were of a good quality, and the music was excellent. We attended several times, in order to get a fairer estimate of their teachings. They profess to be safe Bible exponents, confess Christ as their Savior, and denounce higher critics. The greater part of their teaching seemed entirely orthodox to us, just like we had been taught from childhood. However, in explaining the feat of Joshua making the sun stand still, and several others, they quoted certain scholars. We believe that some of these scholars belong to the ranks of higher critics, the very people whom they accused of being in league with Satan. While still puzzled as whether we should consider them conservative, or liberal in their views, they startled us by their explanation of certain passages with symbolic or prophetic meaning. It was marvelous with what certainty they could tell us just what the meaning was, and also how things were going to shape themselves in the future. So we left, not knowing whether to consider the Russelite teachings orthodox, or liberal, or speculative. We do not want to judge these people, but we failed to see their consistency, and it seems strange, that they are taking so many good people out of the churches.

J. F. M.

Altoona, Pa. — Greeting in Jesus' name. The Bethany Mennonite mission held communion on Sunday, October 4. Rev. Jacob Snyder officiated, the ordinance of feet washing was observed by all members present.

We wish to further say that the mission in Altoona is doing very well. The attendance is steadily increasing, interest is keen, many ask an interest in the prayers of God's children; some six souls have confessed Christ in the last few months, two have united with the church.

The Sunday school is getting along blessedly, some new scholars almost every Sunday. We ask all the brethren and sisters everywhere to pray for the work and also for the workers of the Altoona mission. We further need your assistance on account of the depression in the times, the lack of work, many having lost their homes by not being able to make payments on them, many are in bad circumstances for both food and clothing. We are having quite a number of appeals for aid and of course many of them we are compelled to turn away, because we do not have the aid they need. We appeal to the brethren and sisters and the sewing clubs and congregations everywhere to help us. As the winter comes on our needs will be greater. Please send us anything you may be able to, cast away clothing, new clothing, or money. We assure you that it will be appreciated. We believe many will come to our aid when they read this brief statement of the conditions that surround us.

We also wish to thank Brother Webber of Lancaster county for his contribution of $5.50. We pray that the Lord will bless Bro. Webber abundantly for his liberality and trust that many will follow his example.

May the dear Lord help us and bless us is our prayer. Address all contributions to Rev. E. C. Miller, 106 N. Pine Str., Lakemont, Pa. Those wishing to ship anything will please send it to Altoona, Pa.

Yours in Christ,
Rev. E. C. Miller,
Supt. Altoona Mission.

Editorial.

The Roman Catholic implication that the Protestant faith does not require its confessors to go to church regularly, is to be seen in a comment in the "Catholic Standard and Times" on the president's call for a day of prayer for peace. Among other things the statement is made, "It is not necessary to request the Catholic population to do so in as much as they take pleasure in going to church on Sunday even if their religion makes it obligatory on them to do so." It is true that the Catholic people are regular in their attendance upon certain services of their church, but the Protestants of every shade insist upon something more on the part of their people than just going to church. For example the Protestant who, though he never misses a church service, would engage in the rum business or spend the remainder of his Sunday in card-playing or other notorious pleasures, would have a rather poor standing as a church member if indeed he would not be altogether excommunicated. Unfortunately the Protestant church cannot boast of having a monopoly on the virtues that make ideal church members and we are reasonably certain that our fellow Christians of the Catholic church cannot claim such a monopoly for themselves.

During the past few weeks thousands of young men and women have entered the halls of the very many educational institutions throughout the land and commenced a new era of their existence which shall have an influence upon their entire careers. That which they receive during their period of education will determine not only what the places will be which the future years will find them occupying, but it will also, in a measure, determine what the future of our nation and of the world will be. There will be many influences outside of the class room which will become potent factors in the making of their characters and in equipping them for successfully meeting life's problems. Among these will be the associations they enter into in the beginning of their school career. Unless they choose their intimates carefully and identify themselves with those social activities which are the best for a college career, their very education may degenerate into a preparation for a life of uselessness. A school or college career should begin with an identification with the religious activities represented in the various Christian organizations of the school. To enter school life without coming into the religious atmosphere outside of the class room is dangerous both for the pupil and the school and defeats the whole purpose of a proper education.

A reviewer of the work of the colleges and universities of our country states that there were 4,222 students from foreign lands registered in our American colleges and universities last year. Canada sent 653 to attend our schools. From China came 594, and 336 from Japan. Great Britain and Ireland were willing to recognize the quality of our educational facilities, sending us 212 students, and even Germany, that has, as we know, a few schools of its own, was represented by 122 matriculates. More interesting still is the fact that Egypt gave us fifteen students and South Africa fourty-four. Our American possessions sent a respectable quota-Hawaii, 108; Porto Rico, 215, and the Philippines 111. From our southern neighbors, within the Monroe belt, came 223 students, with Mexico as their home, 209 from Cuba, 28 from Panama and 113 from Brazil. America, through its schools, has a great religious as well as educational opportunity. every one of these men and women becoming a kind of missionary of our American institutions.

THE IMPORTANCE OF COLLECTING THE HISTORICAL MATERIAL OF OUR DENOMINATION

(Paper read at the General Conference, Meno, Oklahoma, September, 1914.)

By S. M. Grubb.

Almost the last sentence preserved to us from the pen of the Apostel Paul, reads: "The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments."

We may well imagine the state of the apostle, anxiously waiting for that last hearing which was to end with his being led out to the martyr's death. In the cold, damp dungeon of the prison he was feeling the need of that cloak, made perhaps of the military cloth, woven by his own hands, from the durable goats' wool of Cylicia, which had so often sheltered him against the bitter blasts of the mountains and the misty dampness of the valleys. One may believe that he loved that old cloak almost as much as though it were an animated and sympathetic witness of the struggles and troubles he had endured.

With St. Paul, as with most of us, we recognize a sentimental affection for the things associated with trying experiences. And why should this not be so? The warrior treasures above price, the sword by which he carved his way to victory and glory. There are better and purer glories than those obtained through murder, glories which turn the destiny of souls from eternal destruction to everlasting joys and make men's lives a power for righteousness among their fellows. Can anyone afford to despise those things which Providence has given one to attain such ends?

Just what were the books, about which the apostle so much concerned himself so near the close of his earthly career, is not a matter of uncertainty to any one who follows the active life of the great apostle to the Gentiles. Of course they were the inspired books of the People of Israel. One who, like Paul, was a trained lifelong student of the Word, could find no better consolation for his lonely last hours than that which was to be found in the "Oracles of God", committed to His people and by them through the ages.

The parchments, those documents deemed valuable enough to be written on durable and costly material and placed in the keeping of a care-taker, must surely have been of surpreme importance to Paul, the Roman citizen, about to face trial for his life in a final hearing before the highest tribunal of the government of Rome. Were they the credentials of his citizenship by which he hoped at least to secure for himself the considerations guaranteed by Rome to all of its citizens? We think they were. We know that upon other occasions he took full advantages of his civil rights and on this occasion we have no reason for supposing that he did not avail himself of them.

This reference of the apostle to the cloak, his books and the parchments then shows us that he placed a great value upon things which to him had a sentimental, a religious and a legal worth. All of them were things for which he provided a careful preservation against that time when they would mean the most to him.

In relation to our faith, our church and our ancestry, I hold that it is of decided importance that we, Mennonites, should zealously provide for the preservation and care of all those things with which a sentimental, a religious or legal association are connected. We appeal to history not only as to a record of the past, but as to something which will give vitality to our present faith, inspire loyalty in our sons and daughters and confirm the rights which our fathers have secured and we now possess. History is the reason for our existence. With a worthy history the smallest body of Christians is bound to be a consideration in matters relating to the faith of the present. Without a history, no matter how numerous the body may be, it is certain to find its influence limited. Standing, as we do, for a cause which bore the brunt of persecution in the struggles and trials of the middle ages, the time when our free religious and political institutions were in the travail of birth, no one can impartially or truthfully tell the story of how it occurred without giving our fathers an honorable credit for the part they had in it. Enjoying the present political and religious freedom, as we now do, in common with other peoples, the very safety of this freedom depends upon our being fortified with the knowledge of what it cost those who procured it for us. Looking over the vast fields, ready for the harvest of souls, as the Christian world sees them today, we are in a position to do our part loyally and effectively when the enthusiasm, the sacrifices, and the energy of our fathers in the faith are known and appreciated. Anything, then, which has to do with our origin, our development or our struggles is worth preserving with zealous care.

The history of our church has been written and re-written,

sometimes carefully and with due regard to the rules of historical investigation, but frequently, and this is particularly true of some of the earlier productions, its writing was undertaken by those who lacked a proper historic perspective. The past few decades, however, have produced some writers possessing the proper qualifications for scientifically investigating and writing the story of our church in its relation to things in general. Unfortunately there have been too few of these and our people are only just awakening to a realization of what their efforts may mean to them.

Our denomination having a historic origin and claiming its place among the historic churches, must be prepared to prove its claims. The mere statement of a supposed fact or the preservation of a tradition, unless it can be established to be true by an appeal to sufficient evidence, means nothing at all. Every investigator is at liberty to draw his own conclusions in the light of the evidences before him, but, if we are able to support our position by an unanswerable array of proofs, his conclusions are all the more certain to be in accord with our claims.

Many of the historians of our church lay great emphasis upon the claim that we are the direct descendants of the Waldensians and of their ancestorial line of dissenters from Rome, by whom the truth was preserved since the apostolic times, and who never, in any way, recognized the authority of the Pope. It is because we are without documentary evidence, showing our actual relation to these noble witnesses of the faith that we find ourselves in the position of making a claim which cannot be satisfactorily proven, and, while I believe that there are numerous circumstantial evidences by which a strong case might be made out, I am convinced that by starting with the Reformation period as a beginning for the history of our church, we are on ground of which we are sure. It would be a matter of satisfaction to be able to present demonstrative proofs of an actual organic descent from the Waldensians, it might somewhat satisfy our vanity and might also bring up the interesting question of how it comes to happen that there exists such a radical doctrinal difference between the Italian Waldensians of today and the Mennonites the world over. But, with the part our people played in the stirring political times of Charles V., and Philip II., and that formative period of religious history which gave the world a Wycliff, a Huss, a Luther and a Menno, we have as much to be proud of and to demand our attention as the other historic Protestant bodies have, without being under the necessity of appealing to that which is merely conjectural.

(To be concluded.)

NOTES ON THE C. E. TOPIC

Oct. 25.

The Christian and the Ballot.

Luke 19:41-48.

The question is sometimes raised whether this is a Christian nation. The courts of our country have, on several occasions, ruled that it is a Christian nation. In the sense that the religion professed by those who are citizens of this country is the Christian religion it is a Christian nation, but in the sense that it is a Christian nation because all those who compose it are true Christians and practice what they profess, it is in many respects, far from being Christian. What, for example, has Christianity to do with war, or with the liquor traffic? Or what has Christianity to do with that type of men, commonly called grafters, who get hold of public affairs and by their corrupt methods enrich themselves and defeat the will of the right living and right thinking citizens? This country will only be a Christian country in the true sense of the word when righteousness is supreme in every quarter.

The Christian citizen owes a duty ot the state. We have Scriptural authority to show that it is his business to obey the proper authorities and bear his share of the taxes needed for the proper administration of law. He cannot wash his hands of the whole affair and say he has nothing to do with it when the powers of evil capture the government. As a friend of righteousness it is every Christian's duty to exercise the power of the ballot for the overthrow of unrighteousness and the establishment of right.

Generally speaking, there are always more people who favor honest government and righteous policies than those who don't. There never was a time in the history of our country when the whole body of its citizens, or even a majority of them, favored corruption, but, there frequently have been times when they were so careless of their opportunities that unrighteousness gained the ruling power. It is always the policy of crooked politicians, when they get in power, to exercise their whole influence and strength to keeping themselves in power and it is far easier to keep bad men out of office than to get them out when once they are in. Good citizens must use their power and so vote that bad men will not get possession of the government. It is by the ballot that the citizen proves he has an interest in the affairs of state and by that same ballot he should demonstrate that he has an intelligent knowledge of things as they are and uses that intelligence effectively. The sin of being blindly for a party, right or wrong, speaks not only of a surrender of freedom and the right to think for one's self, but of a particularly degrading type of slavery as well.

No Christian should think of voting without first making his vote the subject of prayer. A vote blessed by prayer, like any other thing which prayer sanctifies becomes a power. The complaint that many do not pray as they vote and vote as they pray, portrays an inconsistency that fully explains the failure of many noble efforts.

In this connection one might devote some attention to the right of women to vote. Why if a woman is taxed, should there be the tyranny of taxation without representation? If the ignorant illiterate of the streets has a right to vote because he is a man, why should the college graduate, who teaches our children, or the mother, who gives the child its noble qualities, be deprived of the vote because she is a woman? The vote of women, generally, will be on the side of rightnessness. The votes of many men are prompted by selfish considerations alone. When women once vote, the saloon must go for good and the nation will find something better to do than getting ready for war.

NOTES ON THE S. S. LESSON

Oct. 25.

Jesus and Judas.

Matt. 26:47-50; 27:3-10.

Golden Text—Matt. 26:24.

The fact that Judas was "one of the Twelve", gave to him the greatest opportunity for doing good and being honored by all posterity that ever came to any man. He had been called to the apostleship, he had at times been sent out to preach, and to him had been given wonderful power. besides this he possessed some particular virtues that made him attractive to Jesus. But all this he blasted in a moment of haste and sin. Jesus had rebuked the greed of Judas on the occasion of His being annointed by the woman. It must have angered Judas. When Judas saw the possibility of an earthly kingdom with himself occupying an honored place disappear, he was greatly disappointed and his loyalty to Jesus left him. The opportunity to sell his Lord shows how firmly the unlovely passion for money possessed him. All these things together he permitted to feed the fires of his hatred until he was ready to commit the worst and meanest crime any man is capable of.

In this instance we see the wonderful working out of prophecy. Jesus was the child of prophecy and ages before His birth the details of His life and death were predicted. And yet there are people who pretend that prophecy amounts to nothing more than the utterances of some ancient fanatic.

Judas had opportunity to repent. When the Lord pronounced His woe upon His betrayer it was not too late. Indeed we can explain the word of our Lord at that time as an invitation to Judas to repent. But Judas had hardened his heart to commit his crime and all the graciousness of Jesus made no impression upon him. If one so high in the confidences of the Lord can fall so low and so determinedly carry out a base purpose we may see in it a warning to ourselves. We must never give way to our baser feelings, they always lead us into worse wrongs.

Judas knew the places where Jesus might be found because he, as a friend, had often been there, but, because of his spite and greed, he was willing to betray the confidence of his Master for money. The betrayal was arranged so that the temple guard (men entrusted with a holy responsibility which they were willing to neglect for a dastardly purpose) might be led to take him at a time and place where neither the disciples or His friends would be in a position to interfere. Evil doers always resort to sneaky methods when carrying out their wicked demands. The place where Jesus resorted for prayer was not respected by the scribes who should, above all men, have had respect for prayer.

The last kiss Jesus received on earth was the one by which He was betrayed. How base Judas must have become when the sacred token of friendship was used to cause His destruction. With the powers of evil nothing is sacred, even the kiss of friendship!

Even when He understood the purpose of Judas' coming. the Lord still called him "friend". It shows His great love. At that last minute there might have been hope for the betrayer, had he responded.

The sad end of Judas, his remorse, his suicide is a picture of his hard-heartedness. He had given himself body and soul to evil. Who can tell how different might things have been, even in that late hour, had he repented?

News of the Week.

RUSSIANS REPULSED

Austrians Declare Troops Besieging Przemysl Have Been Defeated and Scattered.

London, Oct. 12. — A Central News dispatch from Rome says that a message to the Messagero from Petrograd states that the Russians have abandoned the siege of Przemysl in Austrian Galizia, in order to put themselves in a strategical position to meet the Austro-German army.

A dispatch to the Reuter Telegram company from Amsterdam says that a telegram received from Vienna states that the Russians in Galicia and north of the Vistula are pursued by Austro-German troops. Many towns which a few days ago were in the hands of the Russians are now again under an Austrian administration. The message adds that the Russians did not behave as badly as the authorities had expected. Even the Cossacks conducted themselves humanely.

London, Oct. 12. — The announcement by Vienna that Austrian troops have relieved Przemysl and scattered its Russian investers is the most striking news from the eastern theater that is asserted to be official. There is nothing here to confirm or deny the report.

A German report also records a check to the Russian forces on the Prussian frontier and the progress of the German armies in Poland, which seems destined to be the scene of events largely determining the events in this war arena.

The Austrians also claim victories over the Russians at Lancut and Dynow, in Galicia. It is known that they have received reinforcements, which Petrograd admits has compelled a change in the plans in the Russian army.

COTTON RELIEF IS FIRST, SAY SOUTHERN SENATORS

No Vote on Tax Bill Till Planters Are Aided.

Washington, Oct. 12. — Southern Democratic senators have bolted against President Wilson's plan to hasten adjournment of congress unless the congress comes to the relief of the cotton farmers. There will be no unanimous consent for a vote on the war revenue bill and no early adjournment is the edict of the southerners.

Senator Simmons had announced today that he intended to ask the senate to agree to vote on the war revenue bill Thursday.

"I want to say," interrupted Senator Overman, "that there will be no unanimous consent to vote on this bill or to hasten adjournment, unless something is done about the cotton situation. Some of us are working on an amendment to this tax bill which we believe will tend to relieve the South. I shall object to any unanimous consent to vote until that amendment is disposed of."

Senator Smoot opened the opposition to the war tax bill. He declared that the need for additional revenue was brought about not by the war, but by Democratic mismanagement and extravagance.

FIGHTING HARD TO SAVE OSTEND

Belgian, British and French Allies Said to Have Checked German Advance.

London, Oct. 12. — The news of German movements between Antwerp and Ostend up to the present is fragmentary and contradictory.

The Germans are maintaining their customary secrecy and reports coming from Belgium and Dutch sources of heavy repulses to the Germans with losses suspiciously large and in round numbers are looked at askance.

The capture of Ostend would, of course, be worth the possession of many Antwerps to the German plans, so it may be taken for granted that they will not be permitted to enter the seaside resort without fighting for every foot of the way.

May Prolong the War.

The Bordeaux correspondent of the Times has sent the following dispatch: "In official circles here it is recognized that the fall of Antwerp may prolong the war. The Germans are certain to fortify the forts, which will become a base for Zeppelin attacks against the British coast. And yet, it is obvious that under present conditions the Germans can not revictual the city by way of the Scheldt river.

The number of Belgian soldiers who crossed the frontier into Holland to avoid capture by the Germans, north of Lokeren, has not yet been established, but a dispatch from Hulst, Holland, asserts that the total number is about twenty-six thousand.

BOSTON WINNER IN 12-INNING CONTEST

Fenway Park, Boston, Oct. 12. — The Boston Braves made it three straight on the Athletics this afternoon, when they won a hard-fought twelve-inning game by a score of 5 to 4.

The game was played before one of the greatest crowds that ever witnessed a world's series. It was lost by a wild throw made by Bush, the nervy Athletic pitcher in the twelfth inning . Three times the score had been tied. It seemed in the tenth inning that the Athletics had their game won when they worked over two runs and had the Braves 4 to 2.

NO PEACE PLANS UNDER WAY NOW, SAYS WILSON

Washington, Oct. 12. — The view here is that peace in Europe is a long way off. This opinion is shared by administration officials and the diplomatic representatives of the belligerent countries, as well as the ambassadors and ministers from neutral governments. President Wilson said today that the administration is absolutely inactive as far as any peace movement is concerned. Beyond the informal note sent out almost a month ago, indicating the willingness of the American government to become the medium for peace proposals, nothing has been done.

The president remarked to callers today that many suggestions for the establishment of peace were being made. It is very well understood that recent communications from the diplomatic representatives of the American government in Europe have emphasized the futility of hoping for the cessation of hostilities until one side or the other is completely defeated.

While these communications are, of course, held in confidence, it is understood that they set forth the view that the war may go on for two years or longer. It is now definitely known that Germany has no thought of considering peace until she is able to dictate terms, and for weeks the officials here have known that the allies take the same view. Under the circumstances, it is pointed out, it would be a waste of time for the United States continually to be offering to serve as a medium for the exchange of peace proposals.

NEW YORK TRIES GARY SCHOOL PLAN

Gary, Ind., Oct. 12. — William Wirt, superintendent of the Gary schools, today returned from New York, where he spent last week installing the Gary system in five schools in different boroughs of the city. As a result of the change, capacity was increased at the outset 50 per cent., the teachers' classes reduced in size and fifteen class rooms in each school building remodeled for shop and vocational training. There are twenty thousand children in the five experimental schools. John M. Good, missionary of the Episcopal church, has come here from New York to make a study of the system of moral and religious instruction in the Gary schools.

IMMENSE ROCK CRUSHES TRAIN KILLING THREE

Grand Junction, Colo., Oct. 11. — Three persons were killed and 14 injured, several seriously, when a twenty-ton boulder, falling from a precipice, crashed into the day coach and smoker of Denver and Rio Grande passenger train No. 3, eighteen miles east of this city, today.

The train was running at high speed when a rock struck the coupling between the tender and the smoking car, parting the train. Before the automtic air brakes had brought the rear section to a stop, a huge boulder crashed on the smoking car and the day coach, shattering the roofs and crumpling the steel sides. Twenty passengers in the two cars escaped injury.

At the point where the wreck occurred the tracks closely parallel the Grand river, the cliffs rising sheer above the river bank. Much of the wreckage of the two cars was precipitated into the swift mountain stream.

20 BOMBS DROPPED INTO PARIS; 3 KILLED, 14 HURT

Paris, Oct. 11. — German aviators dropped twenty bombs into the various districts of Paris today, killing three persons and wounding fourteen others.

The Germans flew over the city at a very low altitude for an hour. After they had apparently exhausted their supply of missiles, French aeroplanes ascended and pursued them, chasing the Germans toward the east.

Two hostile aeroplanes appeared at the same time. One dropped a bomb on the roof of the cathedral of Notre Dame, but the missile did not explode. Another fell near the northern railway terminal, a third in Rue St. Lazare. One bomb landed within one hundred yards of the Paris office of an American news gathering association.

GERMAN FORCE HELD AT GHENT

Army Pursuing Antwerp Garrison Checked by British and French Reinforcements.

London, Oct. 11. — The German army in Belgiumm apparently is losing no time in following up the advantage gained by the taking of Antwerp. A large force of Germans, presumably part of the besieging army, immediately started in pursuit of the Belgian-British garrison which evacuated Antwerp Friday and started for Ostend.

It seems probable, however, that an English and French force, sent up either from northwestern France by rail or brought by sea and landed at Ostend, has come to the relief of the retreating allies, that a considerable engagement has been fought east of Ghent, and that the advance of the pursuing Germans has been stopped, at least for a time.

An Ostend dispatch today declared twenty thousand Germans had been repulsed by French and British troops at Quatrecht, ten miles southeast of Ghent. Previously there had been an engagement between the former Antwerp garrison and the German force at Lokeren, twelve miles northeast of Ghent, and north of Lokeren two thousand British who had aided in the defense of Antwerp were cut off and forced to retreat across the border into Holland, where they will be interned until the close of the war. The remainder of the British division and the Belgian army accomplished their retreat to Ostend, aided by strong British reinforcements.

ALLIES' NORTHERN LINE HAS CROSSED BELGIAN BORDER

London, Oct. 11. — With the conclusion of that phase of the war of the nations which came with the fall of Antwerp the censorship has again drawn a veil over the fighting in the greater part of the European continent.

The French communication issued this afternoon deals only with the battle, or series of battles, which has been in progress for four weeks from east to west in France with an ever extending line which now reaches northward from the elbow at Noyon to and across the Belgian border at Armentieres.

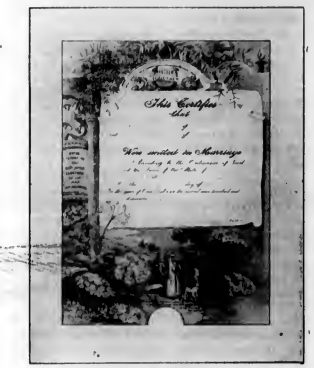
The statement says that the allies have held their positions everywhere and that German cavalry which was attempting to envelop the allies' left wing and had seized certain points of passage on the River Lys, to the east of Aire, was defeated yesterday and retired to the northeast in the Armentieres district.

KING OF ROUMANIA DIES

Petrograd, Oct. 10. — King Charles of Roumania is dead.

Some days ago King Charles was reported to be seriously ill, but European observers at that time took the report to be only an official means of checking the increasing sentiment among the Roumanian people in favor of taking part in the European war on the side of the triple entente. King Charles was of the Hohenzollern family and his sympathies were supposed to be with Germany and Austria. The dispatches regarding his sickness did not specify its nature.

MARRIAGE CERTIFICATES



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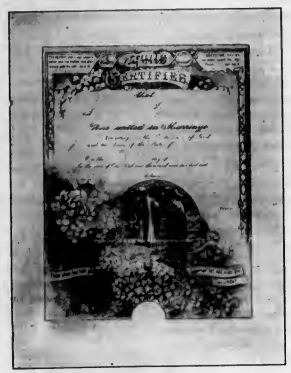

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BY H. P. KREHBIEL.

This is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.
The book contains over 500 pages, about 70 illustrations. Price 75c

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, OCTOBER 22, 1914. No. 42.

LIVE CLOSE TO THE LORD

Watch your thoughts, your deeds, your actions,
Watch the words you speak and say,
And whatever comes before you,
Live to please the Lord today.

Live to please the Lord each moment,
To yourself and God be true,
Always doing unto others
As you'd have them do to you.

Be long-suffering and patient,
Oh! be gentle, kind, and sweet,
And when trying things confront you,
Lay your troubles at His feet.

Oh! lean hard upon the Savior,
How He loves and cares for thee!
He has said, "When heavy laden,
Cast your burdens all on Me."

Tri'ls will come, all things may darken,
But, dear soul, fear not the skies;
In His love 'tis all permitted—
He would have thee higher rise.

Jesus knows for thee 'tis better
That thy heavens be not fair;
But fear not, in faith mount upward,
By the wings of earnest prayer.

Jesus, ever precious Jesus,
Well He knows thy will and way,
Jesus, ever-present Jesus,
We would live for Thee each day.

May our lives each moment please Thee.
May we do Thy will in love,
And when life on earth is over,
May we dwell with Thee above.

—Audra B. Wilson.

—Zions Call.

NEWS AND COMMENTS

The Goshen College Record reports 212 students in that institution and good prospects for the school year.

Menno M. Myers, a young man and member of the Deep Run church, who for two years attended a Bible Training school at Cincinnati, Ohio, preached very acceptable sermons in both the Deep Run and Springfield churches in the absence of the pastor at the General Conference. While his training was not in a Mennonite school, he may still become a good worker for the church, since his training is practical rather than theoretical. Practical training is what is needed everywhere.

Rev. A. M. Fretz will celebrate the Lord's Supper in his charge as follows: Deep Run, Nov. 1; Springfield, Nov. 22; Pottstown, Nov. 29. In the Deep Run church the pastor is instructing a class of fourteen young people which will be baptized and received into the church on Saturday, Oct. 31, at 2:00 p. m. on the occasion of preparatory services.

Bro. G. A. Linscheid writes from Busby, Mont: Bro. Wiebe in Lame Deer is recovering, for which we are very grateful to the Lord. Brother and Sister Neufeld intended to leave on Monday, but were detained by Bro. Wiebe's sickness. There is a good deal of sickness among the Indians just now.

The "Weekly Bulletin" brings the following: Following are some of the General Conference statistics: Congregations represented 105, with a membership of 15,199. Increase in membership, 2,198. Moneys expended $340,-104.05; increase over last report three years ago, $95,008.19. Foreign Missions, $62,903.07. Home Missions, $25,517.09. Sunday schools, 101 with a membership of 16,889, an increase over last report of 2,336. C. E. societies 90, with a membership of 2,486. Sewing and Ladies' Societies, 68, with a membership of 1,642. — The American Mennonite Mission under the direction of the Old Mennonite Church was established at Dhamtari, India, 1899, one hundred miles from Champa, where our India Mission was established in 1900, and has cost the brethren to date about $234,208. There are employed twenty missionaries, including those on furlough. They number 533 Indian Christians, with 390 students in mission schools; 180 in Sunday school. There are sixty Christian workers. Twenty-seven students are enrolled in the Bible school.

CHURCH DEDICATION

Last Sunday, October 4, was a glad day for our Mission in Los-Angeles. The new chapel, 32x50 feet, was appropriately dedicated. Rev. E. F. Grubb conducted the services. Addresses were given by Rev. M. Horsch and J. C. Mehl in the afternoon. The "Fishermen's Club"—A body of Christian young men had the evening services in hand. A half hour's street meeting was held, followed by a meeting of songs, testimonies and talks in the chapel. Both meetings were well attended. The chapel is located in a district of humble homes, nearly all being American laboring men. The outlook is splendid for establishing a strong Mennonite church here in the not very distant future.

J. C. Mehl.

REQUEST

We ask all sewing societies which are sewing for us, if possible, to send the goods not later than November 18, otherwise the boxes often come too late for Christmas. Address: Rev. P. A. Kliewer, Sheridan, Wyoming.

Since the subscription price f "The Mennonite" has been reduced to $1.00, may we not expect that every subscriber promptly renews his subscription? And we hope that many will send in the name of an additional new subscriber. A number of ministers have declared their willingness to make special efforts to secure new subscribers.. We hope many will follow their good examples.

CHEYENNE MISSION PUBLICATIONS

Earlier publications: Reading Book, 1895. Four editions of Song Books, first one in 1895, last in 1909. First edition of Luke and John, 1908. Pilgrim's Progress, 1904. Sketch of Cheyenne Grammar, 1907. Revised and complete Cheyenne Grammar is still in manuscript form. Recent publications printed on Multigraph: Revised edition of Luke and John, 1912. Portions of the Old and New Testament, 1913. Cheyenne Dictionary, begun Sept. 1913, 530 pages printed up to date, will have about 1000 pages.

Could not the Dictionary be printed easier elsewhere? No. It took a printing office almost a year to print Pilgrim's Progress; 4 months to print a booklet of 40 songs (the latter the Multigraph could easily do in 10 days). The Bureau of American Ethnology is crowded with work, and would have to be given a margin of several years to print the Dictionary, and only a limited number of copies could be ours. A printing firm in Holland offered to print it for $2500! It took an able missionary's full time, with two native assistants, for eight years to translate anew and publish the Arabic Bible, leaving untouched: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Ezekiel, Daniel, Habakkuk, Zechariah, Zephaniah, Haggai and Malachi.

Is this Cheyenne linguistic work worth while? Yes. If at all worth while to undertake mission work, it is worth while to give the Word if possible in the language of the people. In order to be a Jew to the Jews, or a Greek to the Greek, there must be a common language as well as a wide sympathy and love for the lost as for one's own. To meet the sociological and religious crisis in the mission field there must be faithful and diligent sowing of the seed. The truth alone will win. The sword of the Spirit is the Word of God. These Cheyenne linguistic helps, these printed portions of the Word are our trust, our talent to use in behalf of the salvation of the Cheyennes. The essential thing is that the missionaries have translations of the Word to read intelligibly to the hearers. The next step is that the people themselves learn to read the Word in their own language. A very encouraging beginning has been made in this, and it is to be hoped that more and more Cheyenne Christians will learn to read in time.

"And I heard the voice of the Lord, saying, . . . Go, tell this people . . . Then said I, Lord, how long? And He answered, Until cities be waste without inhabitant, and houses without man and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land."

THE OLD, OLD STORY AND THE MOB

Litchfield county, in the northeast corner of the State of Connecticut, is said to have given birth to more men of brain and leadership in proportion to its population than any other section of the United States. The names of Henry Ward Beecher, of the author of "Uncle Tom's Cabin," and of Ethan Allen, will occur to many readers. But from this little section of territory have come forth a multitude of men and

women, less widely known perhaps, who have helped and blessed the world.

In the little village of Sharon, in this county, was born April 13, 1835, a boy who was to become one of the most successful missionaries to India. His name was Jacob Chamberlain. He attended the Western Reserve College in Ohio, studied medicine, and went to India as a medical missionary with special emphasis on the word missionary. Like Paul, who on Mars Hill, spoke to the Athenians in their own language and quoted from their own poets in support of the gospel that he was bringing to them, Dr. Chamberlain studied the languages and literatures of India, and became able to speak freely the different tongues and to quote readily from their sacred poets.

Those who believe that the faithful follower of Christ will be given wisdom in whatever work he seeks to do for his Master, will find in the following story, printed a few years ago in the Safeguard and Armory, a further evidence of the fulfillment of the promise, "Lo, I am with you alway, even unto the end of the world."—H. B. H.

"Swing shut the city gates! Run and tell the sentinels to stand guard, and let no one pass in or out, till we have made way with these preachers of other gods. No news shall ever go out of the city, as to what has become of them."

It was in a walled city of some 20,000 inhabitans in the kingdom of Hyderabad, within twenty miles of its capital, as we were on a gospel preaching tour, the first ever made through the kingdom of the Nizam. We had been traveling since early morning, preaching in all the towns and villages on our way, and arrived before the gates of the city during the heat of the day, and camped outside. We had heard of it as the wickedest city of the realm.

About three o'clock my four native assistants went into the city to offer Scriptures and tracts for sale, I promising to join them when the heat should be a little less. After half or three-quarters of an hour I went through the iron gates. The city, with its high granite walls, lay four square, with a gate in the middle of each side, and the main streets running from gate to gate, crossing each other at righ angles at the market place.

Just after entering the gates I met my assistants returning, with a hooting rabble following them. Speaking to me in the Tamil language, not understood by those people, they told me that it was not safe to attempt to do any work within the city. Some of the gospels were bound in yellowish buff bookbinder's muslin. The Mohammedans sent messengers running through the streets saying that they were bound in hog skin, and warning the faithful not to touch them. The Brahmans sent messengers to tell the Hindus that they were bound in calf skin—the skin of the sacred cow, and telling them not to be polluted by them. They had not only prevented the people from buying, but they had invited the rabble to drive the catechists out of the city.

"Have you preached to the people?" said I to the catechists.

"No, sir; only sold a few books and tracts."

"Then we must do so now. Did we not, before we left home, make a solemn vow that we would not pass a single town or village without proclaiming the Master's message, and have we not his covenant, 'Lo, I am with you?'"

We walked with slow and firm step up the street to the market. The crowd followed, increasing by the way. Reaching the market place, we took our stand against the massive pillars which supported the roof.

"Leave this place at once!" was the angry cry.

"Friends," said I, "I have come from far to tell you some good news. I will tell that to you, and then we will go."

"No," said some who were evidently leaders, "we will not hear you. Say not another word, but leave the city instantly, and we will see you safely out of the gates. Dare to say a word against our gods, and we will loose this mob on you."

We had seen the angry mob tearing up the cobble paving stones, and gathering them in the skirts of their garments to stone us with.

"We have no desire to abuse your gods,' said I, "but we have come to deliver a message. We will not go until we have proclaimed that message."

Then came the order, "Swing shut the city gates."

I saw one nudge another, saying, "You throw the first stone, and I will throw the second." I was not conscious of any anxiety about my personal safety. I seemed to feel the presence of the Master, as though he were standing by my side with his hand on my shoulder, saying, "I am with you. I will tell you what to say." "Brothers," said I, "it is not to revile your gods that I have come to you with a royal message from a King far higher than your Nizam; I have come to tell a story—the sweetest that mortal ear has ever heard. But it is evident that this multitude does not wish to hear it." They thought that I was weakening, and quieted down to see what was going to happen.

"But," said I, "I see five men before me who do wish to hear my story. Will you all please step back a litlte? I will tell these five who want to know why I have come here, and what is my message—and then you may stone me. I will make no resistance." I had been carefully scanning the crowd and had selected my men, for I had seen five honest countenances who had shown no sympathy with the abuse heaped upon us.

"Brother with the red-bordered turbin," said I, addressing a venerable Brahman who stood among the people at the right, "You would like to hear what my wonderful story is, before they stone me, would you not? Be frank and say so, for there are four others like you who wish to hear."

"Yes, sir, I would like to hear what your story is," said he, speaking up courageously and kindly.

"Brother with the gold-bordered turban at my left, you would like to hear, and you with the yellow turban, and you with the brown-bordered, and you with the pink."

I had rightly judged these men, for each assented. They were curious to know what I had to say.

"Now will you five men please come forward, and I will tell you alone. All others step back; step back: as soon as I have told these five the story, you may come forward and throw your stones."

The five came forward, the rest reluctantly stepped back a little I had purposely chosen Brahmans, as I thought I could win them the better.

"Brothers," said I in a subdued tone, "what is it that you chant as you go to the river for your daily ablutions? Is it not this:

"Papoham, papokarmaham, papotura,
papo sambhavaha,
Trahi mam, Krupapa Deva, Sharana
gata vatsala,'"

said I, chanting it in Sanskrit, "and is not this its meaning," said I in Telugu:

"'I am a sinner, my actions are sinful. My soul is sinful. All that pertains to me is polluted with sin. Do thou, O God, that hast mercy on those who seek Thy refuge, do Thou take away my sin.'"

These five Brahmans at once became my friends. One who correctly chants their Vedas and their mantras, they look up to with respect.

"Now do you know how God can do what you ask? How can He take away the burden of our sin, and give us relief?"

"No, sir, we do not know. Would that we knew."

"I know; I have learned the secret: shall I tell you?"

"Yes, sir, please tell us."

The multitude, seeing the Brahmans conversing with the foreigner with evident respect, quieted still more and pressed forward to listen.

"Step back, step back," said I. "It is only these five to whom I am to tell my story. If the rest of you listen, it is on your own responsibility. Step back, and let me tell these five alone." This only increased their desire to hear, as I went on:

"Brothers, is it possible for us by our own acts to expiate our sins? Can we, by faithful journeys to the holiest of all holy places, change those sinful natures that you bemoan? Does not your Telugu poet, Vemana, say:

"'The Muslim who to Tirupati goes,
on pilgrimage,
Does not thereby become a saint of
Siva's house.
Becomes a dog a lion when he bathes
in Ganges stream?
Benares turns not harlot into pure and
trusted wife.'"

Hearing their own language chanted, the people pressed forward still more intently. "Nay, brothers, it is not by these outward acts, even of utmost austerity, that we can attain to harmony with God. Does not your own beloved Vemana say again:

"'"'Tis not by roaming deserts wild,
nor gazing at the sky;
'Tis not by bathing in the stream, nor
pilgrimage to shrine;
But thine own heart must thou make
pure—and then—and then alone,
Shalt thou see Him no eye hath kenned, shalt thou behold the King.'"

Now, how can our hearts be made pure so that we may see God? I have learned the secret, and will tell you."

Then as I recounted the love of God, the Father, who "so loved the world"—the mob became an audience.

Gradually I had raised my voice until, as I spoke in the clear, resonant Telugu, all the multitude could hear. And as I told them, too, far away here in India, that it was for them that He suffered this agony on the cross, shed His lifeblood, and died, I saw the tears coursing down their cheeks, and dropping on the very pavement stones they had torn up to stone us with. For, earlier in the story, I had seen them stealthily dropping their armfuls of stones into the gutter, and come back to listen.

How they listened as I went on to tell them of the laying of His body in the tomb; of His bursting the bonds of death on the third day, and coming forth triumphing over the last enemy; of His associating for many days with, and teaching His disciples; and of His ascension from Mount Olivet, passing up through the clouds to His Father and our Father to prepare mansions for us. I told them that now all we had to do was to repent and forsake our sins, and lift up the voice of prayer to Him—for He could understand every language, and say,

"O, Jesus Christ, I am a sinner. I cannot get rid of my sin, but Thou canst take it away. Oh, take away my sin, I pray thee, and give me a new heart, and make me Thy disciple." "Then," I said, "He will do all the rest."'

"Now," said I, folding my arms, and standing before them, "I have finished my story. You may stone me now. I shall make no resistance."

"No, no! We don't want to stone you now. We did not know whose messenger you were, nor what you had to tell us."

They purchased all the gospels and tracts we had with us, and appointed a deputation of their best men to escort us to our camp, begging us to forgive them for the insults they had heaped upon us, for they knew not whose messengers we were.—(Dr. Jacob Chamberlain, in The Christian.)

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

Home Circle.

THE BOY WHO SAVED THE BEST FOR MOTHER

By Mrs. J. A. C.

(Concluded.)

He gathered up his pails and again thanking the lady, bade them good morning, and was soon on his way to his sick mother.

"Some day," remarked a gentleman who accompanied them, "that boy will make a good man."

As he reached the cottage, he heard the faint voice of his mother calling him. "Is that you, George? I am so glad that you have come. I am nearly famished for some tea."

"Yes, mother, and I have found some of the nicest strawberries you ever saw."

He quickly made her some tea, and then brought the berries for her to see.

"Oh! they look so nice, my son, I know I shall enjoy them; and you saved them for your sick mother? God bless you, my noble little boy," she said, as the tears fell from her eyes. "How proud your dear father would be, could he know how thoughtful of his mother his little boy is."

"I met some ladies, mother, from the city, who were hunting for strawberries. I thought it was so funny they too should be looking for berries. One of them wished to buy these, instead of the smaller ones, but I told her I couldn't sell them, so she said she would take some of the smaller ones; she gave me a half-dollar, but told me to keep the change, and get something nice for you. Mother, she said she would come to see you soon. I hope she will not forget to do so."

The next morning the lady remembered her promise to the little boy, and asked her friend if she would not go with her. She readily agreed to do so, also her friend, the gentleman, wished to go. They prepared a basket of delicacies, something to be appreciated by the sick, and set out for the poor woman's home.

After a short walk they came in sight of the little white cottage, nestling among a beautiful grove of aspen trees, at the end of the lane, spoken of by the boy. As they approached the house, the little boy, their acquaintance of yesterday, saw them as he was at work in the garden, gathering vegetables for the village market, and came to meet them.

He bade them "good morning" with a winsome smile, and invited them to go into the house.

"Mother, here are the ladies, whom I met yesterday; they have come to see you," he said, as a pale, feeble little woman, reclining in an invalid's chair near the open window, raised her head with a look of surprise on her gentle face, which bore strong marks of suffering.

"I am very glad to see you, ladies. I hope you are quite well, pray be seated. George, hand the gentleman a chair. I hope you will excuse me for not rising; I am very weak; have been unable to leave my bed until a few days ago."

"I hope you will soon be well and strong again, my friend," said the lady. "I am glad to find you have such a loving, thoughtful little boy. I know he is a great comfort to you."

"Indeed he is, madam, and the fear that he may not be enabled to get an education troubles me very much; it is my constant prayer that he may do so, and thus fill a position in life worthy of a good man's son" she said with moist eyes. "It has not always been my lot to be poor; my father was a 'well-to-do' man, which enabled him to give his children many educational advantages. My husband's misfortune, too, was to have been reared a rich man's son. But we all know what the vicissitudes of war brought to our dear southern land."

The ladies remained for some time, and on leaving, expressed to the sick woman their pleasure at meeting her. She begged they should come again, which they promised to do.

The lady did not fail to keep that promise, for not many days elapsed before she was again at the cottage, and she continued her visits until the visit to her friend was ended.

The following summer found her again with her friend; and enquiring about the cottage, she was told that the sick woman's health had been very much improved; that she had sold her cottage, and with her son had removed to another portion of the state.

Years passed. The lady, who was so much interested in the little boy and his mother, with her husband (the gentleman who accompanied her in her first visit to the sick woman), were attending the commencement exercises of one of our southern colleges. Being a little late, the exercises had opened when they entered the hall. As she listened to the speaker, a tall, handsome young man, there was something strangely familiar in his face and voice that puzzled her. Turning to her husband, she asked if he knew the young orator. "Have we not seen or met him somewhere?"

"I think not," he replied. "Still, his face seems very familiar."

He turned to the gentleman who sat next to him, and asked: "Can you tell me who this young speaker is?"

"Morton, sir; George Morton."

Then came back to the gentleman the memory of the little "strawberry boy" of long ago. Turning to his wife, he said: "Don't you remember George Morton, your little 'strawberry boy,' as you have always called him?"

"Indeed I do," she said.

"Well, there he is. I told you, some day he would be a great man, and I know he will."

"He deserves all the good that will come to him." said the gentleman sitting near. "I have known him from childhood, struggling to get an education. He has worked his way through college, taking care of an invalid mother, denying himself every luxury, except books, that he might give her necessary comforts."

"Yes, he will succeed, never fear," he continued, "and long may his mother be spared to him; for she has ever been an inspiration to him."

The gentleman and his wife then related the incident of their meeting with him when a boy.

The exercises being over, our friend and his wife made their way through the crowd to the speaker, but it was some time before they could speak with him, there being such a rush of friends for congratulation.

When at last they reached him, the lady held out her hand, saying, "Don't you know me, George?" With the same winsome smile, he replied, as he grasped the outstretched hand, "I think, my dear madam, I shall always remember my strawberry friend." — Baltimore and Richmond Christian Advocate.

COMMUNION NOTICE

The communion of the Lord's Supper was held in the **Saucon** church on Sunday morning, Oct. 18, at 10:15 a. m.—Baptismal and preparatory services Saturday, Oct. 17. (Notice came too late for last week's paper.—Printer.)

The **Flatland** congregation will celebrate the communion on Sunday, Nov. 1, 1914, at 10:30 a. m.

The **Bethel** Mennonite congregation will celebrate the same on Sunday morning, Nov. 8, at 10:30 o'clock. Preparatory services Friday evening, Nov. 6, 7:30 p. m. Do not forget the dates. We would like all members present.

H. W. Shelly, Pastor.

Marriages.

Waltner-Prieheim.—On October 7, 1914, Rev. C. Hege united in marriage Edward Jos. Waltner and Anna J. Prieheim, both of the Salem congregation, near Freeman, S. Dak. A wedding dinner for the near relatives was prepared at the bride's home. The young couple will make their home on the farm.

Hilty-Amstutz.—On Sunday noon, Oct. 4, 1914, at the home of the bride near Pandora, Ohio. Harvey Hilty and Delila M. Amstutz, their pastor officiating.

Deaths.

Kulp. — At Perkasie, Pa., on Sept. 28, 1914, Enos Kulp, aged 94 years, 2 months and 22 days. Interment on Oct. 1 at Deep Run. Services by A. M. Fretz assisted by Rev. S. E. Moyer of the Reformed church.

Yohn.—In Pottstown, Pa., on Oct. 8, 1914, Wm. O. Yohn, aged 77 years, 3 months and 17 days. Interment on the 13th at Pottsdam. Services by A. M. Fretz, assisted by Rev. Evans of the Reformed church and Rev. A. S. Shelly.

Contributions.

For the Treasury of the Pacific Dist. Conference

From the congregation near Colfax, Wash., $41.60.

Gratefully acknowledged.

S. R. Aeschliman, Treas.

For Busby, Mont.

A friend of mission, $5.

Gratefully acknowledged,

H. T. Neufeld.

Aganetha Harder, $1; G. G. Harder $5.00.

Gratefully acknowledged,

G. A. Linscheid.

The Mennonite.

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Rev. C. van der Smissen, Editor. Berne, Indiana.

Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Editorial.

THE MIDDLE DISTRICT CONFERENCE

After having been prevented to attend two sessions of the Middle District Conference, which he had attended for 21 years, the editor was permitted to attend the meeting of the Conference in Trenton, Ohio, where he had attended two previous sessions.

Since the Lord's Supper was celebrated in Berne on Sunday, October 11, the delegates from Berne took the train for Trenton in the early morning of October 12 and arrived in Trenton about 7:30 a. m. At the depot we met friends from the Central Illinois Conference, one of whom, Bro. Kinsinger, had been a member of the Trenton congregation.

On Sunday the church in Trenton and the visitors had celebrated the Lord's supper. The correspondent from Trenton sends us a report of the Sunday's meetings.

The pretty, practically arranged, new church, which is in the town, furnished ample room for the conference sessions, which were well attended, though not as many guests had arrived as were present at former sessions.

The excellent meals were prepared and served in the nicely arranged basement. Pretty flowers adorned the church and the tables. Dinner and supper were served at the church and the young people were kept busy waiting at the tables.

Mr. Eldon Geiger and Miss Moon gave several pretty solos. At the Ladies' Festival a ladies' quartet from Bluffton sang and a former Bethel quartet sang at one time the beautiful hymn "'Tis Midnight", etc.

Since the papers, read at the conference, and the paper of Mrs. Schroeder of Berne, "A Review of our Missions," will be printed in "The Mennonite" as well as the proceedings of the conference, we will mention only a few things said at the Ladies' Festival.

A paper by Miss Ella Krehbiel of Donnellson, Iowa, was read. We noted down the following thoughts: "Missionary Needs at Home." We must do our duty at home before we care for others, but many are so busy at home that they do not see the needs abroad. Those at home must hold the rope in order that the others abroad can do the work. If our love to Christ is a fact, not a mere sentiment then it will show itself in the work on others. The work of praying for others is a main part of the work. We ought to practice intercession. Christ needs everybody.' These things have I spoken unto you ,that My joy may be in you, and that your joy may be made full.

Bro. Musselman spoke in place of his wife about the "Needs Abroad." The Board for Foreign Mission needs next year $30,000. Without prayer the work abroad could not be done. We need to know the real needs of the field. It is worth while to do mission work. The American Indians are worth saving. The Christian Indians are seeking something, they are a religious people.

In India we have a large field, estimated to contain 160,000 to 500,000 people. We have our mission stations and our few workers there, only a handful. Here is our opportunity. Grace, means and strength God gives, but we must use it. The field in China calls. We ought to learn to know our fields. We ought to have a firm faith, that God gives us the opportunity and the possibility.

We must sacrifice ourselves, deny ourselves. It is no sacrifice for the missionary when he goes abroad. There is his place, to have to stay at home would be a sacrifice.

What we do out of love is no sacrifice, we can not do otherwise. We let love have its course. We need service and prayer and we believe God will help. God could come near to the church at Antioch, to speak to them to send out missionaries. When we pray for mission we will love the work at home.

"City Missions," by Mrs. Gunsaulis of Wadsworth, Ohio. Every earnest Christian ought to be a missionary where he lives. Missions are founded in cities. We have two city missions, they are lighthouses. Why shall we work in city missions when there are so many churches? Our mission reaches other people than the churches, they are for friendless, needy ones. One cannot say what a kind deed will accomplish. If we would do God's work as if it was our own it would flourish.

v. d. S.

Correspondence.

Richfield, Pa.

Saturday and Sunday, Oct. 3 and 4, was an enjoyable time for the Mennonite congregation at Richfield, Pa., when they rededicated their church which was recently enlarged and remodled at a cost of $1300. Also at the same time celebrating the Lord's suffering and death by partaking of the sacred emblems, followed by feet-washing according to the instructions given in the 13th chapter of St. John, about one hundred and fifty members were present; all but three took part in all these services. Rev. Herman Snyder of Roaring Springs, Pa., officiated, assisted by Revs. J. F. Riehl, P. A. Apple and E. W. Graybill.

The dedicatory services in the afternoon were in charge of Revs. Snyder and Graybill. These services were witnessed by large and attentive crowds of people.

May God continue to bless His people at this place. **Corr.**

Trenton, Ohio. It has been a long time since your correspondent at this place has reported from this part of the field.

The Middle District Conference met in our church October 11-13, and since the editor attended the business sessions he will, no doubt, give you a report of the same. We shall tell you of our rich feast on Sunday.

Our pastor arranged for our fall communion in connection with the Sunday services. In the morning Rev. Musselman preached a strong sermon suitable to the occasion, after which the emblems of the broken body and shed blood of Christ were distributed; the pastor was assisted by all the ministers present. A very impressive part of the service was the last table at which all the ministers gathered and were served by Dr. Mosiman.

The afternoon service was in the nature of a Young People's Rally, when Rev. W. W. Miller, Rev. P. P. Hilty and Prof. Hirschler made instructive and helpful remarks. In the evening Rev. Schumacher, the conference president, preached in his pleasing and forceful manner and in a most beautiful manner held up Christ. The services throughout the day were attended by large numbers of people. And we were delighted to have two of our oldest members in our service, Aunt Bender and Mrs. Jacob Augspurger. The offerings of the day were $58.75.

Corr.

Salems Cong., Freeman, S. D., Oct. 12, 1914. As this part of the activities of our church has not been reported in the columns of the Mennonite the writer shall make an effort to "break the ice" and entertains hopes that after this our reports shall be sent in more frequently.

We are having ideal fall weather and only during the last few days some rather heavy showers have visited us. This is the first indication of a good crop next year. Corn-picking has just commenced and the yield promises to be lavish. In view of the hardships that the war is working on the products of the soil in Europe we cannot be thankful enough for the way in which our earthly wants have been satisfied this year here. Our people may feel happy and content.

The work at the church has been kept up without hardly any irregularities throughout the summer. Services are held in German regularly every Sunday morning and every fourth Sunday afternoon Rev. Hege conducts English service. As this is the only church in the community where English sermons are given the same are attended by a good many visitors from outside the church. In connection with these English services we have a great advantage in having our college at Freeman so near by. On several occasions we have been privileged to hear Dr. Mosiman and also Prof. Kaufman. Recently we had in our midst Rev. S. P. Prieheim and family of Dalton, Ohio. Since Bro. Prieheim hails from this community practically all our members remember him from his boyhood days and enjoyed very much his addresses both in English and German.

Last Sunday a joint program of the Christian Endeaver of the Salems-Zion, the Bethany and our church was rendered. It proved a success in the large crowd it drew and the interest taken in the discussions. Next Sunday we expect to have Baptism. The young people have been studying with Rev. Hege since spring. The Sunday following we intend to partake of the Lord's Supper. The last regular monthly offering for missionary purposes was taken for the Red Cross Society to help relieve the suffering of the unfortunates in war-torn Europe. Prayer for Peace Sunday was observed here and it is the ardent prayer of all that peace may soon be restored. May the Lord hasten the day when nation shall cease to rise against nation, when war clouds forever shall sink behind the horizon, when cannons shall be turned into plow-shares and swords into pruning hooks. Then, and then only, shall the angels' song above the plains of Bethlehem resound "Peace on Earth!"

J. J. G.

Editorial.

THE IMPORTANCE OF COLLECTING THE HISTORICAL MATERIAL OF OUR DENOMINATION

(Paper read at the General Conference, Meno, Oklahoma, September, 1914.)

By S. M. Grubb.

(Continued.)

The Reformation period of our church history has been pretty well threshed over and we are able to tell a fairly complete story of that time because of the considerable amount of literature and documents accessible. Not only do we have the writing of Menno and Dirk Philips and a knowledge of those of Abbe Philips and Adam Pastar and others, to give us a fair conception of the internal development of the church but there are also available for our study the controversial writings from the pens of Melanchthon, Bullinger, John A'Lasco, Martin Micron and others of the first generation, we are particularly fortunate in the possession of such materials as the "Minutes of the Dispute of Leeuwarden" and Van Braght's "Martyr's Mirror". These and other materials of this kind have been used by Dutch, German and American historians and their worth demonstrated, but it seems to me a modern critical edition, in English or German, of all the earlier printed productions of our church would furnish a task worthy of a scholar of the best equipment which would at the same time make available to the general reader a mine of information and supply libraries with material accessible to such investigators who might care to use it.

Government documents are naturally of great value because of the care with which they are prepared and preserved and because of the authority attached to them. It was because Ten Case could make use of the great Charter Book of the Province of Friesland, the work containing the edicts of the time of Menno and later, that he was enabled to give the Dutch Brethren such an intimate account of that period. A source book containing such material as one would find in the records of the dealings of the Mennonites with their respective governments in Holland, Germany, France, Switzerland and America, if skilfully arranged by a competent editor might not be a commercial success, but the money spent in producing it would be well spent and the results would have a greater worth than money could estimate. The small sect of Schwenkfeldians in Eastern Pennsylvania whose history during the Reformation period, and later, was one of great interest, numbers less than any one of our local conferences, yet, they have, during the past ten years, spent more than $50,000 in having competent scholars investigate their history and publish the results. Our own brethren in Holland possess and maintain a library for the collection and preservation of historical material which has proved to be of greatest value to scholars interested in the history of other denominations as well as our own. In America there exist a number of private collections, rich in Mennonite lore, which represent years of effort and the expenditure of considerable sums of money on the part of the owners. These have been found to contain information of great worth to scholars both here and abroad. But a private collection, while indicating a healthy interest in things Mennonite, is frequently inaccessible to students and is always in danger of being destroyed by fire, or other accidents, or scattered when the owner dies or disposes of it.

American Mennonites, being divided into so many different branches, would find it hard to unite upon a single place or institution in which a great collection might be brought together and preserved, but the hope of a closer fellowship and a greater appreciation of the value of historic collections should, in the future, prompt every conference to make an independent effort to get things of importance to Mennonite history into the hands of Mennonites with the hope that some day they might find a permanent location in some secure, but accessible place.

All of our colleges maintain libraries, and it seems to me, it might be wise for these colleges to make special efforts to arouse a sense of the worth of documents, books and other things of value to our church in the minds of their friends, students and professors and to provide a safe place for their storage where they might be within the reach of those who desired to use them. The efforts to organize historical associations in several quarters of the Mennonite church are to be commended and should receive the encouragement of generous interest and contributions. Several thousand dollars devoted each year to historical research would be one of the best investments our church ever made.

From their earliest days in this counry, Mennonites have appreciated the value of the printing press in preserving their ideals. The colonial period of our church is a noteworthy one, both on account of the number of books the colonists brought with them and the number produced by the press of their day. It has often been observed that, while other colonists brought guns and swords with them from the other sides, the German colonists to Pennsylvania brought Bibles and hymn books in their chests. Many of these are today preserved by their children as precious evidences of their piety. Not only do these Bibles, hymn books and martyr books survive as relics of the past, they are still read by their present possessors. The phenomenon existing in Pennsylvania-German communities, where German remains the home language to the tenth generation will probably never be repeated in any place or any language. It is a matter of satisfaction to the Pennsylvania-German to be able to say to his German-born neighbor, who sneers at his dialect, "Your children either despise or forget the tongue of their parents, we have preserved it for more than two hundred years and our children love it and speak it." The one great reason for the persistence of the German tongue among the Pennsylvania-Germans is the literature of their fathers. Even in comparatively recent times, the Martyrs' Mirror, the Ausbund, and the Writings of Roosen have been in sufficient demand to warrant reprints in their original language. The story of the edition of Denners Sermons, printed in Germany for two enterprising Mennonites of the latter part of the 18th century and distributed by them throughout Pennsylvania, is a splendid comment on the splendid zeal shown by them. Its value to the church is seen in the fact that one may occasionally find a family in which an ancient copy of this work is not only preserved but devoutly read. Only recently, in my own congregation, after a sermon on the Lord's Supper, two persons of different families showed me their copies of this work to point out an impressive passage on the same subject by this pious Mennonite pastor of the Hamburg-Altona church. In the library of a member of my own family there is a copy of the Dutch "Het opfer den Heern", the work from which van Braght drew most of his material in the compilation of the Martyr's Mirror, which was brought to America by one of the original Germantown families and was possibly consulted by those who made the famous and now very rare Ephrata translation of the Martyr's Mirror. On the fly-leaf there appears a record of the Conard family, a Mennonite family which came to Germantown in 1682, built the first house there and gave three mayors to the city of Philadelphia during the past century and a half.

It remains for us to see that every copy of old Mennonite literature is preserved. So little of it remains today that any point bearing a date earlier than 1800 offers a rare prize to the old book collector or a rare opportunity for the speculator in old books. After the congressional library at Washington had paid a considerable sum for a copy of the Ephrata Martyrs' mirror and it had received further notice in a magazine article by Judge Pennypacker, speculators made a house-to-house canvass throughout the Old Mennonite communities of Lancaster Co., Pa., where the books were the most plentiful, and bought up all they could secure. What a shame that there were many who so lightly regarded the efforts of those who produced the book as to let it go for the price a speculator offered them!

In a collection, sold at public auction several years ago one of the only three copies I know of the first Mennonite publication in America. "The Confession of Faith, 1727", was offered. Although I made a vain attempt to have it purchased in the interest of our church, no one responded and the opportunity for getting it into Mennonite hands was lost. The remaining two copies are in great libraries and can not be purchased at any price. To illustrate the value that sometimes is attached to comparatively modern literature, I need but call attention to the fact that at this same sale a complete file of "Zur Heimath", edited by our late Brother Goerz, was sold for $35. I understand that the only other complete file of this periodical is now the property of Bethel College. In this connection, allow me to ask, Where will you find a complete file of the Bundes-Bote or the Mennonite, the official organs of our Conference?

Every congregation and every organization keeps a record of its transactions. The minute books accumulate everywhere, but of what use are they if they are not carefully preserved? The great Mennonite library at Amsterdam has thousands of church records and papers, preserving them with great care, and it is from these that most valuable information,

relating not only to the Dutch, but to our own American church as well, has been culled. The most common-place references, such as the mere mention of a name or a date have sometimes thrown a great light upon important matters. Here in America, where the church does not provide a safe place for its papers, they are lost altgoether, and we of today are in no position to estimate how greatly they will be needed fifty or a hundred or more years from now. The reader of Krehbiel's "History of the General Conference" will remember that the interesting record it gives of the Wadsworth experiment was possible only because Father Hunsberger was able to place in the hands of the author some old papers which had accidentally escaped destruction. In future years there will surely rise other occasions when there will be need of only a scrap of paper to throw light on the events in which we today have a part, but that scrap of paper will be missing if it does not now receive the proper appreciation and preservation.

Our Mennonite ancestors left some very interesting marks upon the community in which they settled. In the earliest Germantown period they cultivated garlic in their gardens for household consumption, but the garlic soon went wild and found a congenial soil in the wheat fields. Any wheat grower east of the Mississippi knows what a pest garlic has become in the wheat field and gramery. Poetic justice, however, worked out in this particular when the Mennonites atoned for the carelessness of our forefathers by introducing the "hard wheat" into Kansas and thus greatly increasing the value of our American wheat crop.

The names of Mennonite families, the type of Mennonite character, the peculiarities of Mennonite belief are to be found surviving in many localities where the church has long ago disappeared. It would be possible for me to name many former Mennonite churches, now abandoned or used by other denominations, in Eastern Pennsylvania alone. The blame for this, while hard to place at this late date, lies largely with the Mennonite church itself because of its rigid adherance to non-essential forms, or its illiberal attitude toward the English language which, while permitted everywhere else, was generally strictly opposed in the church. But in the communities where our church is now only a memory there remains a sentimental interest in it and its wonderful history which, while not making us stronger numerically, speaks volumes for our principles and type of Christian life. Church records are sought and examined and the ancient tomb-stones carefully scrutinized in the search for more information concerning the lives and activities of those who once were the bone and sinew of our faith. An occasional reference to "grave yard religion" does not alter the fact that our fathers, because of their sacrifices and devoted faith, deserve a respectful memory, and the very inscriptions upon their tomb-stones are a valuable contribution to the store of historical information of the community. But what a sad commentary it is upon the historical sense of our people when the only records available are those upon the tomb-stones!

Not only are documents, books and records of value and interest but the things of common use in one generation may be, if preserved for the next, valuable, interesting and instructive. The old Germantown church was equipped with a stove, a German innovation, long before the open log-fires went out of use. These stoves, built through the walls, were fed with fuel from the outside of the building. I should like to show such a stove to the people of my congregation some winter's Sabbath when the weather is Zero and they complain because our $500 steam heating plant can't raise a temperature of more than 70. Perhaps they would be more willing to endure a little cold. Or, when they saw it, perhaps they would think of the suffering wives and children of the Revolutionary period when the American authorities seized their stoves and Bibles and put their husbands and fathers in jail for being consistent Mennonites.

(To be concluded.)

NOTES ON THE S. S. LESSON

Nov. 1.

The Arrest and Trial of Jesus.
Matt. 26:57—68.
Golden Text—Isa. 53:7.

Chaiaphas, the high priest, was the spiritual head of his nation. He should have been an example of righteousness instead of lending himself and his influence to a cause which stooped to the most brazen kind of untruth in order to bring about the end of a righteous being in whom he ought to have seen the proofs of the Messiah. He was blinded by the sins which corrupted both the people and their priesthood. When the ministers of God give themselves to wrong and injustice it is no wonder that the people carry their sins so far.

The elders and the scribes, although there were differences among them, were united in persecuting the righteous Christ. He had exposed their hypocricy and that doomed Him. There is nothing like the exposure of their shams to madden hypocrites. They are willing to appear to be good until their secret evil is made known, then they become openly devilish.

Peter followed Jesus, but not in the right way. He followed Him afar-off. Soon he was to find himself forsaking and denying Him. The followers of Christ who follow from afar, are not long in joining those who are His enemies. Peter had been loud in his professions before the real test of his character came. A few hours demonstrated how little Peter knew of himself and his weakness. Peter followed afar, then he sat with the enemies of his Lord, then he denied Him, then he blasphemed. Poor Peter! But does he not serve as a warning to many?

The judges were making a pretense at trying Jesus when, as a matter of fact, they had already condemned Him. The trial had the form of a trial, but it was a farce. The judges did not stop at the introduction of false witnesses — men who would perjure for money. It was a trial in which the court, while condemning the prisoner, proved itself the guilty one and Jesus innocent. In the trial the characters of both Jesus and His judges are portrayed, the former as true and pure, the latter as base and corrupt.

What a pretense of piety they made! What a demonstration of hypocricy they were!

Jesus did not deny that He was the Christ. He came to the world to be its Savior and, when the world gave Him its greatest abuse, He was still ready to acknowledge Himself its Christ. In the prediction of His coming, both the Jews of that time and the world of today have a promise of the time of greatest joy to those who love Him, and greatest terror to those who hate Him.

NOTES ON THE C. E. TOPIC

Nov. 1.

Twelve Great Verses. XI. The Work Verse. Eccl. 9:10.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

There is dignity in work. When man was placed in the Garden of Eden he was to "dress the garden". When the Son of God dwelled upon earth the major portion of His life was devoted to the hard work of a carpenter. The great Apostle Paul was not ashamed to make his own living while carrying the gospel to the gentiles and, in his writings, he makes mention of the fact that he labored with his own hands. If God intended that man should not be idle; if the greatest of beings, His Son, made work the duty of His life; and, if the greatest of the apostles labored with his own hands at a common trade, there is surely an honor in one's so devoting his time and efforts. There is great significance in the fact that Jesus chose His disciples from among the hard-working fishermen. Those who despise labor are always a menace to society. "Satan finds some mischief still for idle hands to do."

There is a purpose in labor. It adds to the sum of happiness. It makes two blades of grass grow where formerly there was but one. It makes life better and easier for someone else. It glorifies God by bringing out the best there is in man and in nature. It makes man stronger, purer, and tends toward keeping him more content. But labor is not performed by the hands alone. The brain is the hardest working organ we have. With work as with everything else one should endeavor to make it count for most. What is the labor that counts for most? It is that which helps some one else, which makes him a better and a happier person. The greatest joy comes from knowing that one is a child of God. That work, then, which brings the erring children of God back to His fold, is both the most useful and dignified labor.

The verse we study in this connection emphasizes the need and value of earnestness. God's workmen must be in earnest. They must realize that the harvest is great and the success of the harvest depends upon their persistent and earnest endeavors. If there is failure in the purposes of the kingdom of God, or its highest aims are not realized, the blame always lies with the lack of earnestness on the part of the workers who do not do their full part.

There is always plenty to be done. No matter how well off a man is, he cannot excuse idleness. He must do something and he ought to be about doing something useful. In the work of God's kingdom on earth a beginning has only been made. It will not be complete until all men are true brothers to one another and dutiful children of God. The great world with its teeming Christless millions is proof enough that the work has just begun and that the earnest untiring efforts of all those who confess Christ as Lord are needed.

News of the Week.

SENATE ADOPTS THE WAR REVENUE BILL

Passes It by Vote of 34 to 22, After Rejecting Cotton Relief Amendment.

Washington, Oct. 17. — The administration war revenue bill, levying approximately $100,000,000 additional taxes to meet the emergency caused by the war in Europe, was passed by the senate tonight, 34 to 22, after southern Democrats, in a coalition with Republicans of the senate, fought to postpone indefinitely consideration of the measure because cotton relief legislation had been decisively defeated.

Democratic leaders in the climax of the cotton fight, gathered their faltering forces, and spurring them on with eloquent appeals for party solidarity, defeated the coalition in its move to postpone action indefinitely.

Persisted to the Last.

Despite urgent pleas of Senators Williams, Stone, Shively and James, who demanded united Democratic support for a Democratic measure fostered by the administration, five southern senators, under a storm of oratorical denunciation, persisted to the last ditch in their determination that the bill should contain some cotton relief provision.

RUSSIAN ARMY HELPED BY RAIN

Berlin, Oct. 19. — According to reports from Russian sources at Warsaw, there are at least 800,000 Russians in the Poland campaign. There is great lack of medical and sanitary supplies, and the hospitals at Kiev, Moscow and elsewhere are overcrowded. The Austrian offensive in Galicia is declared in Berlin to be advancing. During the assault on Przemysl the Russians lost forty thousand men in killed and wounded.

London, Oct. 19. — In the eastern war area the great battle of Poland appears to be progressing in favor of the Russians, who declare they have checked decisively the German forces in their attempt to cross the Vistula.

The Russian general staff today made this announcement:

"We gained partial successes on October 18 in very fierce fighting in the region of Warsaw and south of Przemysl."

The Russians in and around Warsaw are being temporarily protected from fresh German artillery aggression by reason of the impassable condition of the country through recent rains and owing to the destruction of the only railroad from Lowicz to Warsaw on which the Germans could transport their heavy guns.

NAVY PART OF BATTLE LINE

British Warships at Sea and Gunboats in Canals Aid in Defense Task.

Berlin, Oct. 19. — German army headquarters has given out an official announcement under today's date as follows: "The attacks of the enemy to the west and northwest of Lille have been repulsed by our troops with the infliction of severe losses."

London, Oct. 19. — By reaching out to the seaboard the allied forces have established close contact with the British navy, which is now on the extreme left of the line and seems, from the London view, for the moment to block effectually a further German effort to turn this wing.

That the Germans may have grasped this is perhaps indicated in the otherwise unexplained appearance of four of their torpedo boat destroyers Saturday off the Dutch coast southward bound. It is suggested that the object was for the destroyers to convoy submarines which would dispute the command of the sea on the Belgian littoral.

Should the German navy undertake this venture it would be confronted with much the same proposition as has met the British fleet since the commencement of the war, and it would assume the same risks of colliding with mines heretofore faced by the British, because the British mine field stretches along the Belgian coast from Ostend southward.

32 TRANSPORTS CARRIED CANADA'S MEN

New York, Oct. 19. — A line of gray transports led by a pilot boat and two British cruisers, and flanked by an armada of battleships, cruisers and destroyers — a line so long that it laid the smudge of its smoke against the sky as far as sailors could see to the east and west—such was the fleet that carried Canada's troops to England, as seen from the decks of the steamer Minnewaska, 370 miles from the mouth of the Thames, on October 10. Officers of the steamer told of the spectacle on their arrival here today.

With 33,000 Canadian volunteers already landed in England, and eight thousand under arms guarding strategic points in the Dominion, the government has decided to put thirty thousand men into training in Canada and dispatch them to England in units of ten thousand. The first ten thousand is to be sent forward in December and immediately another ten thousand raised to take their places. Thus thirty thousand men are continuously to be kept in training to be drawn on in units of ten thousand as soon as equipped, during the continuance of hostilities.

JAPANESE CRUISER IS SUNK IN KIAO-CHAU BAY

Tokio, Oct. 19. — It is officially announced that the Japanese cruiser Takachiho was sunk by a mine in Kiao-Chau bay on the night of October 17. One officer and nine members of the crew are known to have been saved.

Twenty-eight officers, fifty-four noncommissioned officers and 189 seamen perished.

It is also announced that a typhoon has struck Kiao-Chau, destroying the landing pier. Twenty Japanese sailors were drowned.

MEXICAN GENERAL SAYS HOSTILITIES ARE AT END

Washington, Oct. 19. — General Villa has informed the United States government that unless something unforeseen occurs, hostilities in Mexico are at an end, and that he will support any provisional government set up by the national convention at Aguas Calientes.

Villa said he would not accept Carranza as provisional president, but was satisfied he would not be chosen. The General understanding on all sides has been that Carranza himself does not desire to be provisional president, wishing to be free to enter the presidential race in the succeeding election.

TURKEY REFUSES TO SEND GERMANS HOME

Constantinople, Oct. 19.—The porte has declined to discharge the German crews of the cruisers Goeben and Breslau, which have been in Turkish waters since early in the hostilities, and which are said to have been sold by Germany to the Turkish government.

This reply was given in answer to the British representations regarding the continued presence of Germans on board these two vessels.

The government has now shelved the matter, declaring it to be a domestic question, although it had previously given repeated assurance that these Germans would be repatriated.

BRITISH CRUISER AVENGES DESTRUCTION OF HAWKE

Undaunted Sends Four German Torpedo Boat Destroyers to Bottom.

London, Oct. 18. — The British navy has avenged the Hawke, the British cruiser sunk off the coast of Scotland by a German submarine's torpedo, by sending to the bottom four German torpedo boat destroyers off the coast of Holland. The terrific execution was accomplished by the British light cruiser Undaunted. The cruiser was attacked by a fleet of the enemy's destroyers while on patrol duty yesterday afternoon, according to the official announcement of the press bureau of the admiralty, which confirmed the news of the victory.

The admiralty announces that the British loss was one officer and four men wounded. The damage to the British destroyers was slight. The announcement adds: "There are thirty-one German survivors, prisoners of war."

Speed Won Naval Battle for England's Warships.

London, Oct. 19. — Superior speed won for England in Saturday's naval clash on the Dutch coast, when four German destroyers were sent to the bottom by the cruiser Undaunted and her accompaning flotilla of destroyers. The first story of the battle was brought here today by the crew of the steam trawler United, which witnessed the fight. The German destroyers were on patrol when they were seen by the lookout of the Undaunted. The Germans put on full steam and attempted to escape, but they were no match for the cruised or the British destroyers.

According to the crew of the trawler, the British flotilla had no difficulty in rounding up the Germans. The latter were completely outclassed as marksmen. The whole engagement lasted less than an hour.

MOBS IN LONDON WRECK GERMAN STORES HERE

London, Oct. 19. — Serious anti-German rioting occurred early today in High street, Deptford borough of London. Shops conducted by Germans were wrecked by crowds and one shop was set afire. The police were called out to restore order.

MARCH ON DUNKIRK

Germans Move 40,000 Infantry, 400 Guns and Some Cavalry Through Ostend.

London, Oct. 18. — So far at least as the published reports indicate, the allies have been able to hold back the German movement along the coast of Belgium toward Dunkirk and Calais.

The French and British troops in southwestern Belgium and northwestern France have been reinforced by the Belgian army, which, after a few days of rest following its defense of Antwerp, is now part of the line from Ypres to the sea.

However, according to one dispatch today, a great German force yesterday moved through Ostend, presumably to reinforce the movement against Dunkirk.

This message, dated Saturday, and sent by the Flushing (Holland) correspondent of the Weekly Dispatch, said:

"The Germans have levied a fine on Ostend of £200,000 ($1,000,000). At an early hour today great forces began to pass through. The artillery, in close formation, consisted of four hundred guns, and there were forty thousand infantry and fewer cavalry. More guns arrived at noon.

Armentieres Taken by Allies.

In the battle in northwest France, according to the French war department's statement today, the allies have continued their progress toward Lille, having taken Armentieres and Fromelles.

RUSSIANS AWAITING GERMAN ADVANCE

London, Oct. 18. — Both Berlin and Paris express the greatest confidence in the outcome of the battle in the east.

Reports of fighting in East Prussia, Poland and Galicia are so widely at variance that it is difficult to judge of the progress of the battles. Austria says her forces are driving the Russians out of Hungary, while the Russian generals say they are leaving the country to escape danger of infection from cholera.

Berlin says the Galician fortress of Przemysl has been relieved, while the Rusian report, received through Rome says that the fortress at last has fallen. In Poland, both sides insist that they have gained the advantage in advance guard actions. The only thing on which the two sides agree is that inactivity prevails in Suwaik.

KAISER VISITS TRENCHES

Berlin, Oct. 17. — According to letters from the field which have just been received in Munich, Emperor William a few days ago entered the lines of certain Bavarian and Prussian detachments and visited the troops in the trenches. His majesty were a field uniform of grey and when he was finally recognized by his men there was an enthusiastic greeting. The emperor conversed with many of the men and asked them to relate their personal experiences.

He gave them words of encouragement, spoke in recognition of their services, asked whether they had heard from the people at home, and examined many of the soldiers as to their knowledge of their duties. He was greatly pleased at the prompt and correct answers.

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BY H. P. KREHBIEL.

This is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.
The book contains over 500 pages, about 70 illustrations. Price 75c

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto. Prices:
Half leather, sprinkled edges 85c
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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, OCTOBER 29, 1914. No. 43.

BE STRONG

By Maltbie D. Babcock.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, face it, 'tis God's gift—
Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—oh shame!
Stand up, speak out, and bravely in God's name—
Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on; tomorrow comes the song.
—American Issue.

EXPLANATION

To the "Call for Help" for the sufferers from the war, in No. 38 of the Mennonites we would like to make the following explanation: The Red Cross Society of which the editor is a member sent sent to him a letter, stating that the donors of gifts can, when they so desire, state to which country they would like to send the money and their gifts will be sent to the representatives of the Red Cross Society in that country. Our Emergency Relief Commission will forward the gifts sent to the same according to the wishes of the donors by way of the Red Cross Society.

Gifts are to be sent to Bro. Harrison Landis, 6th St., and Columbia Ave., Phila., Pa. We can report, that we have been able to send $1200 to the Red Cross Society.

May God make us willing to do more for the relief of so many suffering in this fearful time in Europe.

Fraternally,
John Lichti,
Secretary of the Committee.

NEWS AND COMMENTS

The Freeman College, S. Dak., has 64 students, 13 more than at the same time last year; 57 of the students are Mennonites.

The Church Messenger gives the following statistics of the Middle District Conference: 14 congregations, 18 church buildings, 23 ministers, 16 Sunday schools, 10 Y. P. societies, 10 mission societies, 3666 members, 3635 S. S. scholars.

It also brings the following news: In the will of the late Jonas Y. Schultz of Pennsylvania, who was a preacher, physician, teacher of Wadsworth, writer and editor, the Mennonite Home for the Aged at Frederick, Pa., is remembered with a large portion of his estate. — Rev. D. D. King, who about a year ago resigned the pastorate at Fortuna, Mo., will return as pastor in spring.

Bro. P. J. Boehr, now in Mc Cormick Seminary, Chicago, writes: At the Seminary we are busy enough, but I find time to think of our dear missionaries in the fields during this strained condition in Europe. The mission goes along nicely; it is a great help to also have Bro. Lehman of Berne there at times to lead in singing and to testify. I generally worship at the Mennonite Home Chapel on Sundays.

Since the subscription price of "The Mennonite" has been reduced to $1.00, may we not expect that every subscriber promptly renews his subscription? And we hope that many will send in the name of an additional new subscriber. A number of ministers have declared their willingness to make special efforts to secure new subscribers. We hope many will follow their good examples.

TO THE CHURCHES:

The chairman of the Executive Committee and the chairman of the Administrative Committee of the Fed. Council of the Churches of Christ in America have recently held a conference with the Committee of One Hundred, appointed by the Federal Council for foreign activities at the Panama-Pacific Exposition.

We find that the Committee of One Hundred have secured a most strategic location at the exposition grounds and that their proposal for an exhibition building will offer a wonderful opportunity.

In behalf of the Federal Council and the representatives of its constituent bodies we urge the Protestant Evangelical churches of the nation to come to the support of the Committee of One Hundred and its Executive Secretary, Rev. H. H. Bell, in relation to plans which they are now setting before the churches.

Our conference and our visit to San Francisco convinces us that this will be the most important religious movement of the coming year.

Signed,
Frank Mason North,
Chairm. of Executive Committee.
William I. Haven,
Chairm. of Adminis. Committee.

REPORT OF THE MIDDLE DISTRICT CONFERENCE

Held at Trenton, Ohio, October 12-13, 1914.

Monday Morning.

The president, Rev. Albert Schumacher, opened the conference by a Scripture reading, after which Bro. W. W. Miller led in prayer.

The certificates from churches were read and accepted. There were represented 14 congregations with 3632 members, by 26 delegates having 126 votes.

The minutes of the last conference were read and accepted. The conference further elected J. M. Regier as English secretary.

Since the local church (Trenton, Ohio) had not elected delegates, it was resolved by the conference to consider the pastor, Bro. Grubb, the Trustees Otto Ehresman, Will Imhoff and Otto Augsburger, also Rudolph Kennel, Jos. Eicher, J. J. Kennel and George Bender as delegates.

It was decided that the order of the day should be as follows: from 9:30 to 11:45 in the morning and from 2:00 to 4:30 in the afternoon.

It was resolved that the chairman appoint a committee of three to recommend complimentary votes. The brethren M. A. Niswander, P. D. Amstutz and W. S. Shelly were appointed.

The following brethren were appointed as committee on resolutions: S. M. Musselman, John Schneck and J. H. Tschantz.

In the absence of the conference treasurer, his report could not be given.

It was resolved that a member to the board of trustees should be elected when the other officers would be elected.

Bro. Niswander then led the Bible Study on II Tim. 2:1-15.

Monday Afternoon.

The committee on granting complimentary votes recommended the following brethren: D. D. Augsburger, W. W. Miller, S. K. Mosiman and John Kinsinger, the latter being the special representative of the Central Illinois Conference. The report was accepted.

Bro. P. P. Hilty read a paper on "How can the Middle District Conference best help our Chicago Mission?" Bro. W. S. Shelly opened the discussion.

Bro. S. M. Musselman gave the report of the Central Mennonite College trustees, which report included the proceedings in regard to the merger of Central Mennonite College and Bluffton College. This being the last report from this board to the Middle District Conference.

The Board of Trustees of C. M. C. made the following motion which was passed by the conference by acclamation:

"Pursuant to a resolution adopted at the 26th annual session of the Middle District Conference, the Board of Trustees of Central Mennonite College met in regular session at Bluffton, Ohio, January 1914, have, according to due process of law transferred all real and personal property of Central Mennonite College subject to all of its liabilities and obligations to Bluffton College, and further, said Bluffton College having duly accepted all such real and personal property of said Central Mennonite College and assumed all its liabilities and obligations: we, the Board of Trustees of CentralMennonite College recommend that the conference authorize that the Board of Trustees request the Secretary of State of Ohio to cancel the charter of said college."

Resolved, that the chairman appoint a committee of three to present a plan to the conference concerning the discharge of the C. M. C. trustees. The Brethren J. F.

man, S. M. Musselman and E. J. Hirschler were appointed.

Upon their motion the following resolution was adopted: "That upon the presentation of satisfactory evidence of the cancellation of the charter of C. M. C. the Secretary of the Middle District Conference of Mennonites of North America be instructed to cast all votes of the conference to discharge the Board of Trustees of Central Mennonite College, releasing them from all obligation and responsibility."

In the absence of the speakers, Rev. J. B. Baer and Rev. I. A. Sommer on the topic, "The Glories of the Ministry," Rev. Gottschall discussed the subject.

Tuesday Morning.

The opening exercises were conducted by Bro. P. R. Schroeder.

Resolved that we arrange for a Christian Endeavor and Sunday School convention tonight.

Resolved, that the conference president appoint a committee of three to arrange for this program. The Brethren J. P. Boehr, J. F. Lehman and M. A. Niswander were appointed who made the arrangements.

Resolved, that a new edition of one thousand copies of the Constitution of the Middle District Conference be issued and that the president of the Conference appoint a committee of three members to prepare the copy and cause the printing of such constitutions. The Brethren P. R. Schroeder, P. D. Amstutz and E. J. Hirschler were appointed.

The topic, "Our Attitude Toward Social Service" was discussed by Rev. v. d. Smissen.

The report of the Evangelization committee was now given.

The treasurer, W. W. Miller, also gave his report.

Both reports were approved and adopted as read.

Bro. J. P. Boehr read a paper on "Church Extension in Our Conference—Its Possibilities and How to Meet Them."

Dr. S. K. Mosiman opened the discussion.

It was resolved to continue the discussion on this topic in the afternoon for thirty minutes.

Tuesday Afternoon.

After the opening exercises Miss Moon sang a solo.

After further discussing the work of evangelization, Dr. S. K. Mosiman was elected into the Board of Evangelization.

The following motion was made by Dr. Mosiman and unanimously carried by the conference: "That, since Central Mennonite College, by official act of the conference, has been merged with Bluffton College, owned and controlled by a board of trustees representing various branches of the Mennonite Church in North America, the Middle District Conference not only officially approve the election of the members of the Board of Trustees, chosen from the General Conference of Mennonites in North America, but heartily endorse the work of the enlarged institution which it commends to the churches of the Middle District Conference for an enlarged interest in prayer and support.

The conference further invite the Board of Trustees of Bluffton College to solicit funds among its members for the establishing of an endowment fund of $200,000 for Bluffton College and it urges upon the congregations to give every possible support to the work of the institution."

Papers on the topic, "Personal Touch", were then read by J. M. Regier and J. H. Tschantz.

S. J. Moser was unanimously elected as trustee for five years.

As the location for our next conference the invitation from Pulaski, Iowa, was unanimously accepted.

The following officers were nominated and under separate motions the secretary was instructed to cast all votes for them: Pres. Albert Schumacher; vice-president, P. P. Hilty; secretary, P. R. Schroeder, program committee, W. H. Grubb.

It was resolved to elect a delegate to the Central Illinois Conference. W. W. Miller was elected delegate and W. S. Gottschall, alternate.

It was resolved to publish papers read at the conference as occasion will warrant in the "Bundesbote" and "Mennonite".

It was resolved to publish the minutes of our conference in the church papers if the editors see fit.

Bro. Kinsinger and Bro. Breneman from the Central Illinois Conference spoke a few encouraging words to the conference.

The Committee on resolutions presented the following resolutions:

1. That Conference heartily endorses a program that would look toward the rehabilitation of neglected churches and districts where church work has been allowed to go down and would welcome a movement that would create interest in Church Extension along this line.

2. That the Committee on Evangelization make a special study of the Sunday school work and Young Peoples work in the District and hold themselves in readiness to assist the individual schools in whatever way and whenever it is possible and that a more prominent place be given to this work in the conference sessions.

3. That we as a conference reaffirm our position on the liquor question and that we express our interest in the present fight for Prohibition in the State of Ohio; and that we urge our churches in Ohio to pursue the fight with relentless effort until the great state of Ohio has gone dry.

4. That we look with gratitude upon the marvelous development and growth of Bluffton College and rejoice in its widening horizon; and realizing that with increased opportunities come also increased responsibilities and greater problems, we pledge ourselves anew to the support of Bluffton College with our means and the interesting of prospective students, and that, like Aaron and Hur of old, make special efforts to uphold the arms of the leaders in that great work by prayer.

5. That we heartily appreciate and that a vote of thanks be given the good people of Trenton, Ohio, for the kind hospitality to all conference delegates and visitors in their midst.

6. That we offer unto Him, the giver of all good and perfect gifts, our heart-felt thanks for the many blessings which have been ours to enjoy during this conference, and that we express our gratitude by singing the Doxology.

S. M. Musselman,
J. H. Tschantz,
John Schneck,
Committee.

The conference closed with prayer by Rev. P. P. Hilty.

J. M. Regier, Engl. Sec'y.

THE AMISH

Why should our people (the Amish) be looked upon as an ignorant, benighted, illiterate, or debased class of people as some would term them? Is it because they are stupid? or lack intelligence? I think not, for we find among them men of genius, not only in mechanical arts but of literary attainments and quite eloquent preachers who are chosen from the laity without any previous education or training for the work. To understand why they are so well versed in the doings and attainments of the world it is necessary to go back some 200 years when the immigration of our people first began. In Europe we find them, scattered and hid away among the Peasants or poor class of people where they were persecuted and driven from one place to another and the greater part of them lived in abject poverty; and when they first came to this free country they sought out the most secluded spot they could find in the wilds of Pennsylvania, and were among the pioneers of Ohio, Indiana, Illinois, and Iowa. Their aim was to secure a home where they could live in peace unmolested from religious persecution and wherever they went they were always noted for their industry, honesty, sobriety, law-abiding, and peace-loving qualities. The opportunities for an education were very limited and it was not considered essential and was looked upon more with disfavor than a necessity. About all the education considered necessary by those early settlers was being able to read their Bible, letter-writing, and the four fundamental rules of arithmetic. It was entirely different from what it is now, not only having a free school system now, but every child is required by law to go to a school of some kind up to a certain age. The outward conditions were not materially changed until about 50 or 60 years ago. So several generations have come and gone since their first settlements or colonies have been established, and there always has been a tendency to hold fast to old customs and some of these old customs were born out of necessity which are no longer essential; and in some instances they have become corrupt and very much need reformation. I will let the thoughtful reader here read between the lines for the present. But as for their religion, faith, and belief, it must be credited to the Amish that they are holding fast to the tenets of their forefathers, especially to that of non-resistance and it is a peculiar fact that the very doctrine which our forefathers advocated for more than 400 years, yes, it can be traced to the very apostles: that same doctrine is now being advocated, not alone by the popular churches, but by the greatest statesmen and philanthropists of the world, viz. that all difficulties between individuals or nations should and can be satisfactorily settled by arbitration.

Is it not a fulfillment of I Cor. 1:26-28. "God has chosen the foolish things of the world to confound the wise"?

It seems it took nearly 2000 years of bitter experience and bloodshed to convince the world, of a very important truth, what our forefathers taught and what we are teaching today, and what we believe that Christ taught His disciples, when He was here on earth.

May the day speedily come when this doctrine will not only become popular, but will also be put in practice, when the "swords will be made into plowshares and spears into pruning hooks."

So let us hold to that which is good even if the world doesn't understand us. We need not be ashamed of our peculiarities as long as our peculiarities command the respect of all good citizens. And if reformation is needed, in some things which have gradually crept into the church, in the course of time, let it be purged.

J. D. Guengerich, Centralia, Mo.
(Herold der Wahrheit.)

CORRESPONDENCE

Quakertown, Pa. — On Sunday evening, October 18, ten young people became members of the congregation at this place, six by baptism, three by confirmation and one by transference from a sister church. The church was well filled with interested relatives, friends and neighbors. The services were deply impressive, the sermon by Rev. H. G. Allebach being especially addressed to the class, and dwelling upon the importance of the step taken, the privileges and duties of those who thus come to Christ with the great question of eternal life. At the close of the service the young people received the congratulations and good wishes of the audience. For several years there had been no addition to the church and on this occasion the feelings of the members having its interest and progress at heart were correspondingly jubilant. May the Lord, through His Spirit, so lead these dear young souls that they may always do His good will and pleasure and never weary of well-doing!

Communion was celebrated in the East Swamp church, near Quakertown congregations on the 25th.

Teachers' Meeting has been revived in the West Swamp Sunday school, after a suspension of several years. The Sunday school here is in a prosperous condition and great interest and enthusiasm are manifested. A Teachers Training Class may be organized shortly. **Corr.**

OUR MISSIONARIES

Their Addresses, Name of Stations and Time of Their Establishment.

1. 1892—Contonment, Oklahoma.—Bro. R. and Sister Bertha K. Petter, Albert C. and Katharina A. Claassen and Sister Agnes Williams. (Outstation Fonda, native helper is Bro. Alfred Brown).
2. 1897—Canton, Okla. — Bro. John A. and Sister Cornelia Funk. (Native helper is Bro. William Meek).
3. 1897—Clinton, Okla. — Bro. Jacob B. and Sister Agatha R. Ediger. (Native helper is Alfrich Heap of Birds).
4. 1898—Hammon, Okla.—Bro. Heinrich J. and Sister Katharina H. Kliewer.
5. 1893—Oraibi, Arizona.—Bro. J. R. and Sister Susie Duerksen. (Out-station Pakavi).
6. 1905—Moencopi (P. O. Tuba), Arizona.—Bro. J. B. and Sister Aganetha B. Frey.
7. 1901—Janjgir, C. P. India.—Bro. P. W. and Sister Mathilda E. Penner, Bro. Esra and Sister Elizabeth Steiner and Sister Anna Braun. (Outstation Seorinarain with the native helper R. Asna, evangelist).
8. 1901—Champa, C. P. India.—Bro. P. A. and Sister Martha R. Penner, C. H. and Lulu Suckau. (Outstation Gorhi with the native evangelist, G. Roberts).
9. 1911—Mauhadei (P.O. Birra, via Janjgir), C. P. India.—Bro. P. J. and Sister Agnes H. Wiens. (Native helper is Isa Das).
10. 1904—Busby, Mont.. — Bro. G. A. and Sister Anna H. Linscheid, H. T. and Anna H. Neufeld.
11. 1908—Lame Deer, Mont.—Bro. and Sister Agnetha T. Wiebe.
12. 1910—Birney, Mont. — Bro. and Sister Katharina B. Kliewer.

Note—Bro. Petter's address is Kettle Falls, Wash.

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

Home Circle.

A TOMATO STORY

"Have another tomato, Johnny," said grandma, as she saw the last red slice disappear from Johnny's plate; "I think you like tomatoes."

"I do," said Johnny. "I like them raw and stewed and baked and 'most every way."

"I wonder if you would like them the way I ate them last summer in Wyoming?" Cousin May said. "They are not plenty there, and we often ate them like fruit, with cream and sugar."

"Well," Johnny said, "I'd just like to try them that way!"

"Why, bless the child!" grandma said. "We'll have some for supper. That's the way we always used to eat them, but it's gone out of fashion now."

"Didn't you like tomatoes when you were little, grandma?" Johnny asked, as he saw grandma looking at his plate with a smile in her eyes.

"No," grandma said, "but that's because I was a big girl before I ever tasted them. I never saw any until I was thirteen years old.

"I can remember it so well! A pedler who came by our farm once a month, bringing buttons and thread and such little things to sell, brought the seed to my mother.

"He used to carry seeds and cuttings of plants from one farmer's wife to the next, and they liked to see him come. He could tell all the news, too, from up the road and down.

"One spring morning he came, and after mother had bought all she needed from his big red wagon, and he had fed his horses and was sitting by the kitchen fire waiting for dinner, he began fumbling about in his big pockets in search of something.

"Finally he drew out a very small package and handed it to mother.

"'I've brought you some love-apple seeds,' he said, 'I got them in the city, and I gave my sister half and saved half for you.'

"'Thank you kindly,' mother said, as she looked at the little yellow seeds. 'I'm right glad to get them. What kind of a plant is the love-apple?'

"'Well,' said the peddler, 'the man who gave me the seeds had his plants last year in a sunny fence corner.

"'The flowers are small, but the fruit is bright red, and is very pretty among the dark green leaves. You can't eat the fruit though—it's poisonous. It's something new—the man who gave me the seeds got them from the captain of a ship from South America. They grow wild there.'

"So mother planted her 'love-apple' seeds in a warm corner and they grew, and the little yellow blossoms came, and after them the pretty red fruit.

"We children would go and look at it, and talk about it, and wonder if it would hurt us if we just tasted it.

"One day mother heard us talking about it, and she called us away, and told us that, if we could not be satisfied to look at the pretty fruit without wanting to eat it, she would have to pull up her 'love-apple' vines, and throw them away.

"We knew she would hate to do that, for no one else about had them, and she was very proud of them. So we kept away from that corner, and the vine grew and blossomed, and the red showed in new places every day. The birds didn't seem at all afraid of the poison fruit, and ate all they wanted of it.

"One day, in the early fall, my uncle came from New York to make us a visit. When he went out in the garden, he stopped in surprise. 'Why, Mary, what fine tomato vines you have!' he said to mother. 'Where did you get them?'

"'We call them love-apples,' mother said, and then she told him how the peddler brought the seeds. But when my uncle found that we were afraid to eat them he had a hearty laugh at us, and then he showed mother how to get some ready for supper.

"And that was my first taste of tomato, Johnny," grandma said, "and you shall have some the same way, with cream and sugar, for supper."—Fannie L. Brent, in N. W. Chr. Advocate.

Contributions.

Emergency Relief Commission.

For the German Red Cross and Widows and Orphans of German Soldiers:

Hoffnungsfeld-Eden Cong., per J. C. Goering, Kan., $12; Bergtal cong., Korn, Okla., per Jacob H. Ediger, $36; Sichar cong., Cordell, Okla., per J. W. Schmidt, $11.55; Abr. Penner, Mt. Lake, Minn., $4; Brudertal cong., per Heinrich Riesen, $68; Ebenezer cong., per D. A. Goertz, Mt. View, Oklahoma, $31.10; Hereford, Menn. church, Bally, Pa., $13.76; Salem Sunday school, Weatherford, Okla., per J. T. Albrecht, $5.96; Rev. D. P. Eitzen, Mt. Lake, Minn., per J. H. Dickman, $20.50; Mrs. Chr. Nafziger, Columbus, Kan., per Rev. John Litchti, $5; Menno Simons and Salems church, Butterfield, Minn., per J. Koller, $24.61; Emmaus cong., Whitewater, Kans., per Rev. Gustav Harder $227; collection congregation, per Rev. H. H. Adrian, Escondido, Cal., $15; Fred Berg, Newton, Kans., per J. G. Regier, $5; Salems Menno. cong., Childstown, S. D., per C. B. Lehmann, $120; Per. Rev. H. P. Krehbiel: Katie Schmidt, Halstead, Kan. $5; Mrs. J. E. Schmidt, Halstead, Kan., $5; Jacob Penner, Newton, Kan., $1.50; Garden Twp. Church, per Peter S. Vogt, Moundridge, Kan., $23.20; E. D. Miller, Partridge, Kan., $5; Joe Dollenbach, Partridge, Kan., $1; Edw. Ewy, Partridge, Kan., $2; David Kraus, Arlington, Kan., $1; J. P. Linscheid, Arlington, Kan., $5. Salems-Zion church, Marion, S. Dak., per Rev. A. P. Waltner, per Rev. J. C. Goering, $93.10; Menno church, Pretty Prairie, Kan., per P. W. Kaufman, $141.51; Herold congregation, Bessie, Okla., per P. A. Quiring, $17.55; Catharine Lenhart, Philadelphia, Pa., per Rev. N. B. Grubb, $1; San Marcos Mennonite cong., Paso Robles, Cal., per J. J. Dueck, $25; Geary Menn. church, Geary, Okla., per Rev. J. S. Krehbiel, $1; Menn. cong., at Hillsboro, Kan., per A. J. Kohfeld, $73.87; Emanuel cong., of Aberdeen, Idaho, per Herman Giesbrecht, $58.40.

Gratefully acknowledged,
Harrison Landis, Treas.
Emergency Relief Commission.

For the Treasury of the Pacific Dist. Conference.

From the Mountain View Sunday school per Bro. E. C. Wiebe, $9.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

The Mennonite.

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Editorial.

WAR AND MISSIONS

The present war causes desolation and suffering not only in the zone of war operations but also in the countries involved. Death, sickness, bereavement, idleness enforced by the closing down of factories on account of lack of raw material, stagnation of commerce and industry are consequences of the war.

But even the kingdom of God suffers. The mission work is hindered if not destroyed by the war. Naturally the German missionaries suffer most, because the boards cannot communicate with them, and the necessary funds cannot be sent out to them, and the funds are not coming on account of the needs and the depression at home.

An especially heavy blow against the misions is the attack of the English on the German colonies, giving to the heathens the picture of Christians fighting among themselves, former friends being at war. England and France bringing heathen and Mohammedan soldiers against the Germans. The kingdom of God will suffer from these causes for many years to come.

But not only the German missionaries in the colonies are suffering, the missions in neutral countries suffer as well.

The Syrian orphanage near Jerusalem is closed for lack of funds; only 200 of 500 remaining because they have no friends to whom they can go. Yet it will be hard to provide for these if not friends in America help them.

The very prosperous Barmer or Rhenish mission is suffering because no money can reach them. The mission station in Basel had to be closed on account of lack of students, who, with few exceptions had to go to war.

Our Holland Mennonite mission, which was sustained chiefly by the Russian and German Mennonites asks for help. All Holland missions have reduced the salary of their missionaries to half the amount, this being hardly enough to keep them alive.

But the war even affects our own mission, especially the mission in India. Bro. Penner writes that a check from America which was worth 305 Rupees is now only 280 Rupees, and everything is higher in price. More than our own mission suffers the mission of the lepers, of which our missionaries have the superintendency. The funds for the 180 lepers are not coming from Scotland any more, no banks will cash any drafts from England or Scotland, what will become of the poor lepers? Most of them are not able to work, yet they must eat. Here is a great task for us.

But even amidst these many discouraging news there are a few notes which cheer us. The British Moravian synod sent fraternal greetings to the German Moravians assuring them of their continued Christian love and promising that they, in connection with the American Moravians, would provide for the German mission fields. Missionary meetings in England and Canada have sent fraternal greetings to the German mission societies assuring them of their continued Christian love; thus bridging over the chasm rent by the war in the promising united Christian activity in all lands, where evangelical Christians worked in love and unity as never before in consequence of the Edinburg Missionary Conference.

Correspondence.

Roaring Spring, Pa., Oct. 26, 1914. Dear Brother and Readers: We feel to praise God for His continued blessing. We have again commemorated the death and suffering of our blessed Master and observed the ordinance of feet washing. On Saturday evening, Oct. 24, Rev. S. D. Yoder, assisted by Rev. A. G. Grosswhite of the church of the Brethren, brought us the message on the theme of Preparation. On Sunday morning the services were in charge of our elder. The theme of the morning was Remembrance, by Rev. H. G. Snyder and Rev. E. C. Miller. The attendance was large, people being present from Poplar Run, Smith Corner, Napier and Altoona.

In the evening Rev. S. D. Yoder preached a soul-stirring sermon after which Bro. Herman Snyder made the following statement which, we believe, will be of interest to our brethren in Pennsylvania: That we as a church have never taken any active part in politics but have always taken an active part in temperance, but have no sympathy with the so-called McCormic temperance movement in this state or the temperance convention, held at Harrisburg, September 17, made up of revenue collectors, state reformatory employees, and other men not known to the churches or Sunday schools of Pennsylvania, but I can recommend to my brethren and ask the prayer of the church for governor of Pennsylvania, Dr. M. G. Brumbaugh, the Christian educator, minister (Church of the Brethren), writer of church history and Sunday school literature, knowing that he stands right on all subjects.

Bro. Snyder's remarks were well received.

The annual Sunday school conference of Blair, Bedford and Juniata counties will be held at the Bethany Mennonite Mission, Altoona, Pa., Nov. 8.

We also extend an invitation to our brethren and sisters to attend the annual Bible conference, to be held at this place, Nov. 28, 29, 30.

Yours in Christian love,

Samuel Snyder.

Summerfield, Ill., Oct. 24, 1914. Dear Mennonite:—Although I now am in Chicago at my work in the seminary I feel that I ought to tell you a little about my summer work at Summerfield, Ill. During Rev. and Mrs. Baer's absence from the church in that place I spent a very profitable four months in the service of the Master. The Sunday school was well attended, teachers were active and some missionary work was carried on through the school. I felt that Bro. and Sister Baer must be concerned for those who go nowhere to a Sunday school, hence one could see children from various homes outside the Mennonite circle. If we try to gather in the people in a city like Chicago, why not in our church communities,—those who go to no church whatever. One is impressed that some of the young people in our churches, able to lead a Sunday school class, could as well go to a school house and gather children together for Sunday school who otherwise would not see the inside of a church.

The church services were well attended. The one who came to serve the church felt that he was welcome, and was supported by the prayers of the people who came to worship there. With a number of good singers in the choir the services were made interesting as well as edifying. It reminded me again that our church services are for the people who attend; they are to feel that the service is theirs, and should assist not merely in listening, but also in song and prayer.

In the Christian Endeavor opportunity was given me to aid the future leaders of the church to get a larger view of the life for Christ; missionary interests were discussed, and helpful topics guided our thoughts of the evening. With the assistance of the C. E. it was made possible to have four stereopticon lectures presented. These were on the Life of Christ, God's Love for the Lost, Temperance, and Missions. A committee procured $27 for this purpose. We used only $14.50 for slide-rental—the lantern was the county superintendent's, who made no charges for its use—the rest of the money being put into the collections of the evenings; these amounted to $26.95.

Jennie Hennup, a fruit of the work by Rev. A. B. Rutt of Chicago, was with us a while and gave us a few helpful talks. She stirred us to renewed efforts to save men from their lost condition without Christ. We were also able to defray her expenses. A little money was contributed toward the work she is connected with in Chicago, the Mennonite Home Chapel. Bro. Vogt gave $5, Sister Schowalter $1, Sister Brown $1 and Lena Berger $3. Since Rev. Rutt's work in the city still needs aid, we thought it well to add half of the collection to that privately contributed; so it was possible for the Summerfield church to give $24.10 to the Mennonite Home Chapel and $14.10 to our mission in Chicago. All this, in addition to the help the illustrated talks were to us, was accomplished in the four evenings. The Life of Christ was very impressive as it appeared on the screen. We were summoned to tell the Good Tidings as we saw the scenes from mission fields, and a shudder came over us when the "Drunkard's Career" was pictured. How awful is drink! This is illustrated rather vividly here in the city. The saloon must be treated as a menace to society.

May I not also mention the work with the music class? This was a pleasure to me. One feels repaid for his work when results show forth. A decided improvement in singing was noticeable as a result of this effort. The young people gave me great encouragement in that they put forth efforts along the line of music. We realize how dry church services are when the singing drags, or does not go at all.

My prayer is that my work at Summerfield may have been for the furtherance of the kingdom of God; and I am assured that what

it amounted to was not a result of my own efforts, but a result of the efforts of the dear people as well — old and young — who stood by me. They knew that I needed their co-operation, and possibly more of it in the absence of their regular pastor, Bro. Baer. I shall continue to pray for the work in Summerfield.

Very cordially your brother in Christ, **P. J. Boehr.**

2330 N. Halstead St., Chicago, Ill.

Mr. Ridgeway's Iron Rose Bible Class of the Presbyterian Church, Coatesville, Pa., has sent a consignment of "twelve missionaries in feathers",—in other words, full-blooded poultry, for Mr. Slater's Etah poultry enterprise for poor Hindu women.

Editorial.

THE ADULT BIBLE CLASS

What Is It? Why Have It Organized?

It is hardly necessary for me to tell you what the Sunday school is, since we all know it to be a part of the church. The Sunday school could not be separated from the church and retain its usefulness, any more than one's hand could be severed from the arm retain its usefulness.

The Sunday school is composed of officers and three departments; the Primary, Intermediate and Adult. In large schools each of these departments are subdivided into classes, or grades, in order that each scholar may be placed in a group of other scholars, all of which are of equal mentality, etc., which results in the scholar receiving better instruction and learns more than he would, were he placed indiscriminately in any class where he might wish to go. The Primary department is the first and the Adult is the highest. The one is the entrance and the other is often considered the exit. So many find it inconvenient, or think it unnecessary to attend Sunday school after they have reached the adult age. A feature of the Adult Bible class which came within my observation at an early age, as distinguishing it from the other classes, was that I noticed that the Adult class used the Bible as their lesson book, while the class in which I was, used leaflets or quarterlies. I believe the advanced quarterlies have largely displaced the Book itself as the medium through which they study the Scriptures.

The purpose of the Adult Bible Class is no different than is the purpose of the Primary or the Intermediate classes. In each the central thought and aim is to teach the Bible. It is, however, in the Adult class where this thought should be perhaps most appreciated and where one's effort should be devoted to this end. When we have reached the mature age, we are able to understand more clearly God's teachings and the study of them will open to us new thoughts and a clearer revelation of His Word. If the scholar has been a steady attendant in the Sunday school from his youth up, he will no doubt have given his heart to God and united himself with His church before he has become a member of the Adult class. To such a one the Adult class must mean an opportunity for advanced study and more extended effort in the interest of the Master. Since, however, many members of the Adult class are those who have come into it from the outside, so to speak, such who, for some reason or other, had dropped out of the Sunday school and remained away for, in some cases, periods of years and who have not united with the church, it is seen at once that the purpose of the Adult class in respect to these, must be to cultivate in their heart and mind an interest in the class and a desire to learn of God to the end that they may accept our Savior as their Savior and unite themselves with the church and result in energetic, useful servants for the Master. "Every adult a member and every member a Christian" should be the definite aim of every class. To win other members to Christ is as important as to study God's Word. To win men and women for the class and not save them is work half done. In line with what we have said about studying God's Word, it is only natural to say that as we learn His Word and properly interpret its truths we will seek to pattern our lives according to its standards. And when we do this we naturally look around to see what our hands find to do. The adult Bible class, its members working together as one body can find plenty of work. It can profitably take up every line of Christian service. Special missionary or philanthropic work may be taken up which will bring much joy and warmth into the class.

It may become the training school for preparing teachers. Any line of work, if pursued intelligently and persistently must make us more efficient, and the church and Sunday school today needs efficient workers. Dr. Mathews, Dean of Chicago University's Theological Faculty, says, "Sunday school teaching, for example, deals with the most vital moral and spiritual interests of the rising generation, yet the average Sunday school teacher is not to be compared with her sister of the public school in ability to keep order, to focus attention, to impress the lesson on the child's mind and to get results. The result is obvious. The child so inefficiently handled and taught in the Sunday school, is quick to notice the difference between the discipline and instruction given in the public school and in the Sunday school and comes to the conclusion that the public school is dealing with necessary studies while the Sunday school is dealing with "electives". The result is disastrous to discipline and destructive of a high regard for spiritual things."

Therefore, the Adult class might profitably train its members along the line of efficient work as teachers.

The Adult Bible class work has gained considerable impetus during the past few years, brought about by different methods of conducting such classes, of which the organized class movement is in the forefront. No longer may adult scholars display a passive interest and be considered an activeBible class. However, by merely electing a class president, secretary, treasurer and appointing various committees, will not transform an inefficient body of individuals into an efficient organized body.

A class to become successful along the lines as set forth by the International Sunday school association requires a most energetic and enthusiastic leader. In fact the success of a class organization depends first on leadership and second on enthusiastic membership. The large organized Bible classes are built up around men who are leaders in their respective communities and they do good work for the church and for the Master. It seems to me, however, that so far as the small class is concerned, the class that is small and remains small,—of a dozen members or less, will not be rejuvenated by the formal election of class officers, but it may become a large class if the right leadership is at its head. The class once organized, or any class for that matter, will be greatly encouraged in its work if Sunday school officers and pastor as well as fellow teachers are in sympathy with what a class may be trying to do. A pastor for example, who takes no more interest in his Sunday school except teaching his own class, cannot expect to instill a large degree of enthusiasm in those who work with him.

In conclusion, if you are desirous in learning more of the organized class movement, get the book, "The Why and How of the Organized Bible Class" and other literature, which may be obtained from the Penna. State Sabbath School Association, 701 Witherpoon Bldg., Phila., Pa.

Abraham Moyer.

THE IMPORTANCE OF COLLECTING THE HISTORICAL MATERIAL OF OUR DENOMINATION

(Paper read at the General Conference, Meno, Oklahoma, September, 1914.)

By S. M. Grubb.

(Concluded.)

To an American-born Mennonite the sight of one of those heavy Russian farm wagons which the Russian brethren brought with them to Kansas and then found useless would help to make him realize, in a measure, something of the immigrants from Russia and their life in the sod houses in the hard days of the early Kansas settlement. But one will look in vain throughout Kansas for one now. If one is still to be found, Bethel College should secure it and preserve it so that the children and children's children would not forget that their fathers left the land across the water to make them a home in this free and prosperous country.

In some of the homes of the Mennonite settlement in Minnesota one sees the great brazen tea-urns, brought from old Russia; in the Swiss settlements of Ohio and Indiana one hears the live-long day, and night, too, the tinkle of the great cow-bells, brought here from the mountains of Switzerland and handed down from father to son; in the Beatrice settlement the tile-stove, the great wooden chest and the furniture that came with them from the other side of the ocean are frequently to be met with recalling fond memories of West Prussia. I know of an heir-loom that was carried from Prussia to Russia and from Russia to America by one family. It is a wooden effigy of a miller bending low with a sack of grain upon his back and was the business sign of a grain-broker, the ancestor of the family in the 18th century. Things of this kind are not trash. They are treasures. They keep alive the beautiful memory of the past and their very possession tends to inspire loyalty and the principles for which their own-

ers lived and were ready to sacrifice. It is a sign of culture when we find that they are prized and the more of them that their owners hold dear, the more may we be certain that they have not forgotten the past and hope to make the future glorious.

In some quarters we notice a growing interest in family genealogies. Nearly every old Pennsylvania family now holds its annual reunion which gives the opportunity for social intercourse among the relatives which otherwise seldom occurs except at funerals and weddings. At these reunions there is generally a family historian to present the interesting history of the family. Frequently this history is wonderfully and fearfully made but it shows that there is an interest in such things. Gov. Pennypacker is said to have spent 35 years in looking up his family tree and this study incidentally made him authority on Mennonite history for the Pennypackers were Mennonite stock. The development of more of this kind of interest in family trees is sure to add to the stock of information we possess concerning the church with which our fathers were connected. As a collecter of old German books Gov. Pennypacker has a country-wide reputation and the accidental possesion of a rare old volume enabled him to throw a very important light on the history of no less a person than Menno Simon himself. He says in his Settlement of Germantown:

"For many years the scholars of Europe, interested in the period of the Reformation, had disputed over the dates of the birth and death of MennoSimon, one coterie contending for 1492—1559 and their opponents for 1496—1561. One of the principal authorities was Gerhard Roosen, a preacher of Hamburg, who had lived to a great age and died in the beginning of the 18th century and whose testimony was regarded as of importance because his grandmother had personally known Menno. The whole subject was left in vague uncertainty. In 1881 a man in Ohio wrote to me that he had an old book for which he wanted two dollars. It came, and behold! it turned out to be a copy of the works of Menno Simon, printed in 1646, which had belonged to Gerhard Roosen and in his hand, written in 1671, in his 60th year, was an account of a visit which he, with Tobias Govertz van der Wyngaert and Peter Jans Moyer had made to the grave of Menno. It proceeded to say that he was born in 1492 and died in 1559, and was buried in his own cabbage garden. These facts were at once embodied in a paper by Dr. J. G. de Hoop Scheffer, the historian of the Reformation in Holland, which was printed in Amsterdam, and thus was the new world able to furnish information which settled an Old World Controversy."

There is a limit to the number of old books. Those we have are likely to be of some value sometime. When they are lost they are lost forever and frequently the key to some important fact goes with them.

The preservation of the pocket diary of Leendert Bouwens, a conspicuous co-laborer with Menno Simon, secured to our church one of the most important documents for the study of its internal development in Menno's time. The record in Leendert's own handwriting of the 10,000 baptisms at which he officiated during the years of his ministry is one of the strongest testimonies to the strength of the Doopsgezinden movement at that time. Had he been as ready a writer as he was an orator and as industrious in the making of books as he was in the making of converts and, had he possessed the editor's instinct that Menno possessed, we today might be bearing the name Leendertites instead of Mennonites and with it migh have come to the church the severity so characteristic of him while Menno's characteristic mildness would have disappeared. It was Menno's writing as much as his personality that made him so conspicuous as to give to his followers the name of Mennonite. The character and teachings of a church are preserved in its literature. Let us therefore make every posible effort to preserve that which was written or printed for us in order to preserve our identity for posterity and to encourage and foster loyalty in our children.

NOTES ON THE S. S. LESSON

Nov. 8.

Sowing and Reaping. (World's Temperance Lesson).

Gal. 6:1-10.

Golden Text—Gal. 6:7.

The evil of intemperance is a world-wide one. Starting from the time of Noah it has been a factor in the ruin of men and nations ever since. The unregenerate man is an animal. He is weak in the direction of his animal instincts. As an animal he will lie, steal, kill, curse and do every other wrong that injures himself and his fellow and defies God. The drink evil brings out the baser passions in man and robs him of the restraint he might otherwise exercise. There is no crime or sin in the whole catalog of evil that drink does not at some time inspire in some one. Should there ever be a question in the mind of any reasonable creature what is to be done with this evil?

The drink curse depends on the weakness of men to place temptation in their way. Looking at it soberly, nobody wants "the morning after" experience with unspeakable wrongs perhaps having been caused and done by the curse. Liquor is a temptation because the animal in man desires that which is pleasing to the taste and he is not enough of an animal to avoid that which ends in harm to himself.

Suffering always results from the drink evil. The user causes physical, mental agony to himself. He, by his excess, causes broken hearts and poverty. Often he inflicts injury on others while under its influence. Hospitals, asylums, orphanages, prisons and institutions of correction owe their existence mainly to the drink evil. One would suppose that the business of making and selling strong drink would not be permitted in any enlightened community. Nevertheless it is permitted. The government permits it and sells men the right to go into it. The government depends upon the business for its revenue. Because it does, the liquor man claims his business to be legitimate. He does not stop there. He spends great sums of money in corrupting legislation. He debases politics. He flaunts his wealth in the face of the poverty he has created.

But there is a revolt against rum. We are glad to feel that the rum business is on the run and that in many sections of our country it has been made what it is—a criminal business. It is the hope of every right-living and right-thinking person to see it altogether abolished. The only part a good citizen can take is against it. The only consistent side a Christian may take is the side which has "Down with Rum" for its motto.

NOTES ON THE C. E. TOPIC

Nov. 8.

Getting Out of Ruts and Keeping Out. Amos 6:1-8.

The Prophet Amos condemns case and issues a solemn warning to those who do not exert themselves to righteous activities, calling upon them to note the calamities that befall other careless ones and warning them against the dangerous seductions of luxury which make for certain misfortunes. Things had been going well with Israel from a material point of view and they acted as though they must always continue going so.

Whenever things go well we are in danger of thinking that it is well to "let well enough alone" and becoming careless. In our lives we can never afford to be satisfied with things as they are. There is too much in us to be improved, and too much that is absolutely wrong which must be corrected. When one gets into that state of mind in which he thinks that things are just right, he is creating a condition which will in the end bring him to realize with awful suddenness that some things are just wrong. Beside the things in us which call for the exercise of energy in correcting and improving ourselves, we, if we have a true sense of our responsibilities, must realize that there are great tasks calling for the exercise of talents. These talents either increase or decrease as we are faithful in their use or unfaithful in their neglect. The same principle applies to a church, a Sunday school or a Christian Endeavor society. Neither of them ever get to that state where improvement or correction are unnecessary or where there is not a call for the exercise and development of talents.

There frequently arises the danger of not profiting by the failures of others. Israel never gave a thought to the miserable end which the follies and sins of its neighbors led them and permitted itself to follow in their road of godlessness and excess. Failure and the miserable ends of some of our fellows are always a cause for regret but God wants us to learn as well as pity. When we permit ourselves blindly to follow in the mistakes for which others have fallen the fault is with us. We have closed our eyes and ears to the warnings God sent us.

There is nothing like luxury to get us into ruts. Many men think that they would be happy if they could once feel that there was nothing more for them to do than to enjoy life. The realization of such a hope is about the surest road to damnation any one can find. Luxury, decay, and corruption are a trinity of curses which no one is able long to resist it once they get hold of him. Christian people often wish that their church was rich enough to get on without struggle and effort. Such a wish, when realized, is exceedingly dangerous. One of the Seven Churches of Asia was condemned for realizing such a hope. Every church of our time that aims at such a condition is equally to be condemned.

The way to keep out of ruts is to keep active in fresh fields. It is the way which does not seek the easy place. It is the way by which talents are exercised to the limit and efforts are always made to make the future better than the past.

News of the Week.

ON THE BATTLE LINE

Activities from Belgian Coast to Arras and on Meuse Are Most Notable.

London, Oct. 25. — General Sir Charles W. H. Douglas, chief of staff of the British army and first military member of the army council, died today.

London, Oct. 25. — With soldiers of five nations engaged in the fighting—Germany and Austria on one side; Great Britain, France and Belgium on the other — and with operations carried an, simultaneously on land, in the air, on the sea and under the sea, the battle which has been fought ceaselessly for more than a wek, from the Belgian coast to Arras, France, is one of the greatest conflicts in history.

The only conclusion to be drawn by impartial observers from the official reports issued at the capitals of the warring nations is that this conflict, the most desperate and probably the most important of the war so far, has not reached a decisive stage. Berlin makes much of German successes; London places emphasis on the work of the British naval squadron which is aiding the alied troops on land; and Paris, less assertive, says of this part of the fighting, merely that the German attacks have been repulsed.

The battle line extends from the Belgian coast southward, and eastward to the frontier of Switzerland. The only other region of that long line, however, in which there seems to have been notable activity, is around Verdun.

Fleet Is Withdrawn.

The British fleet which did such execution in bombarding the German flank as they advanced along the coast seems to have withdrawn yesterday afternoon. The Germans say this was because their artillery was beginning to reach the ships. The belief is expressed here, however, that the fleet will be able to render untenable German occupation of any part of the Belgian or French coasts. The opinion also is expressed here that the operation of the allied vessels in the North sea off the Belgian coast and in the vicinity of the straits of Dover may cause the German fleet to come out and give battle.

7,000,000 BELGIANS NEAR STARVATION

Less Than Two Weeks Supply of Food in Cities; Conditions in Country Worse.

Brussels, Oct. 26. — Nearly seven million people in Belgium face famine unless they receive help from the outside at once.

The American minister to Belgium, Brand Whitlock, says that less than two weeks' supply of food remains in the cities, while conditions in the country districts are even worse. Though Germany has seized the food in some cities for her soldiers, she still disclaims responsibility for feeding the Belgians.

Mr. Whitlock has had on hand only peasant's black bread for two weeks and the supply of that is short. One hundred soup kitchens are feeding the needy in Brussels. Families formerly rich are discharging their servants because they are bankrupt. Noblemen may be seen slipping into the soup kitchens.

Factories Closed, Trains Not Running

The factories are closed. Many stores remain open, but have no business. The street cars are being operated, but the railway train service has been suspended. The supplies of coffee, tea, flour, rye and salt are practically exhausted.

Reports received by Minister Whitlock from Louvain, Liege and Namur, say that the conditions in those cities are worse than they are in Brussels. Louvain has only a four-days' supply of flour, and Liege has no flour at all. The peasants in many districts have been forced to exist on legumes, as the crops of beets and cabbages have been ruined.

The meat and milk supplies also have been cut off, the army having taken the cattle.

It is declared to be essential that food be obtained from England and it is hoped that the first shipment is now on the water.

Nearly half of those people who have been able to remain in Belgium are wandering helplessly from town to town seeking shelter with friends and relatives.

BRITISH AMBASSADOR WARNS SHIPPERS

Washington, Oct. 26. — Sir Cecil Spring-Rice, the British ambassador, by instruction of Sir Edward Grey, issued a warning today to American shippers, through the state department, to consign all cargoes for neutral countries to the neutral government or a specific consignee.

Two notes addressed to Acting Secretary Lansing say British cruisers will not interfere with neutral commerce when shipments are properly consigned. The documents specifically exempt cotton from molestation, even though destined to belligerent countries as this article is not contraband.

With respect to mineral oils and articles listed as conditional contraband, the notes say Great Britain will seize no cargoes if the papers of the ship show their ultimate destination to be neutral. Only in cases where cargoes have been consigned "to order" the notes point out, has the British government been exercising scrutiny.

MRS. CARMAN OUT ON A $25,000 BOND

New York, Oct. 26. — Mrs. Florence Conklin Carman, who was on trial in Mineola all last week for the murder of Mrs. Louise Bailey, was released on $25,000 bail by Justice Chas. H. Kelhy in the Kings county supreme court, in Brooklyn, this afternoon. Accompanied by her attorneys, she started immediately for her home in Freeport.

Neighhors of the Carman family signed the hail bond on which Mrs. Carman was released.

If Mrs. Carman is placed on trial again she must wait until December until her case is laid before another jury. There is considerable doubt, however, that District Attorney Smith will seek a retrial. After the jury had been out for hours early Sunday Mr. Smith declared he would not seek a retrial in case of an 11-to-1 disagreement. He said he was not certain, what he would do in case the jury stood 10 to 2, as proved to be the case.

FINDS 24 GUILTY OF ASSASSINATION PLOT

Austrian Court Reaches Decision as Enemy's Cannon Roar Outside Serajevo.

Serajevo, Oct. 26. — To the accompaniment of the thunder and booming of the cannon of the combined Servian Montenegrin army, desperately trying to take the city in time to save them, the twenty-four persons accused of conspiracy in connection with the assassination of the Austrian Archduke Francis Ferdinand and his wife, the dutchess of Hohenberg, were found guilty of high treason today.

Sentence will be passed on Wednesday, when it is expected all will be ordered put to death.

Three Leaders Confessed.

The three leaders, Gavros Princip, Trifko Grabez and Nedeljko Cabrinovic, had made the conviction of themselves and their twenty-one accomplices easy by admitting the plot which brought on the present European war.

They have been buoyed up by the hope that they would be saved by the Montenegrin and Servian armies, which have invaded Bosnia and have been trying to take the capital in time to prevent the execution of these men, who are acclaimed as heroes in both Servia and Montenegro.

They will probably not benefit hy this, however, inasmuch as the besieging army, after having approached to the outer defenses of the city from the south, were driven back eight miles after a week of fierce fighting.

GERMANS HAVE BEGUN SOUTHWARD MOVEMENT

Berlin, Oct. 25. — The following German comment on yesterday's French official statements has been given to the press:

"The tone of the French war bulletin of last evening was rather depressed and caused a panic in Paris. It admits a retreat between the sea and canal LaBassee and mentions the impetuosity of the German attacks near Arras and the Somme.

"The night bulletin aggravates the pessimistic impression. It repeats that there have been French defeats on the north wing. In order to attenuate the impression, an official note was issued two hours later saying that the battle front had shifted two hundred kilometers northward and therefore patience always was needed."

According to official accounts the twelfth week of the war was signalized by the final checking of the envelooping campaign, which the allies for a month have directed against the German right flank. The Germans, it is declared, have begun slowly, but definitely, to push southward.

SOUTH AFRICAN REBELS DEFEATED, IS REPORT

London, Oct. 25. — The Pretoria (Transvaal), correspondent of Reuter's Telegram Company has forwarded the following official statement:

"Lieutenant-Colonel Maritz, the head of the rebellion in British South Africa, attacked Keimos (Cape Province), at five o'clock on the morning of October 22 with a force of over 1,000 men, including several hundred Germans, and artillery and machine guns. Our casualities were ten wounded. The enemy left two dead, one a German and the other a native."

A previous dispatch from Capetown said that in a battle on October 22 a defeat was administered to the forces of Lieutenant- Colonel Maritz. The place at which the fight took place was not named.

"It is understood that Maritz sent an offer to surrender if his followers were granted free pardon, and the Germans allowed to return to their own territory. No notice was taken of his message. It is unofficially reported that four rebel officers who surrendered were courtmartialed and sentenced to death. The sentences were referred to Pretoria for confirmation."

THREATENS TO QUARANTINE STATE OF INDIANA

Indianapolis, Ind., Oct. 23. — The federal government has threatened to quarantine the entire state of Indiana unless the state authorities take more drastic steps to control the foot and mouth disease evidemic in Northern Indiana. The disease is spreading. The Governor and State Veterinarian conferred at Fort Wayne, but their decision was unascertainable. The governor's office is flooded with appeals.

ENGLAND LIFTS EMBARGO ON BELGIAN FOOD SUPPLY

London, Oct. 24. — As a result of the urgent representations made to the foreign office this afternoon by W. H. Page, the American ambassador, the British government has given its permission for the raising of the existing embargo on foodstuffs to the extent of allowing ships to depart for Holland with a quarter of a million dollars' worth of food purchased by the American committee for the relief of Belgium.

Every effort will be made to hasten the dispatch of this cargo as the slowness of land transportation means that it probably will be ten days before the food reaches its destination.

NO EXTRA SESSION OF CONGRESS PROMISED

Washington, Oct. 24. — With the return of President Wilson from Pittsburg tonight it became known that predictions made in the house earlier in the day that congress would be convened in extra session in Novemher to consider cotton relief legislation were not made on the authority of Mr. Wilson. Officials close to the President said he would not call an extra session.

CHECK ON EASTERN FRONTIER

London, Oct. 25. — In Poland, the Russians having compelled the Germans to desist from their first attacks on Warsaw and Ivangorod, are preparing for a repetition of the offensive on the part of their adversaries hy bringing up more men and guns.

Further south they have not been ahle to make the Austrians, who are now under command of German officers and stiffened with German troops, give up their attempt to cross the San river.

The Russians also apparently are engaged in offensive operations on the East Prussian frontier, as the German official report refers to a Russian attack at Augustow, which it says was repulsed.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, NOVEMBER 5, 1914. No. 44.

"GOD IS THE REFUGE OF HIS SAINTS"

God is the refuge of His saints,
When storms of dark distress invade:
Ere we can offer our complaints,
Behold Him present with His aid.

Let mountains from their seats be hurled
Down to the deep, and buried there;
Convulsions shake the solid world,
Our faith shall never yield to fear.

Loud may the troubled ocean roar,
In sacred peace our souls abide;
While every nation, every shore,
Trembles, and dreads the swelling tide.

There is a stream, whose gentle flow
Supplies the city of our God;
Life, love and joy still gliding through,
And watering our divine abode.

That sacred stream, Thy holy Word,
That all our raging fear controls:
Sweet peace Thy promises afford,
And gives new strength to fainting souls.

Zion enjoys her Monarch's love,
Secure against a threatening hour;
Nor can her firm foundations move,
Built on his truth, and armed with power.

I. Watts.

—The Christian

TO THE CONGREGATIONS:

The Home Mission Treasury is empty. Our work will be greatly hindered unless the gifts flow more freely. To carry on our work according to conference instructions we need $1000 every month. Our work is progressing nicely. We expect the congregations to give our treasury a substantial lift with their Thanksgiving offerings.

Hereby thanks to all contributors,

The President of the Home Mission Board.

Mennonite Year Book and Almanac for 1915.

The new Year Book has appeared. It has the usual features of the calendar, the daily readings which refer to the Sunday school lessons, the lessons and the C. E. topics. Besides these it contains seven biographical sketches of prominent men of our church, who have died during the past year.

Glimpses from India show the new church in Champa with description, two lepers and a Hindu family.

The history of our congregation in Reedley, Cal., and a picture of the new church is given. The description and picture of the Rothrock Mennonite church and congregation, the Grund- and Lager-Buch of Germantown. A Plea of Toleration, dated 1775, an Act of Assembly of April 1, 1778, as well as the Interments at the Saucon Mennonite Church of Pennsylvania, are interesting to the historian.

The Conference Statistics of the Eastern Conference as well as the Conference Calendar of officers and Committees of the Eastern and General Conference and the Names and Addresses of the Ministers of the General Conference are valuable for reference.

The price of the Year Book is ten cents. We hope that many will buy the interesting book.

Since the subscription price of "The Mennonite" has been reduced to $1.00, may we not expect that every subscriber promptly renews his subscription? And we hope that many will send in the name of an additional new subscriber. A number of ministers have declared their willingness to make special efforts to secure new subscribers. We hope many will follow their good examples.

NEWS AND COMMENTS

Count Okuma, Baron Shibusawa (a great figure in the Japanese financial world) and the mayor of Tokyo are actively cooperating in the arrangements for the World's Sunday School Convention of 1916.

During the past year the Life of Christ has been published in three of the leading papers of Japan at the total expense of about $1000. These papers have an aggregate circulation of 25,000. Christian workers in the most out of the way and prejudiced places report a distinct change of attitude among people, as a consequence of the reading of these newspaper articles.—Record of Chr. Work.

The Korean Mission Field urges the appointment of a committee of missionaries to watch the reports of unsound graduates from the seminaries and to make sure that such are not sent to Korea. "Faith in God's whole Word has made the Korean church what it is," says the article. What a reflection upon the unfaithful seminaries! No wonder these enlightened youth are not wanted. We have been reading of Bible classes, held at Chai Ryong for the spiritually hungry. They were attended by 467 persons. In some cases, women have walked fifty-three miles, with babies on their backs, and foregone meals to save money necessary for attendance. Men, too, have put their earnings together and drawn lots to determine which should go to study God's Word. Such people should be spared what American churches too often have to suffer.—Record of Chr. Work.

The late Doctor Ewing of Allahabad was so loved by the students of his college that on the burial day they took the horse from the hearse and drew it three miles to the grave. In order to secure money for his own mission college, Doctor Ewing accepted the appointment of officiating registrar to the (government) University of Allahabad. After teaching his own classes, he would spend night after night going through examination papers for the other institution. The salaries and fees from these sources, amounting to thousands of rupees, he turned over to the mission college to meet its increasing expenses, reserving nothing for himself.

A recent flood in the Damodar River, Bengal, brought hundreds of square miles under water and destroyed the homes of a multitude of outcaste people. The news of the disaster started hundreds of students in mission and other colleges of Calcutta to the relief. They assembled at the railway station with sacks of grain for the starving villagers, later organized a managing committee, and for a whole month despatched students in detachments of seventy-five at a time to carry on relief work. Much of this work was of a menial type, yet it was performed by Brahmins, traditionally opposed to all such labor, as well as by Christian students. This incident, unparalleled in Calcutta's history, is another witness to the development of a social conscience following on the preaching of Christ.—Record of Chr. Work.

The import of alcohol into West Africa has, according to L'Officiel, doubled in the last three years, having passed from 3,600,000 hektóliters to 7,303,215. Wm. Lainy and Sorel in the Annales d'Hygiene et de Medecine Coloniale declare that the French colonies offer the same desolating spectacle (of alcoholic downfall) as France itself. Ship captains can no longer get Kroo boys for their vessels; tuberculosis rages. The superb race of the Ivory Coast is passing into extinction. Yet French officials are pushing the sale of drink everywhere. The French Office of Agriculture, Cairo, announces:

"One cannot call too often to the attention of French distillers the interesting openings for the sale of intoxicating drinks which Egypt offers. In place of a purely European constituency there is now a mixed one, the most important element in which is the native. This element, being poor, cannot use high-priced articles. It requires cheap brandies and strong enough to get drunk on. For their introduction there should be a general agency at Cairo for the whole of Egypt and one having, the Sudan as its field of operation. To succeed there must be an extensive advertising with posters and with such advertising matter as pencils, cigarette cases, etc., distributed to those who drink much. Advertisements are of use only in the Greek and Arab papers, since European papers go only to those whose opinions (i. e., drinking habits) are already formed."—Record of Chr. Work.

Waiting 25 Years for a Missionary.

Rev. John M. Springer, a missionary in South Africa, says that many years ago two men from the Blauuw Berge Range traveled 700 miles to Port Elizabeth, where they worked on the docks shoveling coal by day, and attending the Wesleyan mission school evenings. They were both converted, baptized, and joined the church.

When, after three years, the

time came for their return to their own people, they asked the missionary if he would not send a teacher to their country.

He promised them he would do his best and send them the first missionary available. But the years wore on and the missionaries were few, and each one was needed elsewhere more than there; and then the man of God who made the promise died and the men from the Blaauw Berge were long since forgotten. Twenty-five years later a young missionary named Lowe, was passing through that district to open new work. As he approached one kraal the people came thronging to meet him with shouts and excitement, which left him in doubt whether they meant peace or war.

Soon two elderly men came forward and said:

"We knew God would send us a missionary. All these years we've been praying for a teacher to come, and every day we have watched this trail for him."—Ev. Messenger.

HOW CAN THE MIDDLE DISTRICT CONFERENCE BEST HELP OUR CHICAGO MISSION?

The charge to do mission work is a vital one. It is plain that our Lord and Master included all the believers and excepted none, when He gave His last command. A personal knowledge of the saving grace through Jesus will impel the Christian to bring the glad tidings also to others. Love and gratitude are bound to find expression in some way, and with the disciple that expression will be right in line with the Master's will.

This does not mean, however, that every Christian must take up mission work in person, rather is it with him a question of the highest service he can render. But it nevertheless remains true that he is a missionary; he must work and pray for the coming of the kingdom.

The question that is uppermost in the mind of the true disciple is, Where is the field? Where does the Lord want me to go? The Lord Himself answered that question when He said: And ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth. In other words the order might be indicated as the heart, the home, the immediate community, the country and the heathen world. As individual members of our Conference, we should also try to fall in line with the divine order, which is the best and the only way.

Our mission in Chicago is not only in our country but it is also in our own district. In these days of rapid transit, distance is practically eliminated. A few hours' ride will bring us to this great mission field. We are neighbors. Hardly a year passes but what some of the pastors or members of our different churches of the district go to or pass through this great city. Our young people are there pursuing courses of instruction to fit them better for life's work. From personal observation and from other sources one can gain much valuable information of the condition and of the need of the field.

In doing work of this kind very much is gained when the work is accepted as one's own work. The Chicago mission is our General Conference mission. It ought to be closer to us as a conference than to any other, because it is in our own district. Very interesting and encouraging reports of mission work may be heard and read of various fields, but there ought to be no station in which we can take a greater interest than in our own station for it is our work. Whatever there is of it is an answer to our prayer; it represents our gifts, our prayers, and is the fruit of our labors and of our endeavors. Just as there is no life in which we can take as much interest as in our own life, so our own work ought to mean more to us than any other work. It is there especially that God has given us an opportunity; it is there that we can expect results if that work is the place where we concentrate our strength, our labors and our prayers. God uses indirect aims and isolated labors to further His cause in the mission field, but it is the lighthouse that is constantly shining in the dark night of life's tempestuous seas, that will serve a warning to the greatest number and will finally bring them into the haven of rest.

We can assist our mission by giving it a place on the conference program. While it is not a work under the direction of our district, yet it is very close to us. Again, the conference needs the mission just as much as the mission needs the conference; it needs it to foster in it the spirit of missionary work. The mere business proceedings of any conference will necessarily become dry and uninteresting even to those who are familiar with its work, not to say anything of those who are not so familiar with it. We know the gospel as a power of salvation unto all who believe, but many of us have not yet seen the demonstration of this power as it manifests itself in the lost of the slums. It strengthens our faith and quickens our zeal in missionary work, when we get new evidences of the power of the gospel upon the poor, the forsaken and the tempted of our great cities. Many of us can not arrange to attend Bible conferences and religious conventions of various kinds and therefore have not come in touch with the latest and best results of city mission. Knowledge of mission will convert some problems of the pastor into pleasure, will pave the way for greater experiences and will bring happier results in pastoral work.

Missionary knowledge and instruction in home mission work will be welcomed by every live Christian of a congregation. Who has not yet observed the enthusiasm of members and congregations after listening to a description of missionary work. The many inquiries made afterward is a proof of the fact that interest has been kindled into a desire for practical work. Christians want to support the Lord's work, but they want to do it in an intelligent way. There has never been a time when missionary knowledge has been more disseminated than in our present time. You can not pick up a religious periodical of any note, but what you will find reports of missionary work. The adventures of a Dr. Grenfell among the Esquimaux, the phenomenal success of a Hudson Taylor, a Carey or a Paton have quickened the pulse for a greater missionary endeavor. Missionary classes have been organized, special courses have been offered in our colleges and seminaries in missions and what was the fruit of this systematic work? It was an unpreceded missionary zeal, a burning desire to fulfill the last will of our Lord and Master. But this movement has not yet enveloped all congregations. We have well organized Christian Endeavor societies, sewing circles and Sunday schools. Their hearts and minds have been filled with love and zeal through the above named agencies, or through missionary pleas, for a desire for expression, but should it not find expression in our own fields, in the much neglected slums of our great cities?

The city mission has needs. There are not as many needs on some lines as we might think, and more on others. There are things which, in the eyes of some, might not be so necessary for the equipment of a station and for which the superintendent, on account of the depleted treasury, may not want to ask, and yet they would facilitate the work and in many instances would make it more effective. Special gifts or funds to be used at the discretion of the missionary would often help to supply a long felt need. This could be used for purchasing tracts, literature or other things which will help the mission in a very effective way.

Those upon whom the city missionary is working are almost invariably poor. Their spiritual need is a matter of great concern to the worker but the bodily need must not be overlooked. The confidence of the worker can often only be secured and his message will often only be received, when the object of the missionary sees a willingness on the part of the worker to make provision for his body; to supply him with food and clothing. Churches and Sunday schools and the various societies are repeatedly asked by institutions of charity for canned goods, for foods and clothing. Many communities send their barrels every year, especially must they reach the headquarters at Christmas time. Could we not help our mission in a similar way? An inquiry at our station or from the secretary of the board will bring the necessary information. We should be willing to give our best for the Lord's cause but in this way things can be given by many homes which, if not used in this way, will go to sources from where there will be very little or no return at all.

The individual members of the conference can pray for the mission. They can pray for the board that they might be guided by God's Spirit in the selection of workers. They can pray for the superintendent and his assistants that they may be endued with strength and wisdom to labor most effectively on those with whom they come in contact. The converts also must be remembered at the throne of God. United prayer will tide him over temptations and trials that could not be met in any other way. Jesus says of His disciples, that their works shall be greater than His own works were. They will be greater because of their position and because of their privileges. Things which, from a human standpoint, are impossible are possible with the believer who links himself by prayer with God.

LIVE FOR CHRIST

Everyone should live for something worthy of life and its wonderful opportunities, and thereby be a praise to God and a blessing to humanity. Life is a gracious gift. Let no one fail to appreciate and improve it. Merely to live, with such faculties as are accorded the children of men, to say nothing of their appreciation and use, is a great honor. And to live in such a beautiful world as we are in, amid lovely landscapes, singing birds, babbling brooks, and fragrant flowers, crowns the privilege of life with exceeding joy. And then to walk amid these delightful scenes and associations, our whole being cheered and charmed by the glory of nature, locked arms with our heavenly Father, and in loving devotion to Jesus Christ, which means an unselfish ministry to all those for whom He lived and died, is to reach the highest range of joy and usefulness to which, in the purpose and providence of God, the children of men are called. This being the case, which has been verified a million times in human experience and observation, from the highest potentate to the humblest peasant, the thing for all of us to do is to live for Jesus.

"My life, my love I give to thee,
Thou Lamb of God who died for me;
O may I ever faithful be,
My Savior and my God."

—Rel. Telescope.

Home Circle.

THE SAWING MATCH

In one corner of the old academy playground a group had gathered about two boys, Sandy Jardine and Max Guerney. Sandy was a tall, strong, large-featured chap, as opposite as the poles to the little, lithe, dark youth who stood near him looking up in his face with laughing black eyes. They were leaders, these two, each of his particular clan; and respecting their popularity the school was nearly equally divided. A strong rivalry existed between them, good-natured enough for the most part, though sometimes verging toward unfriendliness. Just now Sandy was evidently excited. In a foot race the preceding Saturday Max had beaten him, gaining a supremacy which he possibly might hold.

"Yes, you did whip me fast enough," Sandy was saying, while a dull red mounted to his cheek; "but, all the same, Ill whip you to pay for it, and any day you've a mind to set."

"The track was too short," cried one of Sandy's champions. "That's what's the matter. By the time Sandy got under headway he had to turn. The walk was laid out for little fellows."

"Come, I'll match you in any way you like," continued Sandy. "Come now, rowing, riding, running, wrestling, which shall it be? Come. I dare you, Max Guerney."

A little murmur of approval ran around the group, and the boys waited for Max's reply. Well, they knew he would never refuse a dare.

"I, as the challenged party, have the right to choose the weapons?" interrogated Max, with a side glance from his laughing black eyes. "Well, then, I'll neither ride nor row nor run nor wrestle; but I'll saw wood with you, Sandy, and you may beat me if you can. I'll tell you," Max's voice rose clear above the tumult, "I'm in earnest enough. There's old Uncle Nathan Blines and his wife, poorer than poverty, and nobody to do a hand's turn for 'em since 'Siah died. I saw Uncle Nathan out chewing at his woodpile. You know they hauled him some cordwood last winter—your father, Sandy, and mine. There's pretty near five cords of wood, I guess, and we'll have somebody divide and measure it for us. Then we'll saw to win; and if you whip me in it, Sandy, the next Saturday I'll match you in splitting and housing it for him. What do you say?"

Sandy joined in the cheers and laughter with the utmost good nature. "Done," nodded he. "I'll do it."

Up spoke a slim, wiry little fellow at his elbow. "You shant do the whole of it. Say, Charlie Bugbee, I'll split for Sandy and you for Max."

"Agreed," said Charlie.

"And we'll wheei it in for you two, Art Humphrey and I," declared Sandy's brother Jack. "Won't we, Art?"

"Whew! What a fine thing we are going to make out of it!" laughed Max. "I'll tell you, boys, we might have the match in Uncle Nathan's back yard. Charge fifteen cents or so admission and give Uncle Nathan the money."

"Hooray!" shouted Reub Story. "My brother Bob works in The Clarendon Star office, and I'll get him to print our handbills. He owes me ten cents, anyway."

"Good for you, Reub;" cried Max. "Grand sawing match! Ditto splitting! Ditto wheeling! Fifteen cents admission. Children full price. Gates open from ten a. m. to five p. m."

Next day the prospective sawing match was noised about the town, and a day or two later the handbills were out. It made a great deal of talk, both sportive and serious, in the little village.

"I don't believe the back yard will hold 'em all," laughed Max, to the half dozen boys who with him were taking their homeward way after school Friday night. "Have you got the tickets, Reub?"

"Yes, a hundred and fifty of them.

"Good! Now all we want is a fair day."

Hazy clouds veiled the burning face of the sun, and there was a cool breeze blowing. The sawing was to begin at nine o'clock, and before that time the board benches ranged along the back-yard fence were filled with merry lookers-on. At precisely the same instant the first two logs across the sawhorses fell in twain. How everybody cheered, sending little tingles of excitement along every boyish nerve.

The hours wore on. The crowd came and went, surging in and out of the back yard with jolly chat and laughter. The saws shrieked, the axes flashed in air, the wheelbarrows trundled from woodpile to woodshed. Peleg, who had been engaged to make music for the occasion, fiddled through and through his repertoire of tunes, from "Yankee Doodle" to "Money Musk." At length came high noon, with twenty minutes for refreshments.

In the afternoon the excitement waxed stronger. The boys sawed steadily on, with scarcely any symptoms of fatigue. Everybody was laughing and talking of the sport. Even Mrs. Colonel Grosvenor, the great lady of the village, drove up to the back-yard gate in her carriage, bringing a bucket of delicious iced lemonade for the young sawyers and their friends. Captain Winty Coolidge walked around, rubbing his pudgy hands together and sprinkling in encouraging remarks between the shrieks of the saws and the squeaks of the fiddle.

"It's a good thing to strengthen the muscles. A long chalk sensibler than walking ten hours to the stretch; so 'tis, so 'tis. Good boys! Doing well, all on ye!"

How earnest every one became, to be sure, when the sticks in each woodpile might be counted!

"You never saw anything like it," said Max to his mother, between huge mouthfuls of bread and jam at the tea table that night. "Everybody who had a handkerchief, shook it, I know; and Aunt Nabby waved her big checked apron. They were all singing out, 'Go it,' and 'Good,' till a fellow couldn't hear himself think. Uncle Nathan sat in the door, trotting his foot and wiping his eyes, though what for I can't imagine. Oh, 'twas great! And when we counted up the money there was $29.60 clean cash for Uncle Nathan. Oh, yes, Sandy beat by twenty-four seconds, and Sandy's captain again at the school. And, of course, Dickey Bird beat Charlie, because Charlie couldn't split my last stick till I sawed it; for they kept right on our heels the whole time. But Art Humphrey beat Jack Jardine. For Art caught up the wood in his arms as quick as Charlie split it and ran into the shed with it and out, while Jack was loading his wheelbarrow. It gives a fellow an appetite," concluded Max, with a sidelong glance from his laughing eyes as he reached for his third helping of jam. "But it's a little hard on the arms."

—Boston Transcript.

Contributions.

FOR FOREIGN MISSION

General Treasury:

S. S., Tabor church, Goessel, Kan., $10; S. S., Hoffnungsfeld-Eden cong., Moundridge, Kan., $62; S. S., Springfield, Eakly, Okla., $5.30; S. S., Salem, Weatherford, Okla., $5; Bethesda church, Henderson, Neb., $80.86; S. S. Hoffnungsfeld church, Moundridge, Kan., $38; J. B. Unrau, Canton, Kan., 50c; Sister Hillegonda, Newton, Kan., $10; S. S., Upland, Calif., $12.61; First Menn. church, Philadelphia, Pa., $13.-93; Herold church, Bessie, Okla., $30.81; S. S., Garden Twp., Moundridge, Kan., $61.15; Interest, Gerhard Vogt, Summerfield, Ill., legacy, $233.-05; Tabor church, Goessel, Kan., $65.46; S. S., Menn. church, Wayland, Iowa, $6.76; Menn. church, Hillsboro, Kan., $27.48; Christian church, Moundridge, Kan., $15; Y. P. S., Bethel church, Inman, Kan., $20.44; friend of mission, Newton, Kan., $50; Bethany church, Freeman, S. D., $35; collection at mission festival, Winkler, Man., $87; collection at harvest home festival, Hague, Sask., $22.10; sewing society festival at the conference at Trenton, O., $17.76; S. S., Johannestal church, Hillsboro, Kan., $57.97; friend of mission, Altona, Man., $5; Bethel church, Inman, Kan., mission festival, $263.26; Menn. church, San Marcos, Cal., $15; S. S., Alexanderwohl church, Goessel, Kan., $16.88; Menn. church, near Beatrice, Neb., $227.45; S. S., ditto, $121.13; collection at Osler, Sask., $10; ditto, Aberdeen, Sask., $9; Garden Twp. church, Moundridge, Kan., $40; S. S., St. John church, Bluffton, Ohio, $29.24; friend of mission from Oregon, $10.

Treasury for Lepers in India.

Tabea sewing society, Ringwood, Okla., $18.50.

Treasury for Special Gifts.

Friend of mission, Goessel, Kan., for Champa mission, $50; sewing society, Meno, Okla., for China mission, $7; friend of mission, Upland, Cal., for Bible woman in India, $15.

Gratefully acknowledged,
Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

For Janjgir, India.

Sister J. I. Kroeker, $32; Altona sewing society, $50, both sums for teachers and evangelists; Bro. P. A. Regehr, $5; Sister W. Woelk, $1, for general purposes; Schoental school, Altona, Man., $5; Sukwara society, $5; Sister M. A. Bechtel, $20, for orphans.

Gratefully acknowledged,
P. W. Penner.

For Busby, Mont.

Hillsboro sewing society, $8; Sister L. Bartel, $1.

Gratefully acknowledged,
G. A. Linscheid.

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Editorial.

SOCIAL SERVICE

Our Attitude Towards It.

What is Social Service? The "Social Service Catechism" of the Federal Council of Churches gives the following definition: "Social Service is that form of effort for man's betterment which seeks to uplift and transform his associated and community life. As such it is the social application of Christian principles, and is a new name for that spirit of philanthropy and service which is as old as Christianity."

The same catechism gives the answer to the question: "How is social service related to other forms of Christian activity?" in the following manner: "In the complete program of the kingdom there are four chief items: Evangelism—winning men unto Jesus Christ; missions—making the good news known to the nations; education—training lives for the kingdom and building them up in Christ-likeness; and social service—serving the whole life of man and building a Christian social order."

The Word of God says, I Tim. 4:8: "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

Wherever Christianity appears it works not only a revolution in the heart of the individual, but also a revolution in the social conditions.

When the Christian church immediately after Pentecost is described, it is said of the Christians: "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them all, according as any man had need.' In the 6th chapter of The Acts we find the first trouble in the Christian church on account of social conditions: "There arose murmuring of the Grecian Jews against the Hebrews because their widows were neglected in the daily ministration." This difficulty was settled by the election of seven deacons.

Christianity has nowhere broken down social conditions by force, but the influence of Christianity upon social conditions is apparent everywhere where Christianity exerts its influence. The caste system of India breaks down wherever Christianity is accepted.

Take a negro village on the west coast of Africa. We enter the heathen village, we find an irregular accumulation of houses, dirt, filth, unhealthy conditions. We walk on and come to the Christian village. Here we find neat huts, a regular street, fenced-in gardens, whitewashed houses, cleanliness, orderliness, prosperity.

Take our Indian Christians. You can usually see the difference between the heathen and the Christian Indian. The Christian is generally more cleanly, more industrious, more intelligent.

But our theme is, "Our Attitude Towards Social Service."

"Our" means, I suppose, the attitude of the Mennonites. Our church has been known for centuries as an organization which provides for its poor. There were deaconesses, orphanages, old people's homes in our churches long before they ever were in any other church.

A member of a secret society once said to the writer: "You do not need secret societies because you provide for your poor, sick and needy, but we do, for our church does not care for them."

If we preach the Gospel of Jesus Christ those souls who are brought to Jesus will become like Jesus and He cared for the poor, the sick and the needy.

If the love of God fills our hearts, we will love others and we will help others wherever and in any way we can, so that our Lord, when He comes, can say: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."

Conditions differ in the different congregations, but where the love to Christ and the brethren is, there it will manifest itself and help to better the social conditions.

v. d. Smissen.

Correspondence.

Wadsworth, Ohio, October 25, 1914. Wadsworth Mennonite church Sunday morning, Oct. 4, the Lord's Supper was celebrated at our church. No one united with the church at that time. At the spring communion the following members of the catechetical class were baptized and received into the fellowship of the church: Miss, Mary Houseworth, Miss Maggie Kressley, Miss Edna Transue, Miss Cora Sprunger, Lloyd Gunsaulis, Glen Harter and Willard Hunsberger, Mrs. H. Bever by confession of faith, Mr. and Mrs. Frank Hardin and Enoch Sprunger by letter.

The World's Temperance Sunday was observed Sept. 20, to create sentiment for the "dry" campaign which is on in Ohio. Our pastor, Rev. Shelly, arranged a very interesting program in which the congregation joined heartily.

The C. E. society has done good work this year. They endeavored to make every service a special one. But occasionally there was an extraordinary good meeting. The splendid report of the State Sunday School convention, held at Youngstown, Ohio, was one of them. The report was given by Mrs. David Gansaulis.

There also was an unusual feature in our Sunday school picnic this year. After a fine dinner the the children, the young, the middle-aged and the old sat in groups to listen to Miss Ellice Hartman, who gave an excellent report of the State C. E. convention, held at Steubenville, Ohio.

Then the little folks scampered away. It was a delightful day. And when the sun was far in the west, we all went home happy and gay.

Corr.

FORGET SELF

The really healthy man is not always thinking about his health. He eats his dinner and goes to his work without thinking whether his dinner will digest or not.

There is some analogy in this to spiritual things. The healthy Christian is not always thinking about his spiritual condition. He asks God for grace and strength, and then goes to his work without worrying about his condition. He doesn't stop to think whether he feels right or not. He has such peace of mind that he scarcely thinks about it, just as the man in good health generally thinks of something else than his health.

And for a person to get in the way of thinking about his health does more harm than good. It aggravates trifling aches and creates imaginary ills. Many little things will set themselves right if he will go on to his work and let them alone.

This, too, is a spiritual truth. Self-examination is a duty at times, but it can be overdone. There can be too much of it. If a Christian wants peace, let him forget himself and go on to his work. If he wants to feel more of the joy of salvation, let him go out and bring some one to Christ, and then he will know something of the joy of his Lord. The joys of salvation consist not simply in being saved, but also in saving others.

To mourn over our sins to the neglect of the work given us to do, is morbid, not healthy, repentance. The spirit of the gospel is to forget self, our sins as well as our desires, and give ourselves to the service of Christ.—Sel.

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

Editorial.

America is Europe made over. Its citizenship is a composite production whose elements were drawn from every part of Europe, English, Dutch, German, French, Spanish, Italian, Russian and all of the lesser nationalities contributed their share in the make-up of what is now the population of our country. Here European ideas and ideals are fostered as much as across the sea. Political and religious ideas came with the immigrant and here entered into a larger development under conditions that frequently were superior to the atmosphere of the old world. An analysis of the present population will show that the great majority are only a generation or two removed from foreign birth. In large cities such as Chicago or New York nearly everybody was either born abroad or is the child or the grandchild of those who were. With our mixed population one would suppose that there would be a continual unrest, a jarring, as the various kinds of people rubbed up against one another in their social activities or their business competition or the practice of their various types of Christianity. The fact is, however, not the case. America can truly be called the "great melting pot" into which every civilized nation under the sun pours some of its material, but from which comes one homogenous mass. One of the proofs of this homogenous condition is the lack of antagonism on the part of these various classes in spite of the present bitter struggle in the old world. Except for a few, who are too recent from the other side to apreciate the spirit of America, and a few others who are professional promoters of foreign sympathy, there exists, among all classes of Americans of foreign birth or descent, a feeling of regret that so terrible a calamity should have been permitted to overtake so many peoples when there seems to be so little cause for it. The fact that the United States is free from "entangling foreign alliances" and that it has the great Atlantic ocean on one side of it and the broad Pacific on the other makes it possible, by isolation and independence, to keep out of other nations' quarrels. Our free institutions, by which men are permitted to develop whatever good is in them, without class oppression, political tyranny, or the extremely oppressive measures which tax resources and manhood, have demonstrated that after all "a man's a man for a' that" and that the average individual, if encouraged instead of hampered, will develop in ability, broad-mindedness and sympathy. When added to this there is a devout faith and a life of piety one finds the ideal citizen not only of the United States but of the world.

Newspapers, magazine writers and clap-trap speakers are asking, in the light of the great and terrible European struggle, whether Christianity is a failure, with the question so asked as to imply that it is. Mr. William Jennings Bryan, our secretary of state, in his great address in the interest of peace answers the question with the statement that Christianity is not a failure but that armed peace has proved itself a failure. "The way to insure peace," says he, "is to get ready for peace and not to get ready for war."

After several months of this terrible conflict the end seems farther away than it appeared in the beginning. The entrance of the Turk into the struggle is bound to widen the area over which the war is fought. It may mean an uprise of the Mohammedans in the British and French possessions. We may predict another massacre, perhaps many of them, of the Armenian and other oriental Christians in the Turkish Empire. The Mohammedan is consistent with the teaching of his religion when he makes war and religion identical. The Christian is inconsistent every time he resorts to the use of the sword and especially is he inconsistent when his resort to arms is an aggressive war. It is to the shame of the Christian who, inconsistent with his religious profession, goes to war and gives the Mohammedan an excuse for devoting himself to the business of killing Christians in consistency with which he believes his Koran teaches.

In spite of the enormous crops, with which America has been blessed, this year we are face to face with extremely hard times as the winter approaches. This conflict is not ours, but because of it, many families will go hungry and poverty in its severest form will overtake multitudes in our centers of population. With mills closing and mercantile houses going into bankruptcy no one can tell how the next spring will find us. But with all the poverty that threatens America because of the war, America has shown to Europe that it is possible and practical to settle a difficulty with a neighboring people without going into the iniquity and waste of a bloody war. In the long run our position as a people in this crisis will make us supreme as a nation. The ruined cities and countrysides of a dozen nations in Europe, with the waste of their national and natural resources, will leave them beggars and, no matter which side becomes supreme, the fruit of their victory will not by a thousandfold pay them for their loss of manhood, morality, and resources which the war involves.

The evangelist, Mr. Sunday, commonly known as "Billy" Sunday, is at present the leading man among the many able professional evangelists who, in recent years, have been moving back and forth throughout the English-speaking world, holding vast meetings and influencing multitudes to "give their hearts to God." His methods, to speak of them mildly, are sensational. His personality is one that appeals to the type of men and women who admire the man "who does things". The organization of his force of helpers is about as perfect a machine as an able executive can build up. His unique way of saying things and doing things gets space for him in the newspapers that thousands of dollars spent in advertising could not buy. The enthusiasm he is able to inspire in the thousands of converts, who have come to Christ through his ministry, leaves, in every scene of his activity, a colony of enthusiasts to perpetuate both his methods and the peculiarities of his personality. The vast sums of money, which the communities in which he holds meetings spontaneously raise and thrust into his hands before he leaves, gives occasion for caustic remarks on the part of some and eloquent defense on the part of others. Next to his zeal for souls he is an enemy of "rum". Whenever and wherever he holds meetings the sale of liquors of all kinds fall off in that community. The liquor people are naturally very much opposed to "Billy Sunday fanaticism". It would be worth a fortune to any man to place in the hands of the liquor people anything which would destroy the influence of Mr. Sunday or belittle his sincerity, for every convert of his seems to be fired with as much of the spirit of hatred for the rum evil as Mr. Sunday himself is and everyone of them naturally become energetic missionaries of temperance. The liquor interests can't last in a community where Mr. Sunday gets a hold and a following.

Various estimates have been placed upon the work of Mr. Sunday. Some have branded him as a money getter, but he has lived down that charge and proven the goodness of his heart and the bigness of his soul by using the sums given to him for the benefit of others. Some have regarded his methods undignified which in the end might do the cause more harm by robbing it of its seriousness and depth. We must confess that for a long while we belonged to this class, but we have long ago come to the conclusion that, if dignity stands in the way of a real revival that leads men to change their lives from unrighteousness to Christ, it's high time to throw off dignity and let the Spirit of God do its work with man as He finds him.

Last week a thousand men came the hundred and fifty miles from the city of Scranton to Philadelphia to testify of the wonderful saving power of Jesus. All of these were the product of Mr. Sunday's efforts in that city last spring. We had an opportunity to see the whole body and dine with them. They could not but impress one with their sincerity and enthusiasm. Four of them were present in our service the next morning and gave their testimony. All had been addicted to drink and fallen low, several of them even to committing crime. But it was not their evil past in which they gloried. Their past was only referred to incidentally and with shame, it was the joy in their newly found Savior and the happiness that was theirs in doing His will which enthused them. The general impression they made upon those who heard them was of the best. People said, "The work for which Mr. Sunday is being used by the Lord is a wonderful one and surely deserves our prayers and support."

Both those who testified and those who have come in advance to prepare the way for a "Sunday campaign", lay great emphasis upon the fact that no one can rightly judge Mr. Sunday's work until he has seen and heard for himself. "Don't judge him by what the papers or his critics say, but by what you will have an opportunity to see for yourself," they all say.

The language of Mr. Sunday is the most objectionable of all the flaws which his critics pick in him. His printed sermons and addresses are certainly "shy on elegance" and perhaps if one, without his personality, would endeavor to imitate him, he might make a fool of himself and bring ridicule to the cause, but there is but one "Billy Sunday" and when Billy Sunday speaks the lack of culture and the barbarisms he introduces into his address are lost in the sincerity of the man and the power with which the Holy Spirit undoubtedly is using him.

The great mission field of today is China. This, of course, does not mean that the other fields of the world are by any means to be neglected, but it does mean that here is the greatest and most favorable opportunity for the planting of the seed of faith in a soil where there is the greatest promise of fruitfulness. The civilization of China is the oldest and in some respects it has proven its superior strength. For example, China discarded aggressive war as a thing too wasteful and useless to be worthy of its culture long before the socalled Christian nations ever gave a thought to the possibility of universal peace. The mind of the Chinaman is acute and practical. He has staying qualities which, in comparison, are far superior to the European. His is a literary nation and Christianity, being a religion with a literature, naturally appeals to him. China is a densely populated nation. Christian efforts in that country have the opportunity of reaching the greatest possible number of people. Moreover, China is awakening. It is on the lookout for the best that is to be gotten from the age. Here is a challenge to the church. If the Christian people of the world believe that in their faith they have the best thing that may be given to the world, it is up to them to bring their Christ to the Chinese.

Now, that our General Conference has extended its missionary efforts to China, we may feel that we have entered into this great and very promising field with an

opportunity to do mission work in a way and a field where there is great promise of results. Having taken over the work of Brother Brown, and having committed ourselves to supporting the work which he began with so much energy, we must wake up to the realization that greater financial support is needed all around. The report of the past three years of our board shows energy and faithfulness in applying the liberal gifts of our people and gives promise of a support equally as liberal. But this is not enough. Work in China, while promising greater and quicker results than some other fields, is costly. It costs more to do work in China than most other fields, therefore we should be prepared to give more. Our people must never forget that they, in a measure, insisted that this great work be taken over. Let them now prove that they meant business by increasing their contributions. That China is favorable to Christianity we need but call attention to a statement by Dr. Timothy Richmond in which he says, "When the representatives of the heathen religions met together in 1911, a Mandarin declared, "When I go to the country and see a good school or college and call, 'Who put it up?' the answer is 'The Christians.' When I see a good hospital, where many patients are attended to daily, and ask, 'who did this?' I am told it is the Christions. When I look over the names of the Famine Relief Committee, I find that those who are taking a leading part in the raising of funds and in the very dangerous work of distribution of relief, are Christians." Intelligent men among the pagans, as elsewhere, know a tree by its fruits.

The "Congregationalist and Church World" presents the following conundrums. What are the answers?

"What is the exact difference between a good, clear, effective Christian rending of a human body and an atrocity?"

"When does a war for self-defense end and a war of aggression begin?"

"What is the difference between reasonable precaution against a designing enemy and underhanded and unwarranted spying on his territory?"

"When was the conservation of culture and civilization committed by the Almighty to one particular nation."

Some people cannot give their unqualified assent to a good thing brought forward with the purest motives, for example, in commenting upon the Thanksgiving Day proclamation of President Wilson the "Catholic Standard and Times" says:

"In fixing the 26th of November as a day for rendering the annual Thanksgiving tribute, the President emphasises the maintenance of peace as the strongest reason our citizens have for acknowledgment of divine blessings. The fact is indeed a powerful one — an epitome, so to speak, of all other blessings. The President himself has been the most powerful agent in bringing this fact about. If it were "peace with honor", it would be a triumph well worth praying for. It may be so—we hope most earnestly it will be so yet. But as the matter stands just now, it is an open question."

We cannot understand why, or for what reason, it is an open question to a paper representing a religion that declares itself for 'peace on earth and good will to man,' whether the peace we are called upon to give thanks for is a "peace with honor". The true spirit of Christ does not bother itself about honor, its purpose is to create a real brotherhood of man which shows itself in serving the needs of fellow man and setting before him the ideals of love. This false sandard of socalled honor, to which too many have always been committed, has been in many instances and in every age the inspiration of wrong, of selfishness, and of violence. Things entirely in opposition to the Spirit of Christ.

NOTES ON THE C. E. TOPIC

Nov. 15.

Magnify the Christian Endeavor Pledge. Eccl. 5: 1-7.

The C. E. pledge, the soul of the C. E. society, needs to be taken seriously. It is an obligation that one does not assume blindly and its faithful performance is a duty no honest Christian would want to escape. Many people pretend to regard pledges as dangerous, but no one can assume any business, moral or social obligation without making a pledge of some kind. To say that the pledge is a difficulty in the way of a Christian becoming a Christian Endeavorer is mere trifling. It is making an excuse but not giving a good reason.

The pledge magnifies prayer as a daily duty. Who is there, whether he has taken the pledge or not who could give his conscience a satisfactory reason for not praying every day? The Lord taught us how to pray. We are commanded to pray without ceasing. We know that prayer is the mightiest power the Christian can command. Only the praying Christian is a true Christian. The fact then that the pledge calls for daily prayer only emphasizes a duty which is clear to all and must be observed by all who would be numbered with God's children.

The pledge calls for daily Bible readings. Is this an unreasonable demand? or is it a hard condition? In the Word we find that which we need as daily food for the soul. It defines our duties definitely. It makes easy to us the way of life. It gives us an intimate knowledge of God's dealing with man and reveals the story of our redemption through Christ. Who would want to be without his daily refreshing from God's Word!

The pledge commits us to loyalty to our own church. This is highly practical. It would be poor church house-keeping if, when we were a part of a church, we neglected its services or its needs. Only as all Christians are loyal to their churches can the church universal come to its own and fully take up its responsibility of winning the Christless millions to God. The one unfaithful Judas in the company of the apostles brought Jesus to the cross and the inconsistent or disloyal church-member is always at the bottom of any church's failure.

The pledge makes it necessary for the C. E. member not only to attend the meetings of the society but to take part in them as well. Is there any good reason why this should not be so? A Christian should ever be ready to give a reason for the faith that is in him. Testimony is one of the mightiest instruments by which men and women are won to Christ. If I, by my testimony, may help a soul, or turn him from darkness to light, and then do not do so, the blood of that one, if he or she perish, is, like the unfaithful watchman, upon my head.

The pledge brings the careless member to realize his responsibility and to act as he should act, but, without the pledge, everyone who confesses Christ as his Savior is committed to doing all that the pledge calls for.

NOTES ON THE S. S. LESSON

Nov. 15.

Jesus and Peter.

Mark. 14:27-31, 53, 54, 66-72.

Golden Text—I Cor. 10:12.

The prediction that "All ye shall be offended because of me", seemed strange to the self-confident disciples, but Jesus knew them better than they knew themselves. He always knows us better than we know ourselves. They should have taken warning, which they did not. Everyone should look to his own weakness and guard against it getting himself into trouble.

When Jesus spoke of His resurrection they were as stupid as ever, but after it was a fact they would realize its meaning and regather with Him in Gallilee, different men than they ever were before.

Peter's boastfulness is an example of over-confidence against which everyone should guard. The thought of denying his Lord was the farthest thing from him just then. The golden text, "Let him that thinketh he standeth, take heed lest he fall," is a warning that the surest Christian should heed. A few hours proved the weakness of Peter. None can tell how strong he is to meet a trial unless called to face it. The thing to do is to become sure by a mighty faith which comes from looking to God and not to self for strength.

Next we see boastful Peter following afar off. It was his love for Jesus that led him to follow but at that time he should have been by His side. Following afar off is dangerous. It is a sign of weakened faith and weakened courage.

Next we find him in company with the enemies of his Lord. He did not belong there. He tried to conceal the fact that he belonged to Jesus. When one mixes with the world he is apt to conceal the fact that he belongs to Jesus. Christ's people are to be a separated people. He shared the warmth of the fire with the enemies of his Lord. To share in the things of the world is always dangerous to one's loyalty.

From warming himself, and concealing the fact of his discipleship there was but a step to denying Christ. When one is not in his right place as a Christian he steps from bad to worse. The prophesy of a few hours before was realized before Peter became conscious of it. What a mighty fall for the boaster? The best and strongest of us are always in danger of falling, but when we are in company with the Lord's enemies the fall becomes more certain.

Peter's speech betrayed him. The speech of every one is an indication of his character. The Christian will always show himself. Speech is a treasure to be guarded with zealous care. When he was in danger Peter committed another sin in trying, in his own strength, to protect himself—he swore. Just then the crowing of the cock brought him to his senses. What a terrible realization it must have been!

Peter redeemed himself. In this he showed his worth. He finally did prove his loyalty by courage and death. But how much must he have regretted his slip during the rest of his life?

News of the Week.

HARDEST FIGHTING IN FLANDERS BATTLE

Attacks and Counter Attacks by Germans and Allies Still Without Result.

Berlin, Nov. 1. — The German army headquarters issued the following communication this morning: "The operations in Belgium have been rendered difficult owing to inundations of the Yser and the Ypres canals by the destruction of the sluices at Nieuport. Our troops have advanced near Ypres. At least six hundred prisoners were captured, also some British guns.

In the region of Verdun and Toul there has been only insignificant fighting."

London, Nov. 1. — For the last three days, beginning Friday morning, there has been a resumption of fierce fighting along the battle line in West Flanders, and at other points along the greater line across northern and eastern France. Following the few days of rest earlier last week, forced by the exhaustion of the troops, the Germans and the allies, each having received reinforcements of fresh troops, have been again engaged in violent attacks and counter attacks. So far as has been made known, neither of the combatants has gained any notable success.

As on previous days, the most terrific onslaughts and the greatest slaughter have been in the region of Flanders, and around Lille, in France. Apparently the principal German attacks have shifted inland from the coast, to escape the galling effect of the fire from the British vessels. Nearer the coast, also, the extension of the flooded area of the Yser valley, by the Belgian army, has made progress more difficult for Emperor Wilhelm's troops.

MILLION BELGIUM HOMES DAMAGED OR WRECKED

Industry Stopped, Thousands Are Hungry.

Brussels, November 2. — Between six million and seven million Belgians have little or nothing to call "home." They are a people almost without a country.

Foodstuffs, forage, horses, cattle and automobiles not commandeered by the Belgian army when then war broke out, have been seized by the Germans. Practically every acre is now swept of everything valuable.

It is estimated that there are now 200,000 Belgians in England and 800,000 in Holland. The lowest estimate made here places the number of Belgian homes destroyed or so badly wrecked as to be uninhabitable at one million. Louvain, Liege, Namur, Charleroi, Mons, Dinant and score of smaller places have been so shattered by the artillery fire of the opposing armies that less than half of the normal population are decently sheltered.

Bread Line Supply Exhausted.

A report from Limbourg says that the supplies for the bread line have been exhausted, and the feeding can be resumed only when American bread arrives.

Industry has ceased. All universities and schools have been abandoned. Nearly all the physicians are at the front or serving in hospitals. Hundreds of priests and nuns are caring for the sick and wounded. Few churches are fit for occupancy as hospitals or otherwise. The convent homes have been deserted necessarily by the sisters. Many are so badly wrecked that they could afford no shelter.

The canals leading from Belgium to Holland and the one railway line between Antwerp and Robendaal constitute Belgiums only communication with neutral territory. There are no mails or telegraphic service to Dutch territory. The dishearted Belgians are unable to communicate with their relatives, whether they are refugees in Holland or soldiers on the battle line. Their isolation is almost complete.

Food Not to Be Bought.

To the grief over their dead and the exile of their government is now added the awful specter of starvation. The single ray of hope is afforded by the American commission for relief in Belgium. The liberality of Holland is described as splendid, but the country's grain supply is exhausted, Great Britain having limited Dutch importations, the sole source of an adequate food supply is the United States.

Even the few Belgians with money can not buy food. There is no wheat, flour, coffee or salt to be had at any price. In many cities the conditions are worse than in the country districts. The bakeries are closed and vegetables are practically the only diet. Thousands of Belgians are now positively hungry. The cargoes of food now leaving the United States will save limitless suffering and many lives.

BRITISH, RUSSIAN AND FRENCH AMBASSADORS HANDED PASSPORTS

Say Russia Fired First Upon the Turks

Constantinople, Oct. 31. — The ambassadors of Russia, Great Britain and France have received their passports. The Russian and British ambassadors will leave Constantinople tonight. The French ambassador will leave tomorrow. The American ambassador, Henry Morgenthau, has taken charge of French interests in Turkey.

Berlin, Nov. 1. — An official Turkish report forwarded from Constantinople by the correspondent of the Frankfurter Zeitung, says that the Russians opened hostilities on October 28 by firing upon a portion of the Turkish fleet after having for some time interfered with the evolutions of the warships.

Describing the naval action in the Black sea, which was said to be continuing at the time of the announcement, the report says:

"The Turkish fleet sank the Russian mine layer Prut which was carrying several hundred mines, the torpedo boat destroyer Kubanets, captured a collier and severely damaged a coast defense ship."

"Russia by threats is now attempting to invite Bulgaria to make war on Turkey. Bulgaria is firmly resisting this coerion.

"The Giornale d'Italia (of Rome) points out that Turkey by inciting the mussulmans could deal heavy blows to Russia in Armenia and Caucasus, to Great Britain in Egypt and India, and to France in North Africa."

Berne, Nov. 1. — A huge avalanche today overwhelmed a detachment of Swiss soldiers in the mountains near St. Maurice. Four of the men were instantly killed and two gravely injured. Eleven others were dug out alive.

42,000 WOUNDED IN ONE REGION; SUPPLIES SHORT

Nurse Writes from France that Much Is Needed.

Washington, October 31. — "We have 42,000 wounded in this little corner of Brittany alone," wrote a nurse at Val Fleuri, in a letter received today by Miss Mabel Boardman, chairman of the relief committee of the American Red Cross.

"Even if we had money," she says, "it would be impossible to buy the things we most need over here. Our only means of procuring supplies for our little neighborhood have long been exhausted. We have to try to get them from London by boat and from Paris by rail, and these are very uncertain.

"One morning last week before 6 o'clock 380 wounded men were brought in here without warning. There were so few doctors that some of the men did not get their wounds dressed until the following day, and they had been traveling for four days. Some died.

"A friend sent word to me that she had sixteen dressings to do at once and not one bandage. All the old linen and many new sheets have been given and now we have no gauze for compressors, no anti-tetanus serum, a very small quantity of lodine and almost no alcohol. I have already many cases of pneumonia and bronchitis, but I thank God, no cholera, dysentery or typhoid. What we want especially is good wool, either to knit into socks and wristlets or to make up by the yard for mufflers and chest protectors."

AMBASSADORS GET THEIR PASSPORTS FROM TURKEY

Simla, British India, Nov. 1. — Announcement of Turkey's attitude was made throughout India today in an official communication in which the Viceroy deplores "the endeavor of a Chauvinistic element to drive Turkey into war with Great Britain for the benefit of Germany and Austria." The result will not be known for some days, but Mohammedan leaders are holding meetings in support of Great Britain, while the mosques are organizing prayers for the success of British arms.

London, Nov. 1. — It is officially announced from Bordeaux that the French, British and Russian ambassadors to Turkey asked for their passports yesterday, and left Constantinople today. The American ambassador has taken charge of French interests in Turkey.

While Great Britain and Russia are awaiting a reply to their demand that Turkey explain her attacks on the Russians and no formal declaration of war has been made at the capitals of any of the nations involved, fighting is continuing between the Russian and Turkish fleets on the Black sea. The Russians are said to have lost several vessels.

Invaded by Bedouins.

Turkey also has annexed Egypt, according to an officail German statement, which is unexplained from any other source. An unconfirmed report also comes from the south that three thousand Bedouins have invaded Egypt.

EULALIO GUTIERREZ IS PROVISIONAL PRESIDENT

El Paso, Nov. 2. — The conference of revolutionary chiefs at Aguas Calientes has disregarded General Carranza's protest and elected Eulalio Guteirrez provisional president of Mexico, according to an official report reaching the horder today.

Gutierrez was appointed provisional governor of the state of San Luis Potosi by Carranza at the beginning of the constitutionalist revolution. He is regarded, however, as more of a sympathizer with Villa in the present controversy. His election as provisional president is for twenty days only.

The naming of Gutierrez as head of the convention of chiefs and acting chief executive of the nation came as a surprise. He had not been mentioned as a possibility for the office. Details of the voting were not received here.

The new president of Mexico comes from the lower middle classes. Before he was a revolutionist he was a grocer.

CATTLE QUARANTINE TO COVER FOUR STATES

Washington, November 2. — An order quarantining Michigan, Illinois, Indiana and Pennsylvania against cattle shipments to guard against foot and mouth disease was issued hy the departement of agriculture today.

The order also restricts shipments in Ohio for purposes of observation. No cattle may be shiped into or between the quarantined states, under the terms of the order.

Chicago, November 2. — A federal order closing the Union stock yards because of the hoof and mouth disease lived only a few hours today before it was modified to a considerable extent.

Dr. S. E. Bennett, of the bureau of animal industry, in the forenoon placed a complete quarantine on cattle, which meant the practical closing of the packing plants. This afternoon, however, he announced that the order was rescinded and that the only embargo would be on the reshipment of live cattle from here. Live cattle may he shipped here, but it must be slaughtered in this market, so that no animal possibly infected can spread the malady further.

MARTIAL LAW IN EGYPT DECLARED BY BRITAIN

Washington, November 2. — Martial law was proclaimed today by Great Britain throughout Egypt. An official notification hy the British charge at Cairo was delivered to American agents there.

On orders from London, the commander-in-chief of the British forces took command of the general situation with orders to suppress all outbreaks.

TURKEY APOLOGIZES

London, 2. Nov. — The grand vizier of Turkey has apologized on behalf of his government for the warlike operations of the Turkish fleet under German commanders in the Black Sea, but it was stated authoratively this evening that the porte will have to go much farther than this before the powers of the triple entente will agree to resume friendly relations with the Ottoman government.

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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference. Price in plain cloth binding, net.....20c
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History of the Mennonite General Conference

BY H. P. KREHBIEL.

This is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.
The book contains over 500 pages, about 70 illustrations. Price 75c

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 350 pages quarto. Prices:
Half leather, sprinkled edges.....85c
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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, NOVEMBER 12, 1914. No. 45.

A MEN'S MISSIONARY SONG

By The Rev. H. G. McCook, D.D.

Onward, army of God,
To victory, not to defeat!
Yielding your blood-won ground
To error were sad escheat;
Bugles of truth should never sound
The sorrowful note of retreat!

On to the fields of strife!
Clad in your robes of white,
Bearing the Red Cross badge
Into the thickest fight;
Healing the wounds of the hurt of sin;
Mending the wrong with right!

Forward, gleaners of love!
After the bands of war;
Soothe with the balm of peace
Spirits that hate would mar,
Pointing the eyes of dying men
To hope's unsetting star.

Forward in Jesus' name!
The column must not fall back!
Answer the challenge of foes
By charge of a fresh attack.
Soldiers of Christ, forbid the shame
Of letting the vanguard lack.

Forward in mercy's name,
True to the Master's will,
To win Him a hostile world,
By rendering good for ill;
Seeking to help, not to hurt His foes,
To rescue and not to kill.

Speed with your aiding arm
To wrecks of humanity,
Broken by many a storm,
Adrift upon life's rough sea!
Brightened night with the beacon light
Of blest immortality.

Regarding the Photos of the General Conference

please do not write to me, but to Bro. Henry Eck, Meno, Okla.

J. B. Epp.

NEWS AND COMMENTS

The Bethel church, Mountain Lake, Minn., had lately three silver anniversaries in one day. It was the 1st of November 1914, and the first jubilee was the 25th anniversary of the organization of the Bethel church, which is now one of the most influential churches of our General Conference. The members and friends had come from all sides. Different ministers spoke and the choir sang. The development of the church was shown and all admonished to continue in the work faithfully and ardently.

The second anniversary was that of Bro. J. J. Balzer as a minister of the gospel. Bro. Balzer is well known as an ardent worker in our General Conference, having served as secretary of the Home Mission Board for many years and having worked as an evangelist in many churches.

The third was the silver wedding of Bro. J. G. Hiebert and wife, which was celebrated in the afternoon.

Training Leaders in North China.

The Peitaiho Training School for Sunday school district workers, held during the past summer, accomplished results that must prove of far-reaching good. A high standard of efficiency was set up at the very beginning and the most thorough-going work in teacher-training was done. Beside classes for instruction in the theoretical side of religious education, there were three classes of twelve boys each for "practice work" and child study. The Peitaiho school has equipped ten Sunday school specialists who will be employed by the mission districts. This large reinforcement to the missionaries from this company of trained workers should give great impetus to the Sunday school work of the missions in North China.

Since the subscription price of "The Mennonite" has been reduced to $1.00, may we not expect that every subscriber promptly renews his subscription? And we hope that many will send in the name of an additional new subscriber. A number of ministers have declared their willingness to make special efforts to secure new subscribers. We hope many will follow their good examples.

CHICAGO MISSION

I deem it a pleasure and a very great privilege to again pen these few encouraging words to the readers of our conference paper. I come to you, dear readers, with notes bristling with cheer and ringing with comfort; for the work is all that we could possibly expect. The testimonies given in the services night after night are invariably mingled with praises and thanksgivings for this open door, and prayers are ever going up to a throne of grace, petitioning Him to bring in some of the many hundreds and thousands that pass the mission door, with no hope in Christ, consequently no assurance of life in the glorious beyond, and as a result, the regular night services are well attended, the interest is steadily increasing and many souls are wonderfully blessed, and some are saved. Our Sunday school which meets every Sunday afternoon at 3 o'clock, under the efficient superintendency of Bro. Clinton Lehman, and through the splendid work of our mission visitors, Misses Cassie Niswander and Anna Augspurger, is larger and more interesting than at any time since its organization, or rather since it started, increasing in a very short time from five to thirty. In the meantime we came in touch with the Englewood division of the United Charities of Chicago and the splendid Christian work which it is doing. One of our workers meets with them every Thursday morning for one hour, which meeting is in charge of Miss Gertrude McCleery, Dist. Supt. The purpose of our meeting with them is to better understand the workings of the charities and to have them put us in touch with any near by that we might visit and in some way help. We have already been brought in helpful nearness to a poor family. The man was a hard working man, but is now incurably down at the county hospital, never again to enter his home a well man and to support his family as he was want to do. His wife is providing nicely for herself and her four children by taking in washing, but is unable to pay the monthly rent of $10. The United Charities pays half and we have promised to stand good for the other half at least for the winter, otherwise they would be ejected just when winter is coming on; and I know that no one who reads this would say, Let them be turned out. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Oh, that glorious "Inasmuch"! When we come to the last great scene and the final judgment of all is rendered, one would expect the test would be on great and important matters. Yet the things upon which will be the final test are—water to the thirsty, food to the hungry; a kind reception to the stranger; clothing for the outcast; a visit to the prisoner behind the bars; a few dollars for rent to the homeless. These are some of the things that shall determine the final fate of the sons and daughters of men. I am wondering now as I write these lines whether there may not be some whom God has so wonderfully blessed with material gifts, by giving them economic and managing abilities, such as many do not possess, who would deem it a privilege to make themselves responsible for the shelter and comfort of families during the winter. It would mean much to the cheerful giver, and to God's poor in Chicago. Money is the much needed thing at present. One hundred and fifty thousand are out of employment in this city alone according to a late report, and many of them are heads of families. Here is a chance for God's children to do something that will be placed to their credit on the Lamb's Book of Life in glory never more to be erased. Come over into Macedonia and help us young and old, and a starry crown will certainly be yours to wear yonder where no such appeals shall ever more be made. I shall consider it a very great pleasure to distribute as wisely as possible, any gift that you may send, making every dollar reach to the limit of its usefulness. "As we have opportunity, let us do good unto all men."

W. W. Miller, Supt.

Altoona Mission, Altoona, Pa., Nov. 9, 1914. Greeting in Jesus' name:—Some time ago I made an appeal through this paper to the sewing societies, churches and individuals for contributions of old cast-off or new clothing, money, eatables or any thing that they might wish to donate to aid in helping the poor and suffering of Altoona and have only received one shipment which was contributed by the Pine Grove church and the Terre Hill Sunday school for which we wish to thank the dear brethren of the aforesaid places and Brother J. H. Gehman

of Terre Hill, Lancaster County, who took up the contribution. May the dear Lord bless them for their liberality and may others awake to the fact that we need their aid both in prayer and also contributions.

Beloved, it is now that we need your help, as the weather gets colder the suffering grows worse. It is more blessed to give than to receive, so kindly come to our aid and the dear Lord will abundantly bless you for your help.

We wish to remain yours in Christ, **Rev. E. C. Miller.**

Address all shipments to Altoona; notify Rev. E. C. Miller, 106 N. Pine Str., Lakemont, Pa.

CORRESPONDENCE

Deep Run. The pastor, A. M. Fretz, baptized and received into the fellowship of the church fourteen precious young souls on October 31. The following day, Sunday, November 1, the congregation celebrated the Lord's Supper with a crowded church. The membership of this church is very widely scattered, but as the day was very pleasant, the scattered members were there from Lansdale, Chalfont, Doylestown, Philadelphia, Souderton, Sellersville, Perkasie, Pleasant Valley and the immediate surrounding country for many miles, many coming on their automobiles. A very large percentage of the membership are young people; still there are quite a number that have passed the three-score-and-ten mark.

Lewis Kratz, aged 84 and his wife 95, and Joseph M. Fretz, past 83, were visited in the afternoon, appropriate services held and served with the Lord's supper. The pastor will have communion with his Springfield charge on November 22 and in Pottstown on the 29th.

Sauderton, Pa., Nov. 6, 1914. Dear Friends: The seasons come and go and so very rapidly, too, at least it seems so to those who are constantly working. It gives me pleasure to announce that the summer season has been a blessing to us as a congregation, as a Sunday school, as a C. E. band and to all the other auxiliaries of the church, because so few of our number spent the summer away from home, but worked constantly in the Master's vineyard wherever needed.

The summer season has also been a blessing to us as a community in that the good Lord has blessed us with a bountiful harvest, sending us the blessed sunshine and rain when needed.

The pastor instructed a class of catechumens this fall consisting of eight members who were baptized and admitted into the church with five others by letter, on Saturday, October 31, Sunday following the Lord's Supper, was observed when a great concourse of people were present to partake of the emblems in memory of the Lord's suffering and death.

We are rapidly approaching the Christmas season, our Sunday school is preparing an appropriate program for the occasion.

Yours for Christ.

H. A. A.

Philadelphia, Pa.. We, of the First Church, had the good privilege of having with us on Sunday morning, October 25, four of the "Billy Sunday Trail Hitters", from the city of Wilkesbarre, Pa. These men, the vanguard of the Billy Sunday Revival campaign, came to Philadelphia on the preceding Saturday evening, almost one thousand strong, in two special trains, and in teams of four men each, visited those churches which had requested them to come and speak to them. The four men who visited us, Samuel McCracken, bank cashier; Wm. Brown, garage keeper; Charles Meyers, letter carrier, and Fred Moon, paper hanger, are members of "The Garage Bible Class", formed converts of the Sunday campaign. The class holds its meetings on Friday evening in a garage (hence it name), and has grown from seven to about one hundred and sixty members. These "Trail Hitters" came to open the way for the coming of Billy Sunday in January. They presented the staying or sticking qualities of the Sunday converts with the after-effects of his revival campaign in their city and judging from their talks, the often expressed opinion, that these campaigns produce a temporary effect, is very decidedly refuted. Their testimony is that the campaign caused a tremendous moral and spiritual awakening and that it is sticking. Men and women are active, very active in Christian work; churches have become very active, men talk to each other about their soul's salvation, and the saloon, that hellish arch-enemy of man, has been hit very hard.

Great preparation is being made for the Sunday revival in Philadelphia. Meetings are being held, prayer meeting bands are being formed. The pastor and one layman from each church forming the committee from the individual churches. The writer is the layman from our church.

The Home Dept. of our Sunday school held its anniversary service on Sunday evening, Oct. 25. Rev. Ann J. Allebach of Brooklyn, N. Y., was with us and preached a splendid sermon. She made an earnest and strong plea for better, truer, purer home life as being a necessity for the rightful home training and home atmosphere. She emphasized private devotions and Bible study and the revival of the so much neglected and discontinued family prayers. Some time can be found for these. She also pointed out the helpfulness of fathers making confidants of their sons and mothers of their daughters. More of this would keep many young men and women from going astray.

We are looking forward to a pleasant treat on the evenings of November 25 to 26, when the Bluffton College quartet will give two concerts in our church. We shall gladly welcome them into our midst.

The union Thanksgiving service will be held in our church on Thanksgiving morning. This is a union service of five neighboring churches and is always very inspiring.

A. S. B.

CHURCH EXTENSION — ITS POSSIBILITIES

The extension work is becoming a great necessity with the country church due to the new methods of scientific farming and the modern comforts and conveniences in the country home. In connection with the change that has been going on in the community life, we are beginning to realize that the church must interpret religion in different terms than has been done in the past. Religion has been looked upon as something that belongs to the spiritual part of man, not so much to the intellectual and the social part. It may be true that religion, theoretically speaking, was never meant to be separated from the secular life, but when we examine the field of operation, the living out of the religious conception, then we find that our conception for religion covered a very small part of man. Religion is in its essence social. Jesus said, Where there are two or three of you gathered together there shall I be in the midst of you. We can not have an individualistic, seclusive, clannish religion. This applies to individuals as well as it applies to denominations and churches. We can not have faith without works, and a true church can not save her life, if she is not willing to lose it in the social service which she owes to the community.

The churches of our denominations are not the only ones which have overlooked this important phase of religious ministration. There are very few churches of any denomination today that sympathetically and whole-heartedly responded to the privileges and the opportunities of service in their communities. It is just a few years ago that some of the leading theological seminaries have begun to give instruction to men who are specifically preparing themselves for the country work. It was always thought that it would not make very much difference where a man would go after having received a theological training. Today the thoughtful man sees that the minister who wishes to take up work in the country needs special training with due consideration to all the various phases of country life that can be improved through the influence of the church. It is for this reason of great importance that we bring this topic before us as a conference and see where we can profit through the experiences of others.

The first thought of importance seems to me is that we lift up our eyes to the fields, for they are ripe for the harvest. In order to get this vision it is well to fix our attention upon the rural field which is yet to be possessed by the church. Rural or country churches are defined as those in towns or districts of 2,500 or less. Over 75 per cent. of the churches of the United States are rural churches. In spite of the tendency to move to the cities, fully one-third of our population still live in the open country. The farmer is considered as one of the most religious persons and yet from 50 to 60 per cent. of the country people on the prairies and on the upland have no church connections. The church claims that it is losing a membership at the rate of 23,006 a year. Were it not for the four hundred thousand children poured into its membership every year as the result of conversions in the Sunday school, it would be losing 423,006.

The topic calls for some suggestions as to the possibilities of extension work in our conference. I do not know any better way to treat this phase of the subject than to refer to the work that has been done by some men who have had a vision of the great need of the country extension work and who took the necessary steps to meet those needs. One of the first requisites is adaptation. The needs of the country churches vary as to their details but the general program is the same for every field and that is ministration to the community. Rev. McNutt in Dupage, Ill., began his work in a country church where the preacher before him resigned with $400 back on his salary. The church was located in a country where there were good roads, free delivery, and good soil. The membership of the church was on the decrease continually. In the course of time attractions from the outside would fascinate the young people and lead them astray. One of these attractions was the New Era Club House which was intended to be some sort of a social meeting place; here the young people of the community had their dances. Many of the church members were very much opposed to these dances, but they could not keep their young people from it, because they failed to provide something better for them. When Rev. McNutt began his work, he realized that he had to give these young people something to do. Since he had an ability to sing and to lead the singing he at once began to organize a singing school. It was not very difficult to get the young people to come, for many of them were eager to develop their voices and to offer their service. Out of this singing school grew a strong chorus choir, a male quartet, a ladies' quartet, and an orchestra. No sooner were the young people organized in these various groups, when he suggested that they should observe the special days and if need be add a few more. This celebration of special days gave the young people something to do; they began to practice songs and musical selections so as to offer a rich and varied program. In the meantime Rev. McNutt found that it would be of great service to the community if they would have a gospel chorus who would go out into the country districts and sing for the sick and the aged who could not come to church. These efforts, the observance of the special days and the gospel chorus, attracted the attention of the community to the church. Many of the young people outside of the church joined the song services; they found it too attractive to stay away. An athletic association existed among the young people. Here the pastor had an opportunity to encourage the young men to have clean and wholesome sports. It was also deemed advisable to have a number of sociables. The church was not suitable for that purpose so they had them in the different homes. These gatherings were not money-making schemes, but served as stimuli for the development of sociability and friendship. Refreshments were served free of charge. During these gatherings special attention was given to the outsider and to the backward boys and girls so as to make them feel at home. These sociables helped to create a spirit of unity and co-operation.

(To be concluded.)

Home Circle.

THE GIFT AND ITS USE

Hope Daring, on the Value of a Surrendered Life.

A moment's rapt, solemn silence followed the completion of Bishop Preston's sermon at the dedication of the new Lacy church. He stood still, his head slightly thrown back, a look of serenity upon his thin, scholarly face. Unconsciously, the men and women that crowded the church held their breath, as they waited for some sound to break the silence.

"Let us pray," and the voice, rather than the words, proclaimed a sense of communion with the invisible but nearby God.

All heads were bowed. In a front pew an old man, his face covered with a grizzled beard, slipped to his knees. At his side sat his only child, a youth of nineteen. Rodney Long rose, to kneel at his father's side.

That church, in a busy, rough lumbering town, had been built largely by Albert Long's efforts. He was Lacy's one rich man. Mr. Long denounced the intemperance and wickedness of his lummermen and mill employees, and he gave in response to their crying needs, he longed for the betterment of his home town, yet between himself and the men whose welfare he really desired there was ever a barrier. To himself and to his son, Albert Long, he had said that the new church would work a change. Rodney had listened to his father's words indifferently, hoping that the other's wishes might be granted, but giving no thought as to how the desired good was to be brought about.

Rodney was the son of his widowed father's old age. Year's before, Albert Long and John Preston had been schoolmates; always they had been friends. When the church was completed, the lumbermen had asked that his bishop friend might dedicate it.

That dedication had been real. Rodney's nature was stirred to its depths; he knew that he was indeed in God's house, where His presence and glory had come to dwell. The youth's heart swelled. Instead of listening to the prayer of the man of God, he uplifted his own heart, saying:

"I give myself unto Thee, O God! Forever from this day will I serve Thee. Take my life and make of it what Thou wilt."

As Albert Long rose to his feet, at the conclusion of the prayer, he looked into his son's face. The two were close together in all things; the father understood, and his hand closed over that of Rodney.

It was not until the sunset hour that the two old friends had a few minutes to themselves. Following the dedication there had been a dinner, with a score of guests, at the Long home. There had been an afternoon service, and after that many had thronged round the bishop, for a word or touch of his hand. Then came a quiet hour for the two, before the evening meeting.

At first they talked of the church. Albert Long's voice trembled with eagerness as he told what he hoped it would come to mean to his fellow-townsmen.

"They have little appreciation or even understanding of what God's house is. Does it not often grief you, John, to note how this generation follows after the world and worldly things?"

The bishop was leaning wearily back in an arm-chair. He was gazing out through a window to where the red-gold leaves of a tall maple were dropping, one by one, on the green turf below. Even as he opened his lips to speak, Rodney entered the room.

Albert Long's face brightened. With a word of greeting, the young man advanced to light the fire that lay ready in the grate. When the flames began to leap up, he crossed over to his father's side.

(To be concluded.)

Contributions.

HOME MISSION.

From August 1 to Oct. 31.

General Funds:

Langham, Sask., cong., by N. F. Toews, $37; collection at Gen. Conf., by B. B. Becker, $45.11; anonymous, $65.60; Ebenezer cong., Mt. View, Okla., by D. A. Goertz, $5; Escondido cong., Cal., by H. H. Adrian, $7.70; David H. Voth, Cordell, Okla., $15; Wayland, Iowa, S. S., by Mrs. Mary Graber, $6.75; Friedensberg cong., Avon, S. Dak., by David A. Schultz, $26; mission box, Berne, Ind., cong., by S. F. Sprunger, $5.90; Bethany cong., Freeman, S. Dak., by J. W. Tschetter, $35; anonymous, $5; Bethlehem cong., Bloomfield, Mont., by G. L. Deckert, $20.90; Bethel cong., Inman, Kan., by H. Toews, $130.16; Einsiedel congr., Hanston, Kan., by J. P. Miller, $25; St. John's S. S., Pandora, Ohio, by John Geiger, $29.24; Bergtal cong., Pawnee Rock, Kan., by Jacob Rudiger, $22; Herbert congr. Sask., by Isaac I. Doell, $12.

City Missions:

West Zion cong., Moundridge, Kan. by P. C. Schowalter, $30.51; friend of missions, Upland, Cal., for Los Angeles, $100; S. S. and C. E., Drake, Sask., by M. M. Lehman, $34; mission box cong., Berne, Ind., by S. F. Sprunger, $20.60; Ladies' mission society, Bluffton, Ohio, for Los Anglees by W. S. Gottshall, $15.23; Bethesda con. Marion, S. Dak., by D. P. Tiessen, $25; friend of missions, Hoag, Neb., $10; friend of missions, Aberdeen, Idaho, $7; Germantown cong., Pa., by A. S. Shelly, $15; Bertolet cong., Pa., by J. W. Schantz, $11.73; E. M. Vogt, Reedley, Cal., interest, $17; Herold congr., Bessie, Okla., by P. A. Quiring, $10.42; East Swamp cong., Pa., by Nelson S. Gallman, $12; East Swamp S. S., by Nelson S. Hallman, $3; Salem S. S. Wisner, Neb., by John Schmutz, $40; Tabor S. S., Goessel, Kan., by H. S. Schmidt, $15; Widow C. C. Vogt and children, Goteho, Okla., $5; anonymous, for chapel, Los Angeles, $50; Menno Simon S. S., Butterfield, Minn., for chapel, Los Angeles, Cal., by J. P. Linscheid $10; anonymous for chapel, Los Angeles, $50; collection at Gen'l. Conference for chapel, Los Angeles, $108.90; Bro. Eck, Menno, Okla., for chapel, Los Angeles, $5; Salem-Zion Y. P. S., Marion, S. Dak., for Chicago, by B. C. Graber, $9.25; anonymous for Los Angeles, $5; Mrs. Gustav Andres, Newton, Kan., for Los Angeles, $5; Mrs. Isaac Leisy, Cleveland, Ohio, for chapel, Los Angeles, $500; Swiss cong., Bluffton, Ohio, by W. S. Gottshall, $100; Garden Twp. cong., Moundridge, Kan., for Los Angeles by Peter S. Vogt, $29.25.

Gratefully acknowledged,

G. A. Haury, Treas.

Contributions to the Emergency Relief Commission:

For Widows and Orphans of War Sufferers Among the Germans: Menn. cong., per Rev. D. D. King, Odessa, Wash., $75.

German Red Cross:—Menno church in Paso Robles, Cal., per F. Claassen, $20; Hoffnungsfeld cong., Moundridge, Kan., per N. R. Kaufmann $93; Ruff and Warden Menn. church, Ruff, Wash., per J. C. Janiz, $24.79; J. R. and A. Toews, Mt. Lake, Minn., per J. R. Toews, $10; Mennoville cong., per Joel Sprunger, El Reno, Okla., $14.60; Jacob Schowalter, Pilger, Neb. $14.70.

Red Cross:—Peter Vogt, Inman, Kan., $5; Peter Balzer, Buhler, Kan., $5; Perry Menn. church, Perry, Okla., per Chr. E. Hirschler, $12.20; Halstead Menn. church, per B. P. Krehbiel, $46; D. J. Regier, Moundridge, Kan., $5; Anonymous, Goessel, Kan., $2; a friend, $2; J. J. Schmidt, Goessel, Kan., $5. Per "Der Herold"—Newhopedale church, Meno, Okla., per B. B. Becker, $43.26; a friend, per D. W. Friesen, Altona, Man., Canada, $2; donations, per B. H. Friesen, Friesen, Goessel, Kan., $8; Miss Aletta Krehbiel, Clarence Center, N. Y., $10.

Sufferers in Belgium:—Elias Bixel, Bluffton, Ohio, $1.

For Switzerland: — Hoffnungsfeld cnog., Moundridge, Kan., per John J. Wedel, $50.

Russian Red Cross:— Anonymous, per B. H. Friesen, Goessel, Kan., $10.

For Christmas Ship for Orphans in Europe—Kinsey Dist. school, Adams Co., Ind, $1.75; Missionary S. S., Linn Grove, Ind., $36.93; Mennonite S. S. Berne, Ind., $210.13. Per J. F. Lehman.

Gratefully acknowledged,

Harrison Landis, Treas.

For Chicago Mission.

Kathrine H. Bender, Middletown, O., $25; Children's Day offering, Dalton, O., $7.75; S. S., Trenton, O. $5.16; Johanna Kennel, ditto, $5; S. S., Summerfield, Ill., $14.10; 5 barrel apples, Menno Schumacher, Bluffton, O.

Gratefully acknowledged,

W. W. Miller, Supt.

The Mennonite.

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Editorial.

THE WESTERN DISTRICT CONFERENCE

Though the editor had not the pleasure of being present at the Western District Conference, held at Beatrice, Neb., October 28-30, 1914, since there was no English secretary appointed, and thus the readers of the Mennonite would not hear anything about this conference, the editor will try to give a short report, so that the readers of the Mennonite can take part in the blessings of the conference and the mutual interest is fostered.

On Sunday, October 25, three sisters were consecrated to the full service as deaconesses in the Deaconess hospital. The hospitals and deaconess homes of Newton and Goessel were represented and expressed their heartfelt interest in this joyful occasion.

On Tuesday, October 27, the Ministerial Conference of the Western District Conference met. Several excellent papers were read and discussed with great interest. The papers will appear in the Bundesbote.

The next day was the meeting of the Western District Conference. The president preached the conference sermon. The congregation furnished the meals free, only asking for a collection for foreign mission. Two collections for that purpose were taken. The weather was ideal, the sessions well attended and the delegates, as usual in Beatrice, treated with the utmost kindness and liberality. The well trained choir helped to uplift and edify by their well selected songs.

Since we can not bring the full proceedings, we will only notice a few resolutions which may be of special interest to the readers of the Mennonite.

There were represented 49 congregations with 225 votes.

The election of officers gave the following result: President, J. S. Krehbiel; vice-president, C. C. Wedel; secretary, J. E. Entz.

It was voted to build a suitable church in Hutchinson and place a worker there as soon as the means permit. This worker shall, at least for the near future, supply also the work in western Kansas.

Bro. J. W. Penner, having been a member of the Evangelization committee for 27 years and now having resigned, a vote of thanks was tendered him for his faithful and successful service as a member of this committee.

A very important step was taken by the following resolution: Since in the course of time in some of our congregations conditions have changed, so that the ministers are often called from other places instead of being selected out of their own midst, to such congregations the following way is recommended: If a congregation thinks of giving a call to a minister or elder who serves another congregation, they ought to seek advice by the committee appointed for that purpose, whether by such a call the other congregations might be incommoded or disturbance occasioned. If at the advice of the committee the congregation sends a call to the minister, a copy of the call shall be sent to the session of the church which the minister serves.

If a minister or elder for any reason intends to resign and wishes the help of the committee to find another field of service, the congregation ought to be informed of the fact and the same is at liberty after such resignation to call another minister or elder.

This committee shall also be a means of negotiating between churches without a minister and ministers who seek work. This committee shall be the president and secretary of the Evangelization committee and the president of the committee for congregational affairs.

Bethel college was asked to provide this winter a course for ministers and Sunday school workers and a committee of five ministers was elected to co-operate with the faculty of Bethel College to realize such a Bible course.

The Mennonite Charite offered to the Conference for ten years as maximum sum $150 a year for the sustenance of old people. This offer was gratefully accepted and the committee for the poor was asked to push energetically the matter of an Old People's home.

A closer connection between the Bethel Deaconess Home and the Conference was effected.

The usual closing resolutions and closing remarks brought the session to a close.

Correspondence.

Saucon Menn. Church, Oct. 31, 1914. We wish to inform the Mennonite and its readers that we are still living at this place, and are very glad to inform you that we are working with a renewed spirit, with more courage, and hence more help is added to our flock, thank the good Lord for it. One of the things for our church is a catechetical class, even if only four in number, three have been taken into the church as active members, thank the good Lord for them. We hope and trust and pray that they may all become strong pillars of the church, hope they may be the instruments of bringing souls to Christ. Also six adult persons have found our church this fall, making a total of nine new members. God bless them all. We have good hopes that more will soon follow.

Our dear pastors, Rev. H. S. Shelly, elder, of Quakertown, and Rev. Elwood S. Shelly, our regular pastor, from Pensburg, are doing earnest work at our place. It seems the good Spirit is especially working with them. God bless them. God will give the increase in due time, and also a word for our dear Bro. Folke of Quakertown, who is preaching for us every two weeks Sunday evenings; the people are coming out good and we have good services. God bless the dear brother.

Also a word for the Sunday school at this place. We are composed of about one hundred and twenty members. Two Bible classes are organized classes, two Teachers' classes, Cradle Roll Dept. and Home Dept. The Lord has prospered us wonderful in the past for which we thank the good Lord. Hope and trust it may still prosper until He comes.

T. A. Nolf,
Supt. of School, Center Valley, Lehigh Co., Pa.

Pleasant Valley, Pa. Dear Readers of the Mennonite:—Several weeks ago I had the pleasure of reporting some very interesting meetings which we had here in our Springfield church. Since then we had another meeting which goes down in the history of our Young People's Society as possibly the most successful and interesting one we have yet had. It was on Sunday evening, Oct. 18, when the topic, "A Saloonless Nation", was to be discussed. The writer had been scheduled as leader for this meeting, so we began planning for months ahead for a meeting which would be different from the rest and which would deserve the name of "Temperance Rally". Through some efforts on our part some outside talent was secured and the meeting widely announced in the local papers, with the result that when we reached the little old country church we were amazed to see all available hitching space taken up with teams, besides a number of automobiles, unable to gain admittance. For this meeting we had secured the choir of the Evangelical church at Springtown, several miles away, to render special temperance music, one selection being that soul-stirring temperance battle hymn, "A Saloonless Nation in 1920". As a special speaker for the evening we had secured Abraham A. Moyer of Philadelphia, a son of the late beloved and long-time pastor of the church, Rev. Jacob S. Moyer. Bro. Moyer brought us a message on the topic which could not be received otherwise than gladly, and as election day was close at hand, considerable stress was laid on the sentiments of the various candidates for office on the question of the abolition of liquor. As the whole country no doubt knows, our good state of Pennsylvania is fast in the grip of a few liquor politicians and office holders, and thus far all efforts to have even a local option law passed, have failed. But we had hopes for this election as one of the candidates for governor was outspoken for local option while the other also declared for it, and although the latter is now elected, with him are elected also the whole liquor men's ticket, as before, so that our hopes for a speedy release from the curse of rum have been somewhat shattered, and our state will remain black on the temperance map for some time longer. The pastor, Rev. A. M. Fretz, was also present and presented the political aspect of the temperance question in very emphatic terms, with also many encouraging words for those engaged in the good work and a summary of what he saw and heard in "dry" sattes on the liquor question during his recent trip west to the General Conference.

Our meeting closed at a late hour but the audience showed great interest to the end and we feel that much good seed was sown at this meeting which may bear fruit in years to come when the opportunity will be given the people of our state to show by vote whether they will any longer allow this great monster to exist and flourish among us and ruin the lives and souls of so many thousands of the fairest of our young men and women.

Ely R. Fretz.

Editorial.

"There are too many sects," says a member of one of the younger, but more numerous bodies of Protestantism, who is also a member of the "Commission on Faith and Orders" called by the Protestant Episcopal church to consider ways and means by which some sort of a Christian unity may be found. It has become a fashion in some quarters to decry the existence of so many sects of orthodox Christians or to question their right to exist. We agree that when a sect is born of a bitter quarrel based on personalities rather than principle, there is very little reason for its continued life, especially long after the original participants have passed from the scene of action, but most of the Christian sects are based upon principles which, even to this day, let them be ever so old, have a vital bearing upon Christian life. They are the outcome of some great struggle for a principle for a precious liberty, or they were born amid the trying events of some great historical struggle for truth or right. Not only are many of our present day sects the landmarks of faith, they frequently are the champions of some peculiar item of the faith which would be lost without them. Our own church, with its historical background and its doctrinal backbone, fills a unique place in the world. Without it Christianity and Protestantism would be without a champion of the peculiarities for which it stands and with which it has blessed the world. We are not so much interested in building up our church by tearing others down, but we would be untrue to the cause for which thousands of our fathers lived and died were we to surrender our right to an individual existence.

Our idea of church unity is not a big denomination, created by uniting all together or a church grown big by swallowing up all the rest. Such a church will never come to exist so long as men think and act for themselves and work best with those who are like-minded with them. The true Christian unity is a unity of spirit, a oneness in the faith that accepts God's Word for what it is—the rule of faith and life—and a oneness in the determination and effort to lead men to renounce their sins and seek salvation through Jesus Christ their Savior.

As we read the daily accounts of the ravages of the great war in Europe our thoughts naturally are concerned with our brethren in the faith who live in nearly every one of the nations concerned. In Germany, France, Austria, Russia and the British Empire we have groups of churches. In Germany, France and Austria battles have been fought in just those localities where our churches are situated. The country about them has been devoted, many, no doubt, have lost much. It will only be possible to know what they have suffered in lives and goods when the war-cloud is lifted, and that time may be many months from now. The German, Austrian, Russian and French Mennonite youths have been impressed into the army by their respective governments with the other youths of their nationality and with the terrible butchery of men going on we have good reason to believe that many Mennonite homes and churches will be in sorrow because of their dear ones swallowed up in the terrible death that overtakes men on the battle-field.

Each nation concerned feels and believes that it is engaged in a righteous cause and honestly thinks that the fault of this conflict lies with the other side. It is but natural that those of our people living in these countries, should, in spite of the anti-military teachings of our church, look at things from the point of view of their own country. And it is hardly more than the normal thing for them to hope that the sympathies of this great peaceful nation of ours in its position to make public sentiment, would give its sympathy with them. We do feel for our brethren of the faith in every country involved as well as sympathize with their poor suffering and bereaved fellow countrymen, but as for our sympathizing with any side, we must state emphatically that ours is a neutral nation which reserves its judgment until that time when the whole world shall be in a position to judge impartially and in the light of all the facts bearing on the subject—a thing impossible at present. As Mennonites we do not for a moment want to forget the traditional position of our church in regard to war. War is an evil, unnecessary and unChristian. Napoleon once said that "Providence is on the side with the strongest batteries." If we believed that we would not believe in God's omnipotence, we would believe in man, the brute, and nothing more. But such is the creed of those who resort to arms. It is also the creed of the thug and the murderer that might makes right. In the last analysis war is murder.

We Mennonites of America have not been called upon to meet the conditions that confront a people opposed to war, in a time when the nation is fired with the war-spirit, since the days of our civil war and even then the opposition that our people had to meet for conscience sake was insignificant compared to what the military power of the European countries is today. Upon us the choice of either going into the army or becoming an exile from our fatherland has never been forced. We are therefore not in a position to criticise our brethren across the seas. We know that they did not surrender their principle without struggles and sacrifices and we know, too, that for all their struggles and sacrifices they have been swept along with the mighty gulf of militarism in spite of themselves. Yet, with the overwhelming of so insignificant a people as the Mennonites in this particular, we have lived to see the day when there were international peace conferences "with the world under one roof" and when the war, perhaps the last great war, did actually break out in all the fury of a desperate monster fighting its last battle, no nation dared to go into it without a pretense of its righteousness and an apology to the world throwing the blame on the others.

Christianity and its civilization are not breaking down but an instrument of evil, militarism, is going to pieces in this war. The world is seeing how useless armies and navies are in carrying out the purposes for which they were created.

The great concern that should stir up all Mennonites in America at this time should be how to render assistance to our unfortunate brethren of European countries when the time comes that it will be possible to assist them. Many families will be broken up, certainly there will be numbers whom the war has ruined and perhaps many who by reason of the wounds they have received, will be compelled to depend upon their friends for existence. Such things are always the result of war and by anticipating them we may be in better shape to meet the extraordinary demands when they come. No doubt many will be looking to America and making great efforts to get here when the lines of travel are again open so that they may begin life anew under the more favorable opportunities our country has to offer. A way should be opened by which such can easily reach the settlements of our people and by which they may find employment. It would not be too early to be making plans for such emergencies just now. The better we are prepared when the rush does come, the better will we be in a position to make our help effective. No doubt many of our people are already moved to give money contributions for the relief of the war victims. We anticipate that with so many of our people having near relatives in the war zone there will be much private help, but when it comes to giving for general purposes we would urge the members of our church to do so through the board appointed by our General Conference. The officers of our Conference Relief Commission are: J. C. Goering, Moundridge, Kan., president; and Harrison Landis, Oak Lane, Philadelphia, secretary. To this committee all contributions for relief work of any kind should be sent and we can assure the giver that the moneys given will be applied as decrected, without the cost of administration that so frequently takes toll from gifts that pass through the hands of those who collect them. In this care for our own people it is no more than good housekeeping and common-sense for us to determine from the beginning that what our church people will do, will be done under the direction of those to whom our church has entrusted the responsibility of caring for our relief work.

What has become of the old family pew? There was a time when every member of the family was in his place in the church on the Sabbath and when one would just as soon think of being away from that place as from the table at meal time. In some of our Mennonite churches custom had it that there would be no family pew. The brethren had their place on one side of the house, the sisters theirs on the other, and the young people in the place apportioned to them. This custom still holds in many localities, but even though there was no family pew in the old days, every one was present in his regular place on the Sabbath. This talk about the faithful only going to church now while in the old days both good and bad went, loses its point, however, when we consider the matter in the light of the family pew or of every member of the Christian family being in church. The head of the family set the example and made churchgoing a part of the weekly routine of the household. This is often not done now. The head of the family frequently absents himself for reasons which we feel would not be sufficient excuse to give to his Lord and Master if the head of the house is careless in his going to church, the lesser members of the family are hardly to be an improvement in this direction.

But the absence of children, those, say under fifteen, is a very noticeable thing in the churches

of many communities. In some places babies are not fashionable at all in the churches and this practically banishes the mothers from church until the smallest of their little ones have passed the age of restlessness, say five or six years. This frequently becomes the state of affairs because mothers do not want to appear in public with little ones, or because pastors discourage the bringing of little ones because they are easily annoyed by them or the other people of the congregation object to slight disturbances that little ones naturally cause. Neither of these reasons are a sufficient or reasonable excuse for the absence of the little one from the church service. It is selfish for a mother to want to be free from the bother a little one of hers would cause in church, it is short-sightedness on the part of the pastor that amounts to foolishness for him to discourage the bringing of babies. Some day these babies will be grown and he will wonder why they avoid the house of God. It is the height of absurdity for church members to permit themselves to be put out by the slight disorders that come to a service incidental to bringing little ones into it. Christianity is a life-long religion, its services should have a part in the life of the Christian from the cradle to the grave.

Not only are the little children, who are frequently not wanted, scarce in many church services, those in their early teens are hardly more conspicuous. If the parents wont take the little ones, they are apt to be just as careless in sending the bigger ones. The church does want more of the young people in their teen age and, in the absence of the family pew or the whole family in church it makes strenuous efforts to get them. We hear much of the efforts to make the church service attractive to those of this age. Sometimes it is the junior congregation, or the special children's addresses or the junior society. All these things are good and useful, but what is the reason for the church holding out attractions to catch young people in their teens very much as we would bait a trap to catch birds? It surely is not dignified on the part of the church and betrays a weakness somewhere. The weak spot is with the parents because in everything today we notice a lack of paternal control. Things are permitted to go as the children want it rather than as the parents want it. Parents are indulgent along lines where they should be firm. It is a cruelty, not a kindness to permit youths at the formative periods of their lives to form habits of carelessness or, maybe, irreligion, which, in later years may be the means of their utter alienation from spiritual things and the ultimate loss of their souls. The responsibility of parents does not end with their caring for the physical need of the children. God gives with the child a responsibility for his or her spiritual, mental and moral welfare and to neglect this responsibility is to bring upon one's head that curse which Jesus speaks upon those who "offend" one of His "little ones".

With godlessness in our public schools, with the Sunday schools having only one hour in seven days to work upon the child and, with the decline of the family altar in even nominally Christain homes, what is to become of the growing generation? Are they to grow up like wild weeds, trusting to a fortunate Providence to give them a beautiful character in spite of their neglect? Or, are the parents to do their part? Surely we must confess they are and the least they can do in this direction is by precept and example to guide their feet to the house of God.

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

NOTES ON THE S. S. LESSON

Nov. 22.

Jesus and Pilate. Luke 23:13-25
Golden Text—Matt. 27:22.

The Jews had condemned Jesus in their own court before their high priest. The court was unjust. They encouraged false witnesses, they accepted evidence that had no bearing on the charge and then condemned Him. It was neither a trial nor justice. It was murder, given the appearance of a trial because the court judges were involved.

The Jews had no authority to punish with death. They must have the sanction of Pilate's court before this could be carried out. Here was Pilate's chance to make a reputation as the world's great and good judge, by acquitting Jesus. How miserably he blundered, making of himself the prince of unjust judges, the lesson shows us. He saw the emptiness of the charges brought against Jesus. He tried to evade responsibility by sending Him to Herod. He openly confessed that he could find no fault in Him, and he offered to release Him as the special act of grace customarily shown by the Roman governor at Passover. His evasion failed. He had not the courage to do justice and free an innocent man. He added to the injustice already done by offering to chastise one whom he pronounced innocent. He could not bring himself to defeat the will of the mob which threatened him and finally he passed sentence on a Man whom he had found guiltless after examining Him. Mr. Wanamaker, the owner of the famous painting, "Christ Before Pilate", renamed it, calling it "Pilate Before Christ". Truly the judge was not the one who sat on the judge's place but the prisoner who stood before him bound.

One wonders what became of the multitudes who only the week before were doing Jesus kingly honors when there was a call for the blood of Jesus and the release of Barabbas.

Noisy professions are the least good one may do. The time comes for action and when His followers fail to act then the cause is lost.

The people who cried for Jesus' blood, who were they? They were those whom He came to save. He had taught, healed and helped them and even raised their dead, now they return evil for good. This is the way of the unregenerate heart, it is utterly incapable of good and arrays itself on the side of unrighteousness. Every day Jesus is "crucified anew" and daily put "to an open shame" by those whom He came to save.

Back of the people, back of the council which tried Him and back of Pilate were the leaders of the people, the priests, the scribes and the pharisees. It was they who hatched the conspiracy and carried it to its successful finish. The leaders of a people have it in their hands to lead the people to do great wrongs. Leadership is always a responsibility. But, had the people been righteous and pious they would not have followed evil leaders. After all the leadership of a people is no worse than those who permit themselves to be led and a people are no better than their leaders.

Pilate sinned against the light. The priests and leaders more so, since they had the Scriptures and the people as much as they, since they knew Jesus, saw His work and heard His words and then allowed themselves to be used against Him and chose a murderer rather than the Son of God.

NOTES ON THE C. E. TOPIC

Nov. 22.

A Joyous Life. Joel 2:21-27.
(Thanksgiving Meeting)

The yearly thanksgiving day, proclaimed by the president of our nation, and variously observed throughout the land, is one of the evidences that this is a Christian nation in spite of the fact that those who compose it are not always Christians and that unrighteousness does exist in some quarters. It is Christian because is acknowledges the over-ruling power of God and its ideals are in the direction of righteousness and piety. It is Christian because the Bible, the Sabbath and the church are acknowledged institutions. It is Christian because its standards of law are based on Christian standards.

What at this time should be the special subject of our thanksgiving?

We have to thank almighty God that at this time, when peoples of every continent are involved in war, we are at peace with all the world and are in a position to render assistance to the innocent victims of war. We should be thankful that our rulers and our people are not infected with the spirit of war and the general influence of the leaders, and the general sentiment of the people is for peace, and that at a time when a mere spark has fired the flames of war passion in other lands.

There is an awakening of the spiritual life and a growing general interest in religious matters for which we ought to be particularly thankful at this time, with mighty revivals in progress in various quarters, with a report of increased attendance in churches where there has been a very noticeable falling off, and with our daily papers giving greater space to things relating to religious life, we may, at the close of this year, give God thanks for prospects much better than they were at the beginning. People are beginning to feel that a neglect of God and godly things has found them in a hopeless and helpless position at just the time when they need the help that must come from a power higher than man.

That we are a healthy nation and have been free from those terrible plagues of disease which frequently bring death and desolation to thousands and even millions, should be a special cause for gratification. Our modern crowded way of living and constant intermingling with people from all quarters and conditions of earth, as well as our commercial activities and rapid means of transportation, constantly expose us to the infections of disease against which the scientific efforts of our time could not prevail were it not that God has given us the conditions that make for health rather than sickness.

At thanksgiving time we are reminded of the goodness of God in making the earth bring forth her goodly fruits in plenty. There has this year been more than enough, in many places considerably more than enough, while while some nations are hungry we have plenty and to spare.

News of the Week.

ELEVEN STATES NOW QUARANTINED FOR FOOT AND MOUTH DISEASE

Secretary of Agriculture Issues Statement.

Washington, Nov. 8. — An order quarantining the state of Rhode Island against interstate shipments of livestock was prepared tonight by the department of agriculture for issuance tomorrow. Cases of the foot and mouth disease were reported during the day from the vicinity of Johnson and Washington.

Rhode Island will be the eleventh state to be placed under federal quarantine in the campaign to suppress the epidemic. Massachusetts, New York, Ohio, Pennsylvania, Indiana, Illinois, Maryland, Michigan, Wisconsin and Iowa, composing the already wide area affected by the disease.

Secretary Houston, of the department of agriculture, tonight said that this epidemic was "one of the most contagious and destructive diseases of cattle, swine and sheep and exceeded in area affected any of the five previous outbreaks in this country." Unless the infection can be immediately localized and quickly eradicated, he said, it threatens untold losses among live stock.

The secretary outhorized the issuance of the following official statement:

"Cures" Valueless.

"So contagious is the disease that in past outbreaks where but one animal in a heard was infected, the entire herd in almost all cases later contracted the sickness. While the mortaltiy is not high, the effects of the disease even on animals that recover are such as to make them practically useless.

"It is possible to cure the external symptoms, but during the process of attempting to cure one sick animal the chances are that hundreds of others may be infected. The treatment or killing of a single animals in a herd was tried in an outbreak and did not prove effective. The remainder of the heard soon became afflicted and had to be killed.

"Veterinary authorities are agreed that the only method of combating the disease is to stop all movements of stock and material which have been subjected to any danger of infection and to kill off without delay all herds in which the disease has gained any foothold. This enables the authorities to eradicate affected herds and to isolate and hold under observation all suspected herds.

Scope of Quarantine.

"The federal quarantine prevents all interstate movement of stock and materials likely to carry the infection. The state authorities also are imposing local quarantines which prevent the passage of animals from farms or localities known to be infected to other localities in the same state in which the disease has not appeared.

Each infected herd, as rapidly as the disease is discovered, is killed and the dead animals buried in a covering of lime. [redacted]

"The owner of the slaughtered animals is reimbursed on basis of the appraiser being appointed by the state. The expense of the whole process of condemnation and disinfection is divided equally between the federal and state governments.

How Farms Are Quarantined.

"Until the entire premises have been thoroughly disinfected and all danger of spreading the disease removed, the farm is quarantined by the local authorities in the same way in which it would be for a contagious human disease. This local quarantine prevents the visit of individuals or the transfer of any produce or animals from the farm to other farms. In some cases, because human beings can carry the disease to other herds, the state authorities have prevented children on infected farms from attending school. In other cases, as in Illinois and Ohio, the state authorities have closed the stock yards until they can be cleaned and disinfected.

"The federal and state inspectors are now tracing up through bills of lading and railroad records, all shipments of live cattle which have been made during the last sixty days, out of any of the infected or suspected districts. The herds of animals so shipped are located and immediately examined by veterinarians. Similarly, the numbers of all cars in which animals have been transported from these districts have been obtained, and these are being located and thoroughly cleaned and disinfected.

"Following the imposition of a general federal quarantine, and the killing of actually infected herds, comes a farm-to-farm inspection of the entire quarantined area. Later, when it becomes clear that the disease has been localized, it will be possible for the federal and state authorities to free from quarantine all but the actually infected counties or districts, and allow the uninfected territories to resume interstate shipments of stock.

"At present the chief danger lies in the possibility of there being concealed sources of infection. Every effort is being made by state and federal authorities not only to trace suspicious shipments but to convince farmers of the seriousness of the disease and the extreme ease with which it is communicated, and to urge upon them to report at once to state or federal authorities all suspicious cases of sore mouths or lameness.

VESUVIUS BELCHES AFTER 7 YEARS OF FALSE QUIET

Naples, Nov. 8. — After seven years of calm since its eruption in 1906, which was one of the longest pauses in its activity in three centuries, Mt. Vesuvius began an eruption in May, 1913, which has been constantly growing until it has now reached an acute stage.

The crater, 1,000 feet deep, is gradually transforming itself through the opening of new fissures. These are emitting incandescent matter known as magma, which on contact with the air becomes lava. Of this matter during the night of October 31 alone over 100 cubic yards were thrown out, reaching a height of 320 feet. In addition a large volume of smoke and ashes and cinders were expelled. Deep rumblings, known as Strombolian explosions, are constantly heard.

Despite the fact that in doing so, he was compelled to inhale the poisonous gases, Professor Mallarda, director of the observatory on Mount Vesuvius, has descended into the crater to make observations.

TSING-TAU TAKEN BY JAPS

Germans Formally Surender Stronghold in China After Desperate Assaults — Finally Blew Up Forts.

Tokio, Nov. 7. — After desperate assaults, in which the Japanese, in the face of heroic resistance, rivaled the bravery of their forces at Port Arthur, Tsing-Tau surrendered at 9:30 o'clock, this morning. At that hour Governor Meyer-Waldeck, following the hoisting of white flags on the forts, sent an officer with a flag to the Anglo-Japanese lines.

At 4 o'clock this afternoon the Japanese and German officers opened a conference at Moltke barracks, when the formalities of capitulation were concluded. [redacted]

Town in Ruins.

The Japanese officers pay unstinted tribute to the bravery of the Germans, who fought tenaciously to the last. Unofficial reports are that the Germans blew up what was left of their forts before surrendering and practically the whole town is in ruins. A Japanese torpedo boat flotilla that entered the bay found that nearly all the ships had been destroyed.

An official estimate places the Japanese killed in the final assault last night as thirty-six, with 182 wounded. The British took an important part in the victory and two British officers were wounded. No statement of the German casualties is avaliable, but it is believed that they were heavy.

The prisoners who will number, it is said, between six and eight thousand, will be brought to Japan.

GERMAN LOSSES AT YPRES NEAR 100,000

London, Nov. 8. — A dispatch to the Times from Dunkirk, France, filed Saturday night, says:

"After a desperate attack lasting the whole week the German attempt to break the allied lines at Ypres has failed. [redacted]

"It may be admitted that the position at Ypres two days ago was serious. The town itself was bombarded by the Germans with extraordinary violence, and under the fierce cannonading the allies had to withdraw from the town, which became a 'no man's land' across which the shells from both sides burst.

"The Germans made a superhuman and final effort under cover of a fierce bombardment of the British positions. Masses of men were launched in succesion at chosen points on our front. The assault was met in a supreme way. Two regiments, one Scotish and one of the Guards went down with bayonets to stem the advance. It was the most terrible bayonet charge of the whole war. It succeeded, the break in the line was repaired and the German attack was once more driven back.

"That was their last effort. Today the Germans are dropping an occasional desultory shell into Ypres but their attacks have ceased. They are now assailing the allied line at Arras, forty miles farther to the south, but not with the same fury they exhibited in the onslaught of the past week.

"So fierce has been the fighting around Ypres that the casualties of the Germans are believed to have reached the enormous figure of 100,000, though these figures may prove to have been exaggerated."

FIVE DIE IN A PRAIRIE FIRE IN NORTH DAKOTA

Dickinson, N. D., Nov. 7. — Miss Gladys Hollister, teacher of a country school near here, and four of her pupils are dead, and three other pupils may die, following a prairie fire that swept this part of the state yesterday, doing damage amounting to thousands of dollars. The litle country school, which the victims deserted as unsafe to make a frantic effort to reach a plowed field, stands undamaged.

The fire was started by a thrashing outfit. The teacher and her little flock of twelve children saw it coming five miles away, sweeping up the valley. Thinking the school would be destroyed, they sought a plowed field. Five of the children ran toward their homes out of the path of the fire. They escaped. The teacher and seven children struggled on toward the plowed field, stumbling and falling as they were overcome by the dense smoke. Within four rods of the plowed field their bodies were found, huddled together.

VILLA LOCKS UP PEACE PRESIDENT

New York, Nov. 8. — General Eulalio Gutierrez, who was elected president of Mexico at the recent Aguas Calientes convention, has been imprisoned by General Francisco Villa, according to a telegram said to come from General Venustiano Carranza, and made public here tonight by the Mexican bureau of information, the same agency that last night announced Gutierrez had repudiated the acts of the convention electing him.

The telegram aeceredited to General Caranza did not say where the new president had been eaptured or where he was believed to have been incarcerated.

The reason for the seizure and confinement of Gutierrez, the message said, was that he had refused to be controlled by Villa.

GERMAN-AUSTRIAN LINE ON DEFENSIVE

London, Nov. 8. — The German and Austrian armies are now on the defensive both in the east and west. They have, at least for the present, given up their efforts to break through the allied lines around Ypres in Belgium, where the British and French have taken the offensive and, according to the reports from French headquarters, have commenced to advance, and in the east they have fallen back to and over their own frontiers in East Prussia, and in Poland have erossed the border, while the Russian cavalry has penetrated Silesia, to the north of Kalisz, and cut the German railway.

FRANCE TO GO ON THE WAGON

Paris, Nov. 8. — Permanent prohibition of the sale of absinthe and kindred alcoholic beverages in France may be the result of the war. Transportation and sale of absinthe were forbidden when the war began, but traffic in other intoxicants continued. The government has now supplemented its original order with another forbidding the sale of any alcoholic drinks similar to absinthe. There is a marked movement in all parts of France tending to perpetuate this prohibition.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, NOVEMBER 19, 1914. No. 46.

THANKSGIVING

Margaret E. Sangster.

For the roof and its pleasant shelter,
For the hearth and its warmth and cheer,
For the light in the children's faces,
And the thrill of voices dear,
For our Father's countless mercies,
And His blessing on our way,
We lift our glad thanksgiving,
And praise Him night and day.

We are grateful for His goodness,
For the peace in our happy land,
For harvests vast ingathered,
And health on every hand;
To God who reigns above us,
And sanctifies our home,
We lift our glad thanksgiving,
For whatsoe'er may come.

There is naught by chance that happens,
Or life, or death, His will
Is ever o'er our pathway;
His care is o'er us still.
In the silent, secret places
Of the soul, we lift today
An earnest, full thanksgiving,
To God, our strength and stay.

NOTICE FROM CHICAGO MISSION

Chicago, Ill., Nov. 16, 1914.
Dear Brother:

Regarding the clothing sent to our mission here, please do not send any more at present. I think we have all we can distribute wisely at this time. All freight should be sent to Englewood instead of Chicago, making the drayage much less.

W. W. Miller.

THANKSGIVING PROCLAMATION

"It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of changes which have disturbed the world, also a year of special blessing to us.

"It has been vouchsafed to us to remain at peace, with honor, and in some part to succor the suffering and supply the needs of those who are in want. We have been privileged by our own peace and self-control in some degree to steady the counsels and shape the hopes and purposes of a day of fear and distress. Our people have looked upon their own life as a nation with a deeper comprehension, a fuller realization of their responsibilities as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

"The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and see the more clearly their mutual interdependence upon one another and has stirred them to a helpful co-operation such as they have seldom practiced before. Their unmistakable ardor for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and to think of the needs of others, has revealed them to themselves as well as to the world.

"Our crops will feed all who need food; the self-possession of our people amidst the most serious anxieties and difficulties, and the steadiness and resourcefulness of our business men will serve other nations as well as our own.

"The business of the country has been supplied with new instrumentalities, and the commerce of the world with new channels of trade and intercourse. The Panama canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of international trade have been created, which will be also new instrumentalities of acquaintance, intercourse and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors, or so equipped to serve themselves and mankind.

"Now, therefore, I Woodrow Wilson, President of the United States of America, do hereby designate Thursday, November 26, next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 28th day of October, in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundred and thirty-ninth.

"WOODROW WILSON.

"By the President:
"Robert Lansing,
Acting Secretary of State."

NEWS AND COMMENTS

Bro. P. A. Penner writes from Champa: All is well in Champa. On the 20th of October the instruction of our native workers begins in Champa. Then, on the 30th, the examination takes place. On the 31st the missionaries' conference. I wish you could be here with us and enjoy the fine times.

Rev. J. W. Kliewer held a series of meetings in the Beatrice church.

Rev. H. H. Regier went to Alsen, N. D., to dedicate a church and hold a series of meetings.

The Federal Council has sent out a report on the Labor Troubles in Colorado and Michigan.

The Bluffton College Bulletin brings the program for the Special Bible Course, also of the Mennonite Seminary, showing how much is offered in these courses.

New Attitude of Japanese Leaders to Christianity.

The account of an evangelistic meeting, held in Saga which the Rev. H. V. S. Peeke gives in a recent letter shows strikingly the recent drift of public favor toward Christianity. At the meeting greetings were read from the governor of the province, the mayor of the city, and from a Christian official at the head of the Kyushu Railway Dep't. After the sermon addresses were made by Madame Hirouka, one of the wealthiest and most capable business women in Japan, who, although sixty-six years of age, has recently become an out-and-out Christian, and by Mr. Morimura, an octogenarian business man of great wealth and influence, who has found Christ in his old age.

This changed attitude of Japanese leaders and officials is a result of the recognition of Christianity in the famous three-religious conference and of the new attitude of the educational leaders toward Christian religious education. Very closely related to it also is the revelation of a moral weakening which is threatening the character of the nation. Subsequent upon the recent exposures of graft in high places, Mr. Morimura, mentioned above, established a fund for the development of a plan to promote business morality. He offered $100,000 and Baron Shibusawa added $25,000 to the fund.

Baron Kato on the Sunday School

In an interview with the Rev. Horace E. Coleman, Honorary Secretary of the Japan Sunday School Association, Baron Kato, minister of foreign affairs of the Japanese Empire, said:

"As to the work of the Sunday school, we feel the need strongly now of moral education for our children. In former times they had a very good moral training through the teaching of Confucius, but in recent times this teaching has very much waned, and now we are really in a serious state so far as our moral condition is concerned. For this and other reasons we gladly welcome the moral training that the Christian Sunday school can give to our young people. I wish you the best success in the undertaking in which you are connected."

LETTER FROM BUSBY, MONT.

Oct. 31, 1914.

Dear Readers of the Mennonite:

It does not seem possible that it is but a few more weeks and another year will come to its close. Of course many things may come to pass, indeed, will surely come to pass before the year is complete, nevertheless we feel

that the year is rapidly drawing towards its close, and in looking back it seems but a very short time since when we anticipatingly stepped upon the threshhold of the present year. This year has been full of varied experiences not only because it was the year of our vacation which always brings a change into the monotonous daily grind, but in another way we have been shaken up in this year. I have reference to the tornado which came our way and demolished our chapel. For ten years it had stood, many services had been conducted in it, 27 persons were received into church-membership and quite a few were borne forth from it to their earthly resting place. Hundreds have in it heard for the first time in their lives the Gospel of salvation: for some a savor of death unto death, but—the Lord be praised—for some a savor of life unto life. Some, after learning the real import of the building, avoided it ever after desiring not to be disturbed in their minds, some, though they avoided it for a time came back again, being restless within themselves, others have in these ten years been very faithful in their attendance upon the services conducted there. Many hearts have been gladdened there both spiritually and temporally. Prayers have ascended from it, some, no doubt, quite rude—if we may say so at all—some as the first fruits from fields that had been barren for many summers It stood there a sign spoken in its favor and spoken against by some and now that it is down it has caused still more discussion. Time and again have I been asked by these people: Why was the church blown down? Why did the tornado leave all the other buildings intact but took only the church? Those of these people who have always been finding fault especially with some of the members stoutly affirm that the Christians were so bad and that that was the reason why the church was blown down. This has been not without its effect upon the dilatory ones. It is a remarkable coincidence that in this year when the church building was blown down we were obliged to exclude several of our members. This latter fact especially has grieved us but we are hoping that as we get a new church building the little body of members may be strengthened spiritually and physically.

It was real touching upon the first Sunday after the church had been blown down to see the Indians linger around the debris and when at last we called them together at a place in the open air, one of the Indians said: We all feel sad because we have no place now in which to gather for services. We have since arranged two of the rooms in our house for holding services until more room be provided. This crowds us very much in our house, and yet it does not afford anywhere near the space we should have. Quite a few are staying away from services now because of the lack of room to accommodate all that come.

With the opening of the present school year we have again taken up the work with the school children. We have now besides the regular Cheyenne service on Sundays the Sunday school, which at present we conduct at the school as we have no place to accommodate children, then the regular Sunday evening service at the school and on Thursday evenings a sort of singing hour and Bible study class combined at the school. Then my dear wife has also opened up her sewing class with the Indian women, two afternoons each week so this besides the physical work upon the station, the waiting upon the visiting Indians and the preparations for the various services keeps us amply occupied.

We are expecting a change in the superintendent's position in the next week or two, this may bring changes of other employes, we sincerely hope it will all be for the better. For it means very much to our work the kind of government employes that are engaged among these people. We have a number now for whom we are very glad, several are helping along splendidly in the Sunday school, which is very encouraging to us.

One of our Indian Christians is at present very sick and she will no doubt not last very much longer, we would so much like to visit her frequently, but she lives quite a distance away so that it would take a whole day with the team to go to see her and it has not seemed possible lately to find a day to spare for this purpose. Time and again we have wished we had an auto then we could go when we would have two or three hours to spare and accomplish as much or more than we would otherwise in a whole day driving with a team.

But I must come to a close for this time. Wishing all the readers heaven's choicest blessings,

Yours in His service,
G. A. and Anna S. Linscheid.

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

CHURCH EXTENSION — ITS POSSIBILITIES

(Concluded.)

The young women created a missionary spirit through the Young Women's Missionary Society. The young men created a similar organization known as the Young Men's Bible Class. The latter meet every Sunday with the Sunday school for Bible study and is taught by the pastor. It meets also each Tuesday of each month for fellowship, business, fun, literary and social purposes. This class conducts a lecture course not for pecuniary purposes, but for the purpose of furnishing wholesome entertainment for the community. The entire community comes to these lectures regardless of creed. They have also purchased a small printing press and with the aid of the pastor do all their church printing and issue a local church paper.

This class also conducts open-air gospel and song services during the summer time which have been a great blessing to the community. The results of this extension work is gratifying indeed. The New Era Hall that attracted so many of the young people had to close its doors, not because of the preaching against it from the pulpit, but because of the better things that the church had to offer the young people. Cottage prayer meetings are conducted with great success. Members are being received at almost every communion service and often between communion services. A new church building was erected at the cost of $10,000 and a library of 1000 volumes. It is the intention of Rev. McNutt to put into the library a series of study courses on agriculture, civil government, sociology ,and domestic science. Only one-fourth of the country school children are going through the eighth grade. This library is to offer these children an opportunity to study at the home fireside. The church is doing this to create a spirit of research and investigation in the community. This is in short the program of Rev. McNutt and the very encouraging results.

Another man in Madison County, N. Y., began his extension work in two school districts. This work suggested itself to him during a funeral when he saw so many people from the country who never went inside of a church except for a funeral. He began the work in both of the districts first by house to house visitations and invited them to come to the district school house for services and for Sunday school immediately after the services. The work in the other district was done in the evening. The preacher could do this service because his own church in the village was satisfied with one service on Sunday morning. In the autumn he planned an evangelistic campaign, led by an experienced evangelist. These meetings have proved to be very helpful and at the end of ten days fourteen people were baptized in the one school house and five in the other. The following summer twenty-five people joined the church all of them adults and most of them from the country districts. The preaching and the Sunday school services seemed, however, not to get a very vigorous hold upon the men, so they planned a banquet in the church and invited every man properly included in the parish. Ninety-nine responded. This banquet was followed with three or four men's meetings. The pastor and his assistants have pledged themselves to make these occasions not ordinary gatherings, but rather extraordinary, so attractive and inviting that every men felt that it was worth while to attend such a meeting. Addresses were delivered at these meetings, one address on a religious, the other on a secular subject.

The second winter entertainments of some different nature were introduced a short course in agriculture. The state experiment station and the agricultural department at Cornell University were willing to send the men out who lecture on the "Care of the Soil" and "How to Make the Apple Orchard Pay", and other topics.

The next feature was an outdoor field-day to which everybody was invited irrespective of church affiliation, for games and festivals, sports, shooting matches, base ball games, running matches, and educational features. Also the county fair was used as a time when the church could use its influence for clean and wholesome entertainment. The young were encouraged to exhibit the produce from the farm for the competition of prizes. The committees were at work and saw to it that all money-making schemes were excluded from the fair as well as all the side shows. Lectures were given on agriculture which spurred the young for expert farming. In this way the church permeated various phases of life, the result of which was that ninety seven families have become interested in the church and the church in them.

When we glance over the work of these two men and then think of the possibilities in our field of activity many things undoubtedly will suggest themselves to us that could be done.

REPORT OF THE ANNUAL MEETING OF THE ORPHAN SOCIETY

The annual meeting of the Orphans Fund was held in the Quakertown church October 22, 1914. The meeting was opened by the president, Mrs. Detweiler of Souderton, with singing, which was followed by Scripture reading, Psa. 112, and prayer by Mr. Gross.

The minutes of the last meeting were read and approved which was followed by the treasurer's report. The amount on hand in the treasury is $648.52.

The secretary than read the first minutes of the Orphans Fund, held in 1905, and also the by-laws.

Election of officers was next in order, which resulted as follows: Mrs. Detweiler, president; Mrs. Bayley, vice-president; Mrs. D. M. Landis, secretary; Mrs. C. H. Moyer, treasurer.

The Germantown church gave a donation of $5.

The president appointed Mrs. Gross, Mrs. Harr and Mrs. Landis to audit the books.

The meeting adjourned with singing. During the intermission a fine lunch was served by the ladies of the Quakertown church.

Evening Session.

After a little social time the evening session was opened by singing, which was followed by a solo by Miss Ada M. Landis. Rev. A. M. Fretz gave a very good address. He spoke of the good works that Christians can do and the blessing that ensues therefrom. He referred to the numerous orphans being made in Europe at this time, and the work that can be done in providing for them. He urged the ladies to do all in their power to lessen the evils of strong drink that is ruining so many homes and making so many orphans. Miss Ethel Ball favored us with a very good reading. The offering received amounted to $9.

The meeting closed with singing and the Benediction was pronounced by Rev. A. M. Fretz.

Mrs. D. M. Landis, Sec'y.

Home Circle.

THE GIFT AND ITS USE

Hope Daring, on the Value of a Surrendered Life.

(Continued.)

"My son, you have something to tell me."

Rodney knelt down, one arm across the older man's knees. "Father, Bishop Preston, this has been the most important day of my life. You know, father, how I have, notwithstanding your teaching and example, followed Christ afar off, giving Him only a nominal service. Today I realized that I sat in God's house—nay, in His presence. He called me, father, and I heeded His call. When I knelt at your side I gave my life, all my hopes and aspirations to Him."

Albert Long could not speak. With the tenderness of a woman, he gathered his son close in his arms. There was silence in the room, broken only by the crackling of the ruddy flames. Outside the after-glow of the sunset was giving place to lavender-gray shadows. Suddenly, Rodney spoke again:

"He bade me enter his service. Bishop Preston, dare I hope it is His will that I should preach the gospel?"

It was to the older man that the bishop spoke. "That always has been your prayer for him. Yes, Rodney, dear boy, you can hope and you can also pray that the heavy burden, which brings with it such a rich blessing, may be laid upon your shoulders."

The young man threw back his head, and the firelight showed his expression to be one of marked sweetness and beauty. "If only that is His will for me! Time will tell. Now I am only sure that I have given my life into His hands, and whatever He chooses to do with it will be well. I will ry to live the gospel message, and some day I may be worthy to preach it."

"You have made me very happy, my son," Albert Long said. "Now I shall not so fear your entering college. You will be in the vain, wicked world, but not of it, one set apart for God's service."

"But my service must be through my fellow-men. Now, father, let us ask Bishop Preston what he would advise about my training. I am, or rather, I was to enter Clarendon College next week, for a four-years' literary course. You see, sir, it has never been decided what I am to do. Father and I felt, if I decided to be a lawyer or a poet, a minister or a lumberman, the four-years' college work would be a good foundation."

"That idea fits well into the new order of things," the bishop said with his grave, sweet smile. "If God has called you to the public ministry of His Word. these years will prove it, and then the college course can be supplemented by three years at a divinity school."

Albert Long looked over at his old friend, an indulgent smile curving his lips. "That you should say 'if!' It strengthens my hope that the new church shall do much for the men of Lacy when I think that, on the very day of its dedication, God answered my prayers of nineteen years by calling my boy to preach the gospel."

Rodney stood up, one hand resting on his father's shoulder. The room was in darkness save for the glow of the firelight. " I hope it will be as you say, father. One thing I know—my life is His, by my own free gift, to do with as He wills.

A week later Rodney Long was enrolled as a freshman at Clarendon College. He threw himself heartily into the life of the school. Rodney led his class, and he led in other things. This was not because of his father's wealth or his own mental ability, but because of a broad and tender sympathy that enabled him to enter into the plans and aspirations of his young friends.

And Rodney led upward. Sometimes his father fretted because his son was not enough set apart from the world. It was strange to the elder Long that a future minister should distinguish himself on the baseball field, but Rodney's influence and his hard work cleared Clarendon's athletics from a current accusation of cheating. He fostered a love for clean sports and for a nearness to nature that led many a young man to look up through nature to God.

At Lacy things did not go well. The high hopes of the day of the new church's dedication were not realized; it was sparcely filled. Intemperance and gambling were on the increase, and it was the young men of the town who were the worst. When Rodney asked his father to establish a reading-room and a gymnasium, that man scowled.

"Not until they appreciate the great gift I gave them — God's house. I'll not put other things before that. When Lacy comes to be a Christian, God-fearing town, I will give freely of my money to make it a place of beauty and of high ideals."

It was just before Rodney's return to Clarendon, for his third year, that he was showing a party of visiting business men through one of the mills. At a planer, Will Ogden, a man of thirty, was at work. Ogden drank heavily. That morning he was unsteady of foot and uncertain of eye because of a recent debauch. No one knew how it happened, but suddenly a wild cry announced that Ogden had been caught in the machinery. It was Rodney who sprang forward, to throw off the belt. He succeeded. Ogden, caught by his clothing, escaped with slight injuries, but the flying belt struck Rodney, throwing him against a revolving shaft. Ready hands drew him to a place of safety, but he was unconscious, and no efforts made by the frightened mill people could rouse him.

The physicians of the town were summoned, but they failed. A telegram brought a specialist from Chicago. It was thirty-six hours before Rodney regained consciousness, and when he did the pain he suffered was almost unendurable. It was his spine that was injured. The face of the doctor was grave. When Albert Long heard the physician's verdict, he angrily refused to believe it and summoned another specialist.

The pain, steady, awful, continued. At first they gave him relief by drugs, but there came a day when Rodney himself realized their danger and refused them.

"God will help me bear the pain," he said, drops of sweat beading his brow. "I am glad I saved Ogden; he has three little children."

(To be concluded.)

Deaths.

Lightcap.—Albert Lightcap, youngest son of Mr. and Mrs. Ephraim Lightcap, died rather unexpectedly of a goiter and was buried at the Hirshstein meeting grounds on Sept. 29. His age was 20 years, 11 months and 14 days. The services were conducted by the pastor of the Eden church.

Sell.—Emma Adelaide Sell, infant daughter of Samuel G. and Maggie Sell, died of marasmus and was buried on the Old Mennonite burial grounds at Sonderton. The service was conducted by the family's pastor.

Landis.—Levi Landis, a resident of Stone Hill, near Schwenksville, died after a short illness of softening of the brain. He was buried October 26 at the Evangelical church at Zieglerville. The funeral was largely attended by relatives and neighbors. The pastor of the Eden church spoke at the house of mourning and assisted the family's pastor at the church. His age was 60 years and 4 days.

Contributions.

For Mauhadei, India.

From the Y. P. S. for the sustenance of Bible women, through Rev. W. S. Gottschall, $24.

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P. J. Wiens.

For Busby, Mont.

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Editorial.

FALL

It is sometimes said that the fall is the most beautiful season in America; while in Europe spring is generally considered to be the most beautiful season of the year.

In America fall clothes the woods and the shade trees, especially the maples, in the most gorgeous colors, as they are never seen in Europe. The beautiful "Indian Summer" with its bright sunny days and its cool bracing air is enjoyed by everybody, young and old.

This is the time when the fruit is gathered in the orchard, the corn in the fields, the nuts in the woods. So the fall brings many joys peculiar to this season.

But there is another side to this season as to everything else. Fall brings the falling of the leaves, reminding us of the approaching winter. Fall flowers are very pretty, even the roses bloom once more, but an early frost will kill the beauty. It brings "Thanksgiving", but also the duty of providing for winter. The beautiful Indian summer is followed by chilly rain and the first snow. The farmer, the housewife and the gardener get fields, barns, sheds, cellars and gardens ready for winter, store away the corn and pumpkins, beets and other foodstuff. Potatoes, carrots and other vegetables, apples, etc., are stored in the cellar or dug into the ground for protection. Stoves are set up or heating apparatus examined and put in working order.

The human life is sometimes compared with the seasons and the time of life from 50 to 75 years of age would compare to the fall. As in nature so in life the fall has its beauties and its disadvantages.

The fall of life brings in many instances the days of serene enjoyment and pleasure. Many reap the fruit of their former life-work, their industry, thrift and saving.

Others enjoy seeing their children and children's children grow up as Christian men and women, an honor to God and to their parents. Some see the fruit of their labor as teachers, pastors, businessmen, farmers, etc. They see others preparing to take their places, when they are ready to step out.

The fall brings much work, so the fall of life brings sometimes much work and the mature mind, the life of experience, help to enable those who are vigorous yet to do the best work of their lives. Plenty of work and daily communion with God will keep people from getting prematurely old. We say sometimes they are young old people. This time sometimes developes a peculiar beauty. Mrs. Tholuck, wife of Professor Tholuck, was one of the most beautiful women I ever saw, though her hair was white as snow. Bro. A. B. Shelly was a beautiful man in spite of his age.

But toward the end of fall chilly rainy days and snow flurries come, so in the later years of life one feels the strength disappearing, the faculties become less acute, the ability to work is growing less, the children are leaving home and at last if God spares them the parents are alone; friends and co-workers dropping out one by one.

Fall reminds us to get ready for winter; so does the fall of life remind us that old age is coming and tells us to be ready because soon the Lord will come and call home His own. **v. d. S.**

Correspondence.

Summerfield, Ill., Nov. 14, 1914 After a drought of four months duration we were again favored with timely rains during the past three months. The parched and arid country was again transformed into a different landscape, vegetation sprang up like magic, potatoes of which we expected a scant supply made their growth during fall and attained unusual size and shape and thus the Lord has once more provided food for His children. Several Sunday evenings during July and August our temporary minister, Bro. P. J. Boehr, gave us some sterioptican views from the life of Chrift—the Prodigal Son, the Lost Sheep, Missionary Views, etc. During the last week in August we also had the pleasure to have Jennie Hennup, a young sister from Bro. Rutt's mission in Chicago, with us, her stirring talks and solos awakened more interest for city mission work of which more should be done by our churches Many years we stood idle and left golden opportunities pass by and thereby lost many precious souls, but of recent years more activity has awakened among our people, considering the small band we have made rapid strides forward in educational institutions, hospitals, missionary work, etc., and numerically we rank second in the latter and the call comes to us louder for more help at home, large is the field and the laborers are few, and as we have the only true teaching according to the Bible the question arises, How can we best make our teaching and faith known in this broad land of ours where comparatively little is known of the Mennonites and their teachings? Simply by doing more home mission work and by establishing more city missions in our larger cities and have our faith and teaching printed briefly in pamphlet form for our city mission workers for distribution. The false prophets are making their teaching known among the people of this broad land, why should we not make the true teaching known? The Lord is blessing our efforts in city mission work and our labors will not be in v,ain.

Before and after conference in Oklahoma, Bro. D. J. Brand spent part of his vacation with us and preached a number of times after which he departed for Chicago to pursue his studies in Moody's Bible Institute. A number of our young people are again attending higher schools of learning. On Oct. 4 we celebrated the Lord's Supper of which nearly all the members partook and at the same time took a collection for the Red Cross to be sent abroad where Christian nations are engaged in war where thousands have fallen by the cannon's angry roar and where thousands are made widows and orphans.

The world is full of battle and cannons angry roar,
While bleeding hearts are praying
that peace may come once more.
And while the battle rages and men
their brethren slay,
O Lord, in heaven, hear us, Oh Lord,
for peace we pray.

Are these really the signs the Bible speaks of in Matt. 24; Mark 13 and Luke 21? Ye shall hear of wars and rumors of wars; nation shall rise against nation and kingdom against kingdom and many false prophets shall rise and shall deceive you, they shall show great signs and wonders, believe them not for they nor we know when the Lord cometh. The gospel must first be preached to all nations; these false prophets are working as drones and wolves, they are after the weaklings of a church and have not the courage to do home mission work nor less foreign mission. Soon Thanksgiving will be at hand again and we expect to have Dr. Harmon, President of McKindrie College, with us and deliver the sermon on that occasion. We are always glad to see the Doctor come over from Lebanon and give us some of his soul-stirring sermons. The Lord is blessing the work among His children here, the church is generally well filled, two more classes were added to the Sunday school and we had the pleasure of adding one more active worker from one of the other churches to our flock. We are still enjoying delightful weather but the time will soon be here for a change.

With best wishes,
S. J. B.

Schwenksville, Pa., Eden Mennonite Church. Readers of the Mennonite:—The fall of the year brings to us the thought of winter, which to a large extent always affects our church and Sunday school attendance. Many of our people living at a distance use the auto and still having many ungraded roads makes the use of the auto impossible during these months. It seems hard then for some to hitch up and drive, much to our regret.

Our fall communion was large, 218 having commued. Seven new members were added to our church by baptism the day previous. The percentage of members present was very good.

On Sunday, Oct. 11, our Sunday school observed Rally day; a large attendance was present. Our pastor preached a special sermon at this union service. The Sunday school is in a prosperous condition. One feature being the Young Men's Bible class. They are very active in all kinds of church work.

The C. E. society meets every week on Thursday evening and is a great factor in helping to train our young people for church work. It would be to every member, especially to those living in town would they think so.

On November 1 at the evening service special dedicatory services were held when the newly installed electric lights were formally dedicated to God's service. A good sized audience had gathered and enjoyed for the first time the beautiful light which we now have. The pastor was assisted by Rev. Fred Bowers of the River Brethren church who had the contract to install them. The new lights are very satisfactory and must be seen to be appreciated. Our church building is not along

the main street and so was always dark for pedestrians as well as vehicles. This inconvenience is all done away with now. Everybody is pleased with the change.

Our Young Men's Bible class enjoyed a moonlight husking bee on the farm of Deacon M. C. Gottshall on Saturday evening, Oct. 31. They report having had an enjoyable time. Many of them have no corn to husk and are employed otherwise, hence the fun.

This same class rendered an excellent program of addresses, readings, instrumental music, solos, quartets and singing by the class to the Sunday school members in the basement of the church on Saturday evening, November 7. Everyone present was treated with cake and ice cream. The evening was very much enjoyed and all voted many thanks for the well spent evening.

A new teachers' training class was organized in the Sunday school. Thirteen members are taking the course. Mrs. J. W. Schantz, our pastor's wife, is the teacher. Two previous classes have been graduated.

A vote taken in the Sunday school decided to have a special Christmas service by the Sunday school. This service is to be held on the Sunday evening before Christmas.

Our section of the country is very dry and in need of rain. Wells are dry and farmers are coming to the Perkiomen for miles to haul water. Unless rain comes before winter sets in there will be water famine in many places. The Lord never forsakes His people and so we are not alarmed.

We are looking forward to Nov. 29 when the Bluffton College quartet will render a musical program in our church.

With best wishes to all our readers. **E. K.**

Editorial.

The entry of Turkey into the terrible mixup of nations only complicates matters for the worse. Turkey has, because of the jealousy of European powers, been permitted to remain an international factor threatening the world's peace for generations. Now, it, too, takes a hand in the bloody fray which no one knows when or where will end. As an ally of twoChristian powers, what will be the effort of this move upon the Christian missions in the Turkish Empire and those among Mohammedans the world over? If defeat is the lot of the Turks, all Christians of every nationality will be in danger of an immediate and horrible destruction. If Turkey finds itself on the side of the victors the answer of the Turk to missions will be, "We are just as good as you are and you are every bit as bad as we are." The Mohammedan challenge to Christianity recently showing itself in renewed and successful efforts to establish Mohammedanism in great portions of Africa, can be met by evangelization on the part of the Christians the world over, but when Christian nations are at one another's throats, how are the heralds of the gospel to preach the Prince of Peace and the doctrine of good will toward men on earth?

"Two knights were returning at early dawn from a journey They were armed cap-a-pie. They approached each other from opposite direction. An image was at the cross roads between them. They stopped to admire it. One remarked the beauty of the glittering gold. The other said, No, it's silver. They got to disputing, to fighting and finally unhorsed each other. A monk came along and asked the trouble. Each maintained still his assertion. The monk explained that the image was, indeed, gold on one side, but silver on the other. They were both right, and both wrong; right in what was asserted, wrong in what was denied.

Beware of your denials. Stand on the positive fact and thought as you know it. Allow your brother to do the same in all charity and security of peace and good will."

The growth in numbers, interest and influence attained by our General Conference during the little over fifty years of its existence indicates several things, among them an advance in progress along nearly all the lines of Christian activity, a readiness to enter into the responsibilities which Christians generally believe to be their duty to the world and the permanent establishment of the Mennonite type of life, character and belief on the American continent. Our church, at least our branch of it, has long passed that stage in its history when it wrapped the cloak of exclusiveness about itself and assumed an attitude toward other Christians which appeared to imply: "You are not worthy of recognition as fellow Christians. You belong outside the pale of that body of believers to whom God has entrusted the "oracles of truth". There is much to say in favor of separation and an attitude against any apparent worldliness which threatens to invade the church, but when that attitude amounts simply to a sitting in judgment upon fellow Christians, to whom the rights of sincerity in belief and honesty in profession are not conceded, that attitude becomes positively absurd and tends to check any effort that may manifest itself along the line of a world-wide Christianity. A constant criticism, always unfavorable, of our connection with the FederalCouncil, originating in quarters outside of our own conference, would, if it were successful in turning us away from our relation to our fellow American Christians, again place us in the position of saying to the great majority of American Protestants, "We are holier than you, keep away from us."

We might listen with patience to such a sentiment if it represented the sincere opinions of a considerable number of our communicants, but when the most persistent efforts to turn the General Conference from its participation in a movement that speaks for righteousness in the name of many millions of Christians, as sincere and honest as ourselves, and decide our attitude to other church, in a quarter where, if Federal Council were not the reason for uncharitable criticism, something else would be, we must say that we are determined to settle our own affairs in our own way and decide our attitude to other Christians as we see fit, rather than as those who will see little or no good in us would have us decide it. To be able to work hand-in-hand with the millions of those who value the cause of Christ higher than the cause of mere creed is a sign of progress and it is a cause of satisfaction to feel that we have in this particular become progressive without surrendering a single dot of that which still keeps us a consistent, loyal and earnest body of Mennonite people, holding to those principles for which Mennonites have always stood and for which the Mennonite church has gained the respect of all fair-minded critics during the several centuries of its existence.

Our conference is progressive because it is ever laying plans and providing the means for executing them, to widen its sphere of usefulness. At its last session in Meno, Okla., it considerably widened its missionary field; it entered more largely into the work of higher education; it broadened its publication efforts and the whole program indicated a widening field with a constituency behind it which is prepared to continue its larger work with enthusiasm and determination. We are now, as never before, beginning to realize that it means something to be a Mennonite and that the Mennonite church means considerably more to the world than a caste pomposed of German people whose cementing principle is linguistic and racial rather than religious.

There are fields in which, as a church, we may do considerable more work than we have been doing along the line of aggressively establishing churches and doing good to fellow men. It was, for example, a handful of Mennonites who first protested against slavery in America, the church with which they were connected still exists in Germantown, many of the descendants of the original signers who protested are still identified with our churches. But having protested against negro slavery, have the Mennonites ever done anything else for the negro? It seems to us that with our progress along the line of home mission work and heathen missionary work among the Indians of our country we should, even at this late day, be contributing our mite to the uplift of the great colored population in our cities and southern states.

The Mennonites, in spite of their conservatism, have always made free use of printer's ink. Considering their numbers, the amount of literature produced by our fathers in colonial times is amazing and even in our day the number of periodicals produced by Mennonites of various stripes and shades is large. Though a farming people, more given to raising crops than cultivating the mind, our people have been and are great readers. The difficulty in our conference is that while they insist upon a high standard for the papers which they, through conference, insist are to be published, they do not all subscribe for them, preferring very often in their homes the religious papers printed on a commercial basis rather than the papers of which, by virtue of their connection with the conference, they are all part-owners. The next sign of our progressiveness should be a movement to get the "Mennonite" or the "Bundesbote" into every family in the General Conference. When once this is accomplished our people will better know the attitude of the church and conference toward matters and movements of vital interest, they will learn to better understand what a magnificent movement the General Conference really is and they will, because of the interest inspired in Home and Foreign Missions, be in a position to want greater fields of activity and provide the means of supporting them.

When the Son of Man cometh shall He find faith on the earth?

THE MASTER'S ORDER.

I say it over and over, and yet again today,
It rests my heart as surely as it did yesterday,
It is the Lord's appointment,
Whatever my work may be,
I am sure in my heart of hearts
He has offered it to me.
I must say it over and over, and again today,
For my work it different from that of yesterday,
It is the Lord's appointment,
It quiets my restless will
Like the voice of tender mother,
And my heart and will are still.

NOTES ON THE C. E. TOPIC

Nov. 29.

Missionary Heroes and Heroines. II Cor. 4:1-18.

Heroism does not merely consist in being reckless of consequences or regardless of suffering and sacrifice to be endured. To throw a life away without a sufficient reason is criminal waste. To unnecessarily endure hardships and sufferings without being prompted to it by something worth while only amounts to foolish self-torture in which no one is warranted to indulge. But to be unselfish, no matter what it costs, to give self unreservedly for a good cause from which others may benefit, to suffer and to die while ohers may be won, that is heroic. The cause of men's souls always calls for heroes. The greatest heroes of all ages are those who have had a part in the giving of the faith to men. In this connection it would be well to read the wonderful chapter on heroes, the 11th of Hebrews. The most heroic of all is the Christ who laid aside divine dignity and suffered every human indignity including the shameful death on the cross in order to prove to men that God loves them above everything else.

The missionary, as does everyone who makes the saving of souls his calling, walks in the heroic path first trod by Jesus the hero of all heroes. His calling calls for separation, for the hardest kind of employment under climatic conditions which are generally unfavorable to the white race ,and under sanitary conditions which threaten life every minute on the field. He who responds is surrounded by those who are extremely hostile to his race. The people among whom he works are frequently embittered against white men of all kinds because of the wrongs that godless white men have inflicted upon them. The missionary's work is all the more heroic because he undertakes to bring a message of salvation, of peace, purity and love to just those people whom the wicked white have robbed, corrupted, enslaved and murdered. It takes the stuff heroes are made out of to face such conditions and continue in a mighty faith in God and in the possibilities there are for righteousness in mankind.

Frequently the world crowns as heroes those who, armed with instruments of terrbile destruction, overcome an enemy by finding his weakest spot and then assailing him through it. Not so the missionary, he bears no arms. He seeks no advantages that come from cunning and a resort to superior powers of destruction, his power is that which God puts into the heart and shows itself in unselfish helpfulness extended through every channel which God gives him ability to use. If it is heroic to enslave a people by the means of bloody conquest, exercised by multitudes of bloodthirsty men, it surely is a million times more heroic to win men to a better life, to a conquest of sin and self, by the use of no weapons save the simple story of God's love to all mankind.

The first missionaries, the apostles and those under them were hardly noted by the world; their abilities and accomplishments hardly caused a ripple on the world's great surface of power, sin and selfishness, yet, without the advantage of culture, influence, wealth or popularity, they set out against the giant world and overthrew it, not by might or power, but by the Spirit of God.

Great and good principles cannot be suppressed, although the whole world is determined to destroy those who preach them. Persecution is always an incident in missionary activity. No other class of persons in both ancient and modern times has furnished so great number of martyrs as the missionaries. The limited space given to this article would hardly suffice for a list of the most prominent of modern missionary martyrs.

Perhaps the missionaries themselves would object most strenuously to being called or regarded heroes. It is not to become heroes but to do a plain duty which God has revealed to them that prompts consecrated men and women to take up the missionary calling. Theirs is a work which calls for unselfish devotion to the duties Providence places before them, and so is every Christian's. One who works for the winning of souls is preparing for an eternal career which outshines the glory of any earthly hero.

Missionaries may be called upon to do something heroic occasionally but the constant heroes of the mission field are the missionary converts—those men and women who, having been won from the darkness of heathenism, show by their lives the beauty, purity and love that there is in the religion of Jesus Christ and do this faithfully in spite of the persecution, oppression and losses they have to endure.

NOTES ON THE S. S. LESSON

Nov. 29.

Christ Crucified. Mark. 15:22-39. Golden Text—Isa. 53:4.

This lesson gives us the heart of the gospel. Here we have presented the great act of the atonement, without which not a single soul can be saved. Here we have shown the great love of God that spared not even His own Son in order to win us. Here is shown the awfulness of sin that cost the highest price that God could give to conquer it. Here we see the depravity of the human heart that prompted men to have a part in the greatest crime of the ages, the defiance of almighty God and the murder of His Son. If ever there was joy in hell it must have been at that hour when evil did its worst. Both Jew and Gentile are to be condemned for their part in this awful wrong, the Jew because he sinned against the light of revelation and resisted the Spirit; the Gentile because he sinned against the light of reason and hardened his heart against the influences of righteousness. The attitude of men against Christ is about the same today as it was on the day of the crucifixion. Men still refuse to hear the voice of reason, of revelation and of the Spirit and crucify Him anew and put Him to an open shame. Men still mock His suffering, His cross and His death by continuing to reject Him and choosing sin rather than the salvation He offers.

The heartlessness into which men can fall is illustrated in the mockery of which the crowd of scribes, the passing multitudes and the gambling soldiers, portrayed. Here was a man who had been of greatest blessing to every one and unselfishly lived to save mankind and yet, in the sacred hour of his death, some could jest about Him and others did not care or concern themselves about Him. If ever there was proof of the utter degeneracy of the human heart and its terrible depravity it was to be found here in those who witnessed His death.

The details concerning His suffering and death had long before been described by prophecy. In this terrible tragedy the law and the prophets were fulfilled, yet the very teachers of the law and prophets were foremost among those who either took part in his murder or encouraged it. Why were they here? It was because they did not believe in that which they had been teaching. They closed their eyes to the plain purposes of God. In our own day, in song, in sermon and in Scripture the scenes of Golgatha are repeated over and over again. Some mock, some don't care and those who are familiar with every detail simply don't believe. If a soul is lost it will not be because God and His Son did not do their part, but because in spite of what was planned from the beginning of time and fulfilled on the cross, is rejected.

It has been pointed out that while there were two criminals crucified with Jesus the world had no gibes for them, only for the Holy One of God. Holiness is the most maddening rebuke to unrighteousness. Wicked men can tolerate wickedness but the rebuke of a blameless life angers them. So long as there is righteousness on earth the righteous must expect the hatred of the unrighteous. If the holy Son of God was not spared, surely those who confess Him need not expect to escape.

The pathetic cry, "Why hast Thou forsaken Me?" shows that the One who uttered it was hanging there in our stead. He became the bearer of sin and God cannot look with favor upon sin. He was paying the bitter penalty for our sins and for all the sins of all mankind.

Why had Christ to die upon the cross? Because without the shedding of blood there is no remission of sins. We could not pay the penalty because we were not innocent; the law had its claim on us already. The law had no claims on Jesus. He could pay when we could not. The cross was the mark of greatest shame. Only the worst type of criminals were condemned to it. But the cross has become the greatest glory men may know. There the power of sin was broken, upon it the love of God was proven, from it has gone the power against which all the world's evil cannot stand, it is overthrowing the powers of the world and sin.

It is singular that one who was an instrument in the death of Jesus should there confess Him to be the "Son of God". He proved His sonship, His divinity, thereby His love, His patient suffering, His mastery and His death. Though His enemies were convinced that they had stilled His tongue and broken His influence forever, they were soon to realize that His might was only beginning and His influence in the world for right and eternal life was something more powerful than all the hatred of the evil one could command. The defeat of the cross was the victory that forever triumphed over the devil. It is to continue forever and ever.

News of the Week.

FEDERAL RESERVE SYSTEM IN EFFECT

Banks in Twelve Districts Begin Operations Under the New Law.

Washington, Nov. 16. — The federal reserve banking system went into effect today. Secretary McAdoo signed the formal order, announcing that the twelve federal reserve banks were open and ready for business. It was the final step required to set in motion the nations new currency system.

The regional banks which will serve as centers to provide for the commercial requirements of the country have been established in New York, Boston, Philadelphia, Cleveland, Chicago, Minneapolis, St. Louis, Kansas City, Atlanta, Richmond, Dallas and San Francisco.

In the new system are 7,571 member banks with an authorized capital placed at $106,795,600.

Members of the federal reserve hoard felt today they had established the system just when conditions presented excellent opportunity to test its value. Ability of the reserve banks to rediscount commercial paper has been looked to as a means of providing financial machinery for the movements of crops and meeting general business needs.

Asserting that the opening of the banks marked a new era in the history of business and finanee in the United States, Seeretary McAdoo added: "It is believed that they will put an end to the annual anxiety from which the country is suffering for the last generation about insufficient money and eredit to move the crops each pear and will give such stability to the banking business that the extreme fluctuations in interest rates and available credits which have characterized banking in the past will be destroyed permanently."

GERMAN CRUISERS LEAVE VALPARAISO

Valparaiso, Chile, Nov. 14. — The German cruisers Leipzig and Dresden, which came into this port yesterday morning and spent the day in taking on provisions, sailed away this morning at day-break.

Waiting outside the harbor for them were three other German cruisers, believed to be the Scharnhorst, Gneisenau and Nurnberg, and two transport supply ships.

The "Japanese fleet" reported to have been seen off the Chilean coast appears now to have been the German squadron which is cruising near Valparaiso. The report that Japanese warships had been seen near Point Carranza was denied officially.

POPE URGES WARRING NATIONS TO MAKE PEACE

Rome, Nov. 16. — The pope today caused to be published his announced encyclical urging peace among the warring nations of Europe.

In this document the pontiff attributes the war to four causes, namely: Lack of mutual and sincere love among men, contempt of authority, injustice on the part of one class of the people against another, and the consideration of material welfare as the sole object of human activety.

ENGLISH SUPERDREADNOUGHT SUNK

Superdreadnaught Audacious Sent to Bottom by Torpedo or Mine October 27.

New York, Nov. 14. — Rumors of disaster to the British superdreadnought Audacious, which have persisted ever since the White Star liner Olympic, diverted from her course, arrived at Lough Swilly, Ireland, on October 29, are confirmed in mail advices received today by the Associated Press from a point in Ireland.

After a career of less than two years the Audacious, of the King George V. class, third in tonnage and armament of his majesty's warships, lies at the bottom of the ocean off the north coast of Ireland. She was hit by a torpedo or disabled by a mine just before 9 o'clock on the morning of October 27. With the possible exception of one or two men the whole crew of eight hundred, officers and men, was rescued by small boats from the Olympic.

Wireless Call Caught by Liner.

The rescue was made in a rought sea through brilliant and daring seamanship on the part of the White Star crew.

The battleship's cry for assistance was caught by the wireless operator of the Olympic, which was only about ten miles distant. The steamer rushed forward at full speed while her crew made ready for its work. The crippled battleship was reached a few minutes after 9 o'clock, and before noon all except one hundred of her men had been transferred.

After taking off all the officers and crew who would leave the ship, Captain Haddock, of the Olympic, turned his attention to an attempt to save the warship. A cable was given her, but it snapped as it tightened. Meantime, the bulkheads began to give way and it was soon apparent that it would be impossible to tow the ship or keep her afloat. The cruiser Liverpool and several other warships which had come up stood by. Late in the afternoon it was decided to abandon the Audacious and the officers and men who had remained aboard reluctantly left her.

The flotilla of rescue ships continued to stand by, however, until 9 o'clock that evening, when a terriffic explosion occurred on board and the Audacious plunged stern first and in a moment had disappeared.

Olympic Held in Irish Port.

The Audacious met her fate twenty-five miles off the Irish coast. The Olympic had been warned that there were German mines off Tory island and fear of these mines was the official explanation when she unexpectedly put into Lough Swilly. The Olympic's passengers saw the flash of the explosion and watched the mighty warrior sink. Then their ship turned toward Lough Swilly. Small craft cleared the route to make sure it was free of mines.

From Oct. 27 to November 8, the Olympic lay at Lough Swilly, during which time no one except naval officers were allowed to board her. An immediate investigation of the loss of the battleship was begun. Charles M. Schwab was the only passenger who left the Olympic before it docked at Belfast on November 2.

Secrecy regarding the loss of the Audacious was enjoined on the crew and passengers of the Olympic, who were urged to refrain from discussing it, pending a complete investigation.

The Audacious was completed in 1912, at a cost of nearly $10,000,000. She carried a crew of eight hundred men, had a displacement of 23,000 tons, and her armament included ten 13.5-inch guns.

BATTLE OF FLANDERS STILL FRUITLESS

After Four Weeks' Fierce Battling Neither Side Able to Cross Yser Canal.

London, Nov. 15. — The battle of Flanders, which was brought about by the German attempt to advance to Dunkirk and Calais on the northern coast of France, began just four weeks ago and despite terrific fighting and the sacrifice of thousands of lives the two armies still hold virtually the same positions as they did when the first shot was fired.

After taking Antwerp and Ostend, the German forces proceeded with little or no opposition as far as Nieuport, on the Yser canal. Here they found against them the Belgian army formed as well as an enfilading fire from British monitors and they were unable to make any progress. Floods then completed the discomfiture of the invaders and they commenced an effort to break through the allied line between Dixmude and Ypres.

The Germans have had one or two minor, sometimes only temporary, successes, such as the crossing of the canal and the capture of Dixmude, but now, according to official and other reports, while they still hold a part of Dixmude, they are back on the east side of the canal and have slackened their attacks.

Retaking of Dixmude by Allies Unconfirmed.

Two newspaper correspondents near the battle line have sent reports that the allies have retaken Dixmude. The official announcements do not confirm this and other news dispatches say the allied troops are preparing for an attempt to retake the town, but have not yet accomplished the feat.

Fresh German intrenchments are being dug for the purpose of holding the town and big guns have been sent forward to new positions. The roads behind the town are filled with advancing ammunition trains.

During attacks Thursday by the French, the Germans placed mitrailleuses in the tower of the railway station, which enabled them to command the southern approaches of the town and beat back successive bodies of infantry which had succeeded in reaching suburbs."

Advance on Bodies of Own Men.

Accounts of the Germans' entry into Dixmude received through the German lines, say the fighting there was the most terrible yet experienced, says a Daily Express correspondent on the Belgian frontier, writing under date of Friday. His dispatch continues:

"The German corps commander ordered his troops to take the town, warning them not to return if they failed. The earlier onslaughts resulted in the slaughter of 80 percent of the attacking forces, who were unable to advance across the flooded fields. Their dead bodies formed a footway for the infantry following them, thus enabling the Germans to win the victory."

WOMAN IS KILLED WHEN OSTRICHES STAMPEDE

Phoenix, Ariz., Nov. 13. — Three hundred ostriches stampeded from an ostrich ranch near here, today, and swarmed over a carriage driven by Mrs. L. D. Rosseau, instantly killing the woman and both of the horses she was driving.

The huge birds became frightened at something in their stockade and started down a country road full speed.

A panic ensued on the ranches in the neighborhood and families of ranchmen fled in terror. An alarm was sent out and all the cowboys in the vicinity, on fast horses, set out to lasso and round up the birds.

PROHIBITION ORDER ISSUED

Panama, Nov. 14. — Colonel George W. Goethals, governor of the Panama zone, signed an order today placing all persons engaged in canal transportation on a strict temperance basis. The order provides that all persons employed on the canal, who have marine licenses, must abstain absolutely from liquor. This includes pilots taking ships through the canal, the captains of tugboats, mates and others.

THREE SHIP IN A BOX AS FREIGHT FOR CALIFORNIA

Chicago, Nov. 14. — Three boys who shipped themselves in a reinforced, upholstered piano box from Binghamton, N. Y., to Coloma, Cal., as freight, were discovered tonight when a sweating truckman dumped the box on the floor of the Erie freighthouse here.

"That's some hox," he said.

'You bet it is,' said a young man, who stuck his head out of a trap door in the side. "Can I get a drink of water?"

The astonished freight handler ran for the watchman, who telephoned for several officials of the freight department.

The traveler informed them he was Willard E. Montague. The box was forced open and two other boys were found trying to hide in a bundle of quilts.

Montague said he was twenty-two years old. The others said they were Carl Espe, seventeen, and William Fox, eighteen. They wanted to go to a ranch owned by Montague's uncle, Dr. William Tappan Lamb, near Coloma. Not having funds for railroad fare they had a carpenter place a double bottom in a piano box, fastened padding on the sides, cut a trap for a window, bored a few air holes, fixed the lid so it could be fastened from the inside and lastly painted in letters on the ouside, "Don't stand on end."

With the money remaining they bought a stock of canned goods. Montague arranged to have the freight paid at Coloma, where the boys expected to escape.

The three had been en route a week when found here. They said they expected the trip would take three and had provisions to last that time.

They were taken into custody by special officers of the railroad. Executives of the freight department said the three had violated both state and national laws and that the outcome of the case was just now a puzzle.

Christmas Services for the Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
Christmas Bells (R)
Christmas Carols No. 3 (R)
The King of the World (L)
Christmas Angels (L)
Christmas (R)
Message of Joy (R)
Christmas Bells (R)
Christmas Hosannas (R)
Bethlehem Chimes (R)
Christmas Carols No. 4 (R)
The Morning Star (L)
The Gift Divine (L)
Gold Francincense and Myrrh (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
The King's Reception (L)

. The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

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Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this collection to be just what they want. Price, per copy, postpaid..... $ .15
The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, NOVEMBER 26, 1914. No. 47.

"LET NOT YOUR HEART BE TROUBLED

By Arthur Wallace Peach.

How softly o'er the ages' tumult sound
The simple words He spoke so long ago;
How surely through the mazes that surround
Our human life they steal to human woe.

The battle cries of ancient hosts have died,
The watchwords of great kings fade on the tomb;
Outlasting all, His quiet words abide
Like stars undimmed they shine through ages' gloom.

How well He knew our childish, earthborn hearts,
Our little dreams, our longings, and our cares,
And that we need the peace His love imparts
Till outward to His Homeland each one fares.

The years shall bring their changes, and the moss
Creep o'er our marble fanes, but evermore
His white, sweet spirit bears the world's great cross,
His words of comfort shall our hearts restore!

NEWS AND COMMENTS

On Thanksgiving Day there will be a Union Meeting of the Defenceless, Zion, Ebenezer First, Grace and St.John's churches at the St. John's church. In the afternoon Rev. J. A. Huffman will give a preview of the Sunday school lessons of the next quarter and in the evening ways and methods of young peoples' meetings will be discussed.

The Federal Council of Churches sent out pamphlets on many different topics representing the work of the different committees. Before us we find two addresses by Prof. Sidney L. Gulick on "A New Immigration Policy" and "The American-Japanese Problem," "What Every Church Should Know About Its Community," "A Directory of State and Local Federations in the United States" and "The Delusion of Militarism" by the Commission on Peace and Arbitration. They sent also the following:

Relations Between the Churches of Europe and America.

The Administrative committee of the Federal Council of the Churches of Christ in America will recommend the Executive Commtitee, consisting of official representatives of all constituent bodies of the council, which meets at Richmond December 9th to 11th, that messengers, to include the secretary of the Council, be sent to visit the Christian churches of the nations of Europe to convey the good-will and sympathy of the Christian churches in America, and that they may hold prayer and conference together, at such time as may be found most advisable and opportune.

It will also be recommended that the Federal Council issue a suitable utterance with the same end in view, in response to the communications which have come to the Council from the leaders of the various European churches.

The Council's Commission on Relations with Japan had already designated the President, Prof. Shailer Mathews, to go to Japan to convey to the Christian churches, missionaries and people of that nation, the good-will and desire for friendly relations, of the American churches.

Annual Bible Sunday.

A universal Bible Sunday, a day to be set aside by the church world of America, was endorsed in a resolution adopted at the missionary conference in Moody church, held in connection with the International Sunday school convention.

The resolution follows:

"Believing that in the crisis of the world's history the truth and authority, the unity and the supreme educational value of the Holy Scriptures should be maintained more faithful than ever, we most heartily approve the proposal for an annual Bible day and recommend its suitable observance in the churches and Sunday schools of North America."

The following reasons were given for the resolution:—

"At present there is no provision in the scheme of Sunday school lessons for a periodical review of the Scriptures as a whole, and it is suggested, that the third Sunday before Christmas be taken as an annual review day, when the Bible shall be the special subject of consideration, not only in Sunday schools, but in the press, in the churches and wherever men meet, to the end that there may be the widest challenge for its acceptance as the word of the living God.

Annual Meeting of The Moody Bible Institute of Chicago.

The 28th Annual Meeting of The Moody Bible Institute of Chicago held last week, shows that 2486 students received training during the year in its Educational and Correspondence departments. 837 of these were in residence, coming from 38 different states and 30 different countries, and representing 30 different denominations.

In its Practical Work Course, designed to equip students for actual service in the field, 518 open air meetings were held during the summer, when over 130,000 people were reached, 10,000 of whom were dealt with personally, and 1,000 professed conversion to Christ.

The Extension Department conducted evangelistic meetings and Bible conferences in different parts of the United states, Canada and Great Britain, a summer Bible school at Winona Lake, and reached over 5,000,000 people each week by means of Syndicate sermons and Sunday school lessons provided by members of the Faculty. In addition to this it placed in the field hundreds of Christian workers including pastors, Bible teachers, evangelists, singers, secretaries, church visitors, deaconesses, missionaries, specialists for relief work, etc.

The net expenses of the Institute for the year were $141,880.58, which sum was met in part by donations of different amounts, leaving a deficit of $1,981.23. The assets reported were $1,106,343.-36.

Mr. Henry P. Crowell was re-elected president, and Mr. E. K. Warren was elected vice-president to succeed Mr. Henry H. Osborne deceased. The president, vice-president and dean, Dr. Jame M. Gray, were elected as the Executive Committee charged with the operation of the institute during the current year.

NEWS FROM MONTANA.

Busby, Montana, Nov. 7, 1914.

Dear Readers: Just latedy you read about a change in our location. The Mission Board had asked us to go to Oklahoma, and we were at the point of leaving for our new field of labor. Then suddenly certain changes in the plans of the work and the encouraging outlook for the future work in this field brought it about that the Board reconsidered this move. And they have now decided to leave us in this place. Consequently our Address will not be changed but will be as heretofore, Busby, Montana.

Yours for the Master,

Henry T. and Anna Neufeld.

Note:

By way of explanation to the change of address above, I would say that the expression "encouraging outlook" refers to the decision to build the church in Busby, Mont., immediately and the one on the Upper Rosebud as soon as the weather permits after land has been obtained.

The large donation for this purpose by Missionary A. Wiebe, Lame Deer, Mont., has made this possible.

Our treasury has still a deficit of about $3000.00, but as Thanksgiving and Christmas are approaching, we hope for more large gifts, which will come so much more willingly in view of the sacrifice shown by our missionaries, we hope and pray.

P. H. Richert, Sec'y.

MINISTERIAL MEETING AT BOWMANSVILLE, PA.

The ministerial brethren of the Eastern District held a very interesting and profitable ministerial meeting both to the participants and the congregation, at Bowmansville, Pa., on November 4th and 5th. The following ministers were in attendance and participated: A. S. Shelly, N. B. Grubb, J. W. Schantz, V. B. Boyer, Jacob Snyder, H. G. Allebach, J. S. Lehman, — — Swarr, — — Rehrer of the Evangelical church, J. Hager of Pandora, Ohio, and the writer.

The meeting was opened on Wednesday evening with a full

church. A. S. Shelly, the singing leader, led a spirited song service, after which the writer read in German the 17th chapter of John and offered prayer. Two addresses in meditations on the "Lord's High Priestly Prayer," the chapter read, followed, first by V. B. Boyer on the theme, "Eternal Life — source, nature and how obtained." The brother spoke very forcibly along these lines and impressed the audience with the blessedness of the great "gift of God", which all may possess who desire it. Bro. J. W. Schantz spoke impressively on the thought, "In the world, but not of it," on verses 11, 14—16.

Thursday morning.

A goodly number of the members of the congregation gathered with the ministers in continuance of the meetings opened so auspiciously the night before. After a song service Isa. 56 was read and opening prayer offered by V. B. Boyer.

1. Topic: "The Model Church", was discussed in a very well prepared paper by N. B. Grubb, on the basis of Rev. 3: 7-13. Four things are prominent in this the model church of the Apocalypse: 1. Open door, 2. strength left, 3, kept my word, 4, not denied my name, These represent what we wish to find in the model church of today: 1. Service, opportunity, equality. 2. Power, purity, love. 3. Steadfastness, truth, life. 4. Allegiance to Christ — body to the head.

In the general discussion of the theme in which a number participated the idea of faithfulness and personal work were emphasized.

2. Topic: "Services for Young People", was presented by Jacob Snyder. Services are duties discharged, the young people have such. In times past in our church these were neglected, young people went elsewhere to show their activity. The home and the church should prepare the young for service and then allow them to work for the Master. The home card table, the parlor tango were denounced. Bro. Swarr was requested to continue the discussion. He spoke of the preparation of Samuel and Timothy, for service, the service they could render even while yet young. Young people ought to seek direction from the Holy Spirit, and follow His guidance. Bro. Hager of Pandora and Bro. Weber of the local church spoke very feelingly along these lines and left the impression that young people ought to be active in the church.

3. Topic: "The Joy of Preaching." J. S. Lehman opened this topic and spoke by way of contrast of various reasons for joy. The best joy is that coming from preaching the Gospel that saves and brings joy to the lost. To do this joyfully we must give Jesus Christ "right-of-way" with us. We must yield self, give all for Christ. The more we give, the more we can rejoice. The general discussion was animated and helpful.

4. "The Layman's Part in the Master's Work".

The writer read a paper on this topic, which was submitted to the Editor and will probably appear in the columns of the Mennonite for perusal later. Bro. H. G. Allebach spoke too very instructively on the topic, as did also Bro. Boyer and others.

5. "Pastoral Work that Counts Most", was the theme of a pastoral talk by pastor A. S. Shelly. He said the main part of the minister's work is to reach out after souls, then to feed them. Possibly "the work that counts most" is to awaken hunger and thirst, so there may be subjects to feed. Paul's address to the elders of Ephesus, Acts 20, was alluded to as a good testimony of pastoral work. Individual work, pastoral visitation, work with the children may be classed as work that counts much. As on the other topics so on this there was an animated, yet friendly and edifying discussion by different ministers.

The evening devotions were a resumption of meditations on John 17. J. Hager spoke on "glorifying the Father and the Son", in German, and H. G. Allebach on the "oneness of believers".

The discussions of the various themes were so interesting and instructive, the singing so inspiring, the prayers so fervent, the general atmosphere so Christ-like and the love of the Bowmansville brethren so touching that we longed to spend another day or two in such fellowship, but we had to part, so we prayed the blessing of our heavenly Father upon the dear congregation and for the welfare of the sick brother in the congregation, and bid adieu.

Side Notes.

Bro. Allison Good is sick and very weak; he was visited by several of the ministers in company with the deacon G. L. Bowman. Bro. A.S. Shelly administered the Lord's supper on Thursday. He is prepared to go home when the Lord calls him.

The Bowmansville people know how to entertain a ministers' meeting, they put up long tables in a vacant building which they loaded with "all things good to eat", for dinner and supper, while for lodging and breakfast we were taken to the hospitable Lancaster county homes, and thus the material needs were satisfied. We can now get to Bowmansville quite differently than we did in 1876; **then** all the way from Reading over hill and dale on the market wagon, **now** by trolley to "Adamsstaedtel", then from there on Bro. Bowman's, Bro. Gehman's and Bro. Weber's antos. Bro. A. S. Shelly, elder in charge, remained after our meetings over the following Sunday and observed the Lord's supper with the congregation.

Bro. J. Snyder was enthused over the election of his cousin, Dr. Brumbaugh, to the gubernatorial office of our great commonwealth, we all rejoice with him in knowing that such a good man, a minister, a Dunkard, should occupy that honored and responble position for the coming four years. We will hope and pray for a wise, a good, a pure administration. Bro. Snyder too is enthusiastic to have another grove meeting next summer near Terra Hill.

Brother Schantz came from Schwenksville in his auto and brought Bro. Chris Allebach, probably the oldest member of his charge with him. Bro. Allebach is well preserved for his advanced age and enjoyed the meetings very much.

We mere glad to have with us and make the acquaintance of Bro. Swarr, also his brother. We hope to have the good brethren with us often in the future.

Bro. Hager of Pandora appeared like a veteran in the army of the Lord, still he speaks with great vigor and force. Come again, brother.

Allen M. Fretz, Secretary.
Souderton, Pa., Nov. 14, 1914.

PERSONAL TOUCH

From Bro. J. M. Regier at the Middle Dist. Conference.

Our relation to God is a personal relation. Our relation to man is a personal relation. For these reasons our topic would naturally fall in these two divisions: First, our knowledge about God must have come through personal experience. Secondly, Our imparting of this experience to others must be to individuals.

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church. A. S. Shelly, the singing leader, led a spirited song service, after which the writer read in German the 17th chapter of John and offered prayer. Two addresses in meditations on the "Lord's High Priestly Prayer," the chapter read, followed, first by V. B. Boyer on the theme, "Eternal Life — source, nature and how obtained." The brother spoke very forcibly along these lines and impressed the audience with the blessedness of the great "gift of God", which all may possess who desire it. Bro. J. W. Schantz spoke impressively on the thought, "In the world, but not of it," on verses 11, 14—16.

Thursday morning.

A goodly number of the members of the congregation gathered with the ministers in continuance of the meetings opened so auspiciously the night before. After a song service Isa. 56 was read and opening prayer offered by V. B. Boyer.

1. Topic: "The Model Church", was discussed in a very well prepared paper by N. B. Grubb, on the basis of Rev. 3: 7-13. Four things are prominent in this the model church of the Apocalypse: 1. Open door, 2. strength left, 3, kept my word, 4, not denied my name, These represent what we wish to find in the model church of today: 1. Service, opportunity, equality. 2. Power, purity, love. 3. Steadfastness, truth, life. 4. Allegiance to Christ — body to the head.

In the general discussion of the theme in which a number participated the idea of faithfulness and personal work were emphasized.

2. Topic: "Services for Young People", was presented by Jacob Snyder. Services are duties discharged, the young people have such. In times past in our church these were neglected, young people went elsewhere to show their activity. The home and the church should prepare the young for service and then allow them to work for the Master. The home card table, the parlor tango were denounced. Bro. Swarr was requested to continue the discussion. He spoke of the preparation of Samuel and Timothy, for service, the service they could render even while yet young. Young people ought to seek direction from the Holy Spirit, and follow His guidance. Bro. Hager of Pandora and Bro. Weber of the local church spoke very feelingly along these lines and left the impression that young people ought to be active in the church.

3. Topic: "The Joy of Preaching." J. S. Lehman opened this topic and spoke by way of contrast of various reasons for joy. The best joy is that coming from preaching the Gospel that saves and brings joy to the lost. To do this joyfully we must give Jesus Christ "right-of-way" with us. We must yield self, give all for Christ. The more we give, the more we can rejoice. The general discussion was animated and helpful.

4. "The Layman's Part in the Master's Work".

The writer read a paper on this topic, which was submitted to the Editor and will probably appear in the columns of the Mennonite for perusal later. Bro. H. G. Allebach spoke too very instructively on the topic, as did also Bro. Boyer and others.

5. "Pastoral Work that Counts Most", was the theme of a pastoral talk by pastor A. S. Shelly. He said the main part of the minister's work is to reach out after souls, then to feed them. Possibly "the work that counts most" is to awaken hunger and thirst, so there may be subjects to feed. Paul's address to the elders of Ephesus, Acts 20, was alluded to as a good testimony of pastoral work. Individual work, pastoral visitation, work with the children may be classed as work that counts much. As on the other topics so on this there was an animated, yet friendly and edifying discussion by different ministers.

The evening devotions were a resumption of meditations on John 17. J. Hager spoke on "glorifying the Father and the Son", in German, and H. G. Allebach on the "oneness of believers".

The discussions of the various themes were so interesting and instructive, the singing so inspiring, the prayers so fervent, the general atmosphere so Christ-like and the love of the Bowmansville brethren so touching that we longed to spend another day or two in such fellowship, but we had to part, so we prayed the blessing of our heavenly Father upon the dear congregation and for the welfare of the sick brother in the congregation, and bid adieu.

Side Notes.

Bro. Allison Good is sick and very weak; he was visited by several of the ministers in company with the deacon G. L. Bowman. Bro. A.S. Shelly administered the Lord's supper on Thursday. He is prepared to go home when the Lord calls him.

The Bowmansville people know how to entertain a ministers' meeting, they put up long tables in a vacant building which they loaded with "all things good to eat", for dinner and supper, while for lodging and breakfast we were taken to the hospitable Lancaster county homes, and thus the material needs were satisfied. We can now get to Bowmansville quite differently than we did in 1876; then all the way from Reading over hill and dale on the market wagon, now by trolley to "Adamsstaedtel", then from there on Bro. Bowman's, Bro. Gehman's and Bro. Weber's antos. Bro. A. S. Shelly, elder in charge, remained after our meetings over the following Sunday and observed the Lord's supper with the congregation.

Bro. J. Snyder was enthused over the election of his cousin, Dr. Brumbaugh, to the gubernatorial office of our great commonwealth, we all rejoice with him in knowing that such a good man, a minister, a Dunkard, should occupy that honored and responble position for the coming four years. We will hope and pray for a wise, a good, a pure administration. Bro. Snyder too is enthusiastic to have another grove meeting next summer near Terra Hill.

Brother Schantz came from Schwenksville in his auto and brought Bro. Chris Allebach, probably the oldest member of his charge with him. Bro. Allebach is well preserved for his advanced age and enjoyed the meetings very much.

We mere glad to have with us and make the acquaintance of Bro. Swarr, also his brother. We hope to have the good brethren with us often in the future.

Bro. Hager of Pandora appeared like a veteran in the army of the Lord, still he speaks with great vigor and force. Come again, brother.

Allen M. Fretz, Secretary.
Souderton, Pa., Nov. 14, 1914.

PERSONAL TOUCH

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Rev. C. van der Smissen, Editor. Berne, Indiana.

Rev. S. M. Grubb, Asso. Editor, 3004 N. 11th St., Philadelphia, Pa.

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Editorial.

WHO IS THANKFUL?

When "Thanksgiving" comes everybody ought to be thankful. Really everybody ought always to be thankful for the Word of God says: "In everything give thanks: for this is the will of God in Christ Jesus to you-ward."

Thanksgiving Day reminds us of an every-day duty. It is well that we are thus reminded, because we forget so easily what is our duty. But is it possible to give thanks in everything? How about sickness or death in the family? How about losses or misfortunes? The Word of God says in everything, and it means what it says. God never asks of us what is impossible. It may be impossible to thank God in our own strength, but we can do it in Christ Jesus, who is strong in our weakness and enables us to thank God even when our tears flow. When we have experienced the love of God in Christ Jesus nothing can separate us from the love of Christ.

And if we think right we can thank right, because everyone of us has many, many reasons to be thankful, even those who have suffered loss or sorrow or discouragement. Has not the Lord helped us so far, will he forget us now?

When we draw a comparison between us and many, many others especially in regions where now war is raging or has been raging, can we find innumerable reasons for thankfulness? How thankful we ought to be for peace, for home, for our family, for health and life, for food and raiment, for the Word of God and the house of God, for opportunity and ability of doing good. Above all else we thank God for His unspeakable gift, Jesus Christ, His only begotten Son. For in Him He gives us all we need. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?"

Let Thanksgiving Day be for us all a day of thinking, of thinking of the love of God manifested to us in so many, many ways; and in thinking of others who are less favored than we, and whom we can help to make more thankful by our gifts.

May we celebrate Thanksgiving day as a day of thanks toward God and toward men by giving expression to our appreciation of the love of our dear ones, thus making Thanksgiving a day of joy and gladness to as many as we possible can, thus increasing our own joy and happiness.

(Continued from page 3.)

the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says, 'Thou art the man.' Years after this I heard Rev. Dr. Nevius speak similarly as to the missionary field in China. He said, he wanted no great preachers in his field. That was not the sort of missionaries who were needed in China. If he could find a man who could talk familiarly, face to face, with another man, wherever he meet him, he had missionary work for that kind of man in China. This is the way to do Christian work in China, or in America."

After a long and very successful career as an individual worker among individuals, Mr. Trumbull says, "Appeals to the individual by an individual is the hopeful way of winning the race to Christ." And even he, after all his experience, says, that it is harder for him to speak to an individual for Christ than to a whole audience. As it is in any sphere of life, that a valuable thing costs, so it is in Christian work. Yet Christ and the experience of many Christian workers teach us, that the personal touch in soul-winning is the most fruitful.

"I WILL"

A popular secular newspaper prints on its editorial page five powerful "I Will" statements to meditate upon during the ensuing week. They are as follows and are well worth meditating on:

1. **I will** know that God is my only source of strength.

2. **I will** thank God daily for the prosperity, constantly provided for me.

3. **I will** praise God that I recognize that I am one with Him in the riches of His kingdom.

4. **I will** glorify God in the beauty of holiness in my body, soul and spirit and my affairs.

5. **I will** be that which **I will** to be.

The will is the most important faculty of the mind. Sometimes we hear people say, His will has to be broken. The will ought not to be broken but developed and directed into the right channels.

—Zion's Call.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself.

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both home and foreign field.

2. If I give less than heretofore, I favor a reduction of missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is "Hold the Fort,' forgetting that the Lord never intended that His army should take refuge in a fort, all of His soldiers are under marching orders always. They are commanded to "GO".

4. If I advance my offerings beyond former years, then I favor an advance movement in conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to Missionary work—Selected.

WHAT IS PRAYER?

This is the Christian-Evangelist's good answer to the above caption: "It it faith laying hold on God's promises. It is hope realizing its fruition in anticipation. It is love coming into the holy intimacy of communion. It is the child taking hold of the hand of its father for strength and guidance. It is weakness leaning on omnipotence. It is the pilgrim's staff by which he is helped along his homeward way. It is the heart's trysting time with God. It is the thirsty soul's cry for the living waters. It is the atmosphere in which all Christian virtues grow to perfection. It is the breath of heaven breathing through the life of man. It is aspiration climbing the ladder of promise to lay hold on divine realities. It is the believer's outstretched hand and uplifted vision seeking all the fullness of God. It is the divine wand by which we transmute life's trials, temptations, and drudgeries into the gold of character. It is the open door by which the individual or the church may pass from struggle to everlasting victory.—Rel. Telescope.

Editorial.

With a true life and the heart in its right place the Fatherland and the Mothertongue must, next one's religion, be things exceedingly dear. America has millions of those who first saw the light of day under foreign skies and whose first syllable was lisped in a language strange to us, which they, most naturally, bestowed upon their children. A language learned at the mother's knee can never lose its power over the one who speaks it. It is the language of prayer, of love, of intimacy and the most accurate means by which the deepest things of the mind and soul are given to the world. Because we have many thousands of neighbors and fellow citizens who come to us from across the seas, and, because, while true to the land of their adoption, they have had to be true to themselves, we have numerous churches scattered here and there in which the devout worshippers come together to worship God in the accents sacred to them, because in them they first heard and learned the name of God from their mother's lips. In churches, such as these, one finds an atmosphere different from that of the American churches. Generally speaking it is more conservative and the interest in many things, which move the American churches, is more limited. But the presence of numerous foreign churches everywhere is a graphic contradiction of the false sentiment, possessing some minds, that Europe sent only the riff-raff and undesirables to America. As a matter of fact Europe has lost much of its religious sentiment because of the immigration to the United States during the last half century and more. German piety, Irish loyalty, Italian devotion, Swedish and Norwegian stability etc. were not wasted on America when the emigrant set his face westward. These characteristics, and many more, were valuable contributions to the character of American life and future historians are bound to give them their due credit.

It is in the German churches that we, Mennonites, come in contact with the condition of a foreign tongue being perpetuated in America. Since the first settlement of Mennonites in America the German language has been a factor and until comparatively recent times about all the Mennonite literature, and there was considerable of it, existed only in German. The later growth of our church by immigration from Germany, Switzerland and Russia added to the hold that the German tongue has upon our people. It was decidedly loyal, it was natural and to be expected that in every one of our churches where the membership was composed of German born parents or their children that the congregational life and activities should express themselves in that tongue. But with our churches, as with the German churches of other denominations, the question now arises, How long will it be to the profit of German churches to remain exclusively German? When the younger members of the church are in the third and fourth generation, and in some cases beyond even the sixth and seventh, the situation of worshipping in a language which is neither the language of the home, the school, business connections or social relations becomes complexing and comes dangerously near self-destruction.

Recently in conversation with a Methodist pastor whose church is a block away from a German Evangelical church, the Methodist bluntly said to the writer, "You see, we regard the German church as a feeder to our own; they don't provide services for their children in the language in which they are used to think and so in time we get about all." It occurred to us that in many German Mennonite communities the situation is repeated and, if the neighboring pastors don't say in so many words that they look upon the Mennonites as their legitimate prey, a glance at their church records will amaze one to discover a very great proportion of Mennonite names. Said the pastor in continuation, "If these same people would but give their young people some English, say divide the services so that in the morning there would be German and in the evening there would be English, then our opportunity would end and their church would have a future." To one who has been in a position to observe the gradual disorganisation and final disappearance of churches that made a life and death stand on the language question it seems sad that, for all the sacrifice involved, there is nothing to show but a wreck and this wreck brought about because, in a land where religion may be practiced without danger of any one to interfere, people who had a message to the world and a principle worthy of sacrifice and martyrdom did not allow themselves to give their message to the people in the language of the people and insisted upon the church language remaining the same while the home language was permitted to change. The least our German churches could do to perpetuate themselves, and this they could do so without the sacrifice of anything, would be to provide English preaching service for their children to whom the language of the country in which they live is becoming more and more their mother tongue.

The spirit of charity, so characteristic of the American people, whenever calamity or distress affects those of other nations, is, just now, manifesting itself in the great sums of money raised for "Red Cross" purposes and to alleviate the distress of the multitudes of war victims in Belgium. Although many thousands have already been contributed there is good reason to believe that during the winter there will be a constant stream of vessels carrying more food to the starving of Belgians. In this benevolence no one need concern himself about who is the cause of the present misery, surely the wives and the children, the aged and the helpless, now in such great need, had no more to do with the cause of their suffering than they have with the rise or fall of the tide. They find themselves the unfortunate victims in the way of one of the worst waves of murder and rapine that ever swept over the earth. In their prayers they are calling for food to the God whom the savage hordes overrunning their fields and destroying their homes prefer to adore. It is America's opportunity to come forward in this extremity and prove that "God in heaven still lives" and that the cry of the distressed widows and orphans does not rise to his ears in vain. So far, in this mad effort to make the earth a slaughter house and drive civilization into hopeless self-destruction the American public has the greatest condemnation. No one seems to be able to give a real or sensible reason why it all started except that the military spirit fostered for a generation under the hypocritical pretense that "the surest way to preserve peace is to prepare for war" has now exploded and must burn itself out no matter how much injury it causes or injustice it imposes.

But having said that America condemns the war all that may be said for America is not said. The commercial spirit, so much stronger than the spirit of charity or of justice has such a hold on the American people who, having something to sell, are willing to sell and ask no questions. The fact that great quantities of supplies, and these need not necessarily be implements of war, are going to the contending nations and helping them to prolong this miserable game of universal cut-throat makes all our own pretentions appear hyprocritical. What is the use, after all, of feeding poor starving, suffering war victims if, on the other hand, our greed leads us to resort to every possible means by which supplies may be sold to those making the war, thus continue inflicting new misery on more helpless and innocent victims? We have not discovered a means by which war may be prevented. Surely if the efforts of some of the world's greatest minds seem to have failed in this direction it would be the height of absurdity for us to come forward with a brand-new "cure-all" and expect its acceptance. Yet, it is our honest opinion, that, if when nations go to war those not in the fray would absolutely refuse to permit a single article of commerce from reaching them that could be used for anything but preventing the starvation of the innocent noncombatants, the isolation would compel a hasty termination of hostilities. It is the love of the dollar which is still greater than the love of humanity that keeps the nations with peaceful intentions from preventing a resort to arms by others.

THE RESOURCES OF GRATITUDE.

By P. R. Schroeder.

Again the season of Thanksgiving has come and involuntarily we begin to count up the net gains of the year. The harvests in city and in country, from business and from farming, have been large. Truly his heart is hard who does not thank for that. — The bounteous harvests of recent years have gotten us into the habit of expecting them. In fact, we have begun to feel that when we get much we should thank much, when we receive but little we need not so much to thank. As a nation we have come to the point where we lay the emphasis upon the size of the gift more than upon the urgency of gratefulness. Our business instinct has chosen to measure the resources of our nation by the size of the harvest pile rather than by the attitude that we assume towards that harvest, wether great or small.

We wish to discuss, not the resources and possibilities of a nine hunred million bu. wheat crop,— but the resources of a heart that is grateful for such gifts.

We turn to an experience which Christ had with a group of men, as recorded in Luke 17:11-19, and take note

I. Of the fact that there were ten who prayed and received help. That included all the lepers in the entire group. As it was with that group, so it is everywhere, namely that

(a) All men expect their needs to be provided for.

A rarity indeed it would be to find someone so hopeless that he would expect no wheat in return for the seed that he puts into the ground. Every man that is in business expects enough trade to make a living. On every investment that is made a man finds himself justified to expect returns. No one ever gets the seemingly absurd thought that the world is not big enough to afford everyone a livelihood. He that is sick does not hesitate to call the doctor, for he thinks that he can be helped. He that is poor does not die of starvation before he has sounded a call for help from those of whom he knows that they can help. Every one of these ten men cried because they all believed themselves justified to receive help. Again

(b) There are many people who willingly acknowledge their need by crying to the Lord for sustenance.

In fact but a very few of us are atheists when it comes to having our greatest needs supplied. It is said that the most hard-hearted sailor will cry unto the Lord when he sees death staring at him. The petitions that are sent up to the Throne Room of God every day undoubtedly outnumber all the documents that are presented to our national congress in a life time. We must confess that at times when we prayed fervently, we received bountiful returns, but in the end we forgot to bow reverently before the Master with an humble "Thank You."

(c) We are today reminded that our empty barns have been refilled.

That the hungry babes have all been well fed, that our earnest desires have been fully satisfied by the same gracious Hand that so wonderfully healed the ten of their loathsome sickness. Yet, they all went their way but one.

Take note

II. Of the fact that only this one returned to express his gratitude.

(a) The others were busy enjoying the gifts they had received.

Likewise men are doing it today in a thousand homes. The well fed turkey has finished strutting around the barn yard, — the

sumptuous Thanksgiving dinner, prepared from its savory meat, is satisfying the appetite as only this one annual occasion can do it. Are they all doing it because of thankfulness? Be honest! Only one returned thankful.

(b) And he expressed it in word and deed.

"And one of them, when he saw that he was healed, turned back with a loud voice praising God; and he fell upon his face at His feet, giving Him thanks." That thankfulness that makes itself not only heard, but seen as well is a sufficient proof to the Master of the man's sincerity. It is not so much the thankful voice as the thankful life that is influencing others. The skeptical world round about us is waiting for a practical demonstration of our thankfulness. And no less is the Master anxious, for we notice

(c) That He was sad because the nine had not also come.

It was not for His own sake that He was sad, — it was the very expression of His life to give and to help, — but for their sakes He was sad. Their life failed to respond to the great impulse that had been given them by their restoration to health. The expression of thankfulness ought to have been the one legitimate thing for each one of them to carry out. Quoting Dean Bosworth: "To face a true ideal of life and to fail to be moved by it, means deterioration and ultimate disaster. To recognize a duty and fail to do it means decay of the sense of obligation and results in personal ruin. One ought to be **afraid** of not doing what he ought to do."

We observe, finally

III. That only this one received the assurance: "Thy faith hath made thee whole."

Here are revealed to us the resources of gratitude.

(a) The resources of the Master had been opened to this Thankful one.

The other nine lost the great wealth of the touch of this personality on their hearts. Their skin and flesh had been made whole, — but there was one whose thought-life, emotions, actions, were being influenced, remoulded by this wonderful master-personality. And Jesus was the one who did it, — Jesus, who just last week was forcefully referred to before several thousand business men of Chicago, and again declared to be "the most powerful spiritual force that has ever existed."

(b) Just this one young man went about his business with a charge from the Master: "Go thy way."

The great duties of life have waited to be performed, because we as individuals were lacking in initiative. Jesus becomes the incentive for this young man to go about his business. How many Gideon's Bands are there not throughout the land, groups of young men and women, doing nothing because the impelling force for work is not back of them. Would that we all might be able to say: "Know ye not that I must be about my **Master's** business?" even as He was led to say: "Knew ye not that I must be about my **Father's** business?"

(c) As a stranger this man stepped into intimate relationship with the Master,

For he had been a Samaritan, a hater of the Jews. His "Thank You" made him a friend, a brother. It opened the way for Jesus to be his friend and counsellor.

Not the size of the gift, not the amount of the benefit that he had received, made the young man eligible to the companionship of Christ, — it was simply his straight-forward, whole-hearted gratitude that opened the way for the Master's bestowal of blessings.

Have you realized the **Resources of Gratitude** in your life?

NOTES AN THE C. E. TOPIC.

December 6.

Twelve Great Verses. XII. The Life Verse. Rom. 6: 23.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Sin and its consequent result, death, are the tyrants holding the whole world in slavery and fear. Sin is universal: "All have sinned and come short of the glory of God." Sin sows the seed that brings forth its harvest of misery, suffering, disappointment despair and hopelessness. Sin is God-defying, soul-destroying, debasing and corrupting. It is the presence of sin on earth and in the human heart which robs the race of the paradise which God intended it to occupy on earth. It was the curse of sin that nailed our Lord to the cross.

The text says, "The wages of sin is death." We collect wages for the work we bargain to do, but everything we do brings wages to us whether we want them or not. "Whatsoever a man soeth that also shall he reap."As sin brought its reward of physical death to the first sinners so it also brought with it spiritual death, for the bearer of sin is unfitted for God's presence or fellowship and separation from God, the giver and sustainer of all physical and spiritual life, is death in its completed sense. To bet alienated from God, then, is death, eternal death.

Were we only to know that sin is death and that every type of evil on earth is to be traced to it as its origin, we would add to our misery hopeless despair. But though evil is mighty, God is mightier. He provides a way by which, in spite of the death, which is our due, life is possible. From the time of the fall until the coming of the Son, mankind had the assurance of the coming of the one who was to bruise the head of the serpent. When He died upon the cross the debt was paid and the blood of Jesus became the power by which sin is cleansed from all who in faith will believe and accept Jesus Christ as their Lord and Master. Notice that life eternal is given. It is a life not only unending, but, with God in a condition where sin and its consequences can never enter to hurt. Notice, too, that "Jesus Christ our Lord" is a gift. It was not that we deserved so rich a gift and all that goes with it, but, because God is gracious, that is. He is good to those who don't deserve His goodness. Accepting this gift is life, the highest and most enduring type of life. Rejecting the gift is death, the worst type of death, for it means eternal separation from God and heaven.

NOTES ON THE S.S. LESSON

December 6.

Christ Risen from the Death, Mark 16: 1—8.

Golden Text: Luke 24: 5, 6.

Has the disciples listened to what the Lord had said concerning His resurrection, they might have been spared the bitter agony they had to endure from the time of His burial until the morning of His resurrection. The bitter and trying hours of our lives are always certain to be those when we do not listen to, or forget, the promises of God. Their faith had been permitted to weaken and they thought Him dead. Their love did not die and very early in the morning they come to the tomb, bringing proofs of it. Their love was rewarded by the splendid revelation of His resurrection. Our Lord always rewards true love to Him by manifesting Himself to those who so love Him.

In the women, being first at the tomb, we see how much affection they had for Him. While the men gave Him up as dead, the women showed a superior regard for Him by endeavoring to perform a last ministry of love to His dead body. They had not been so much wrapped up in their own ambition as to forget their Lord. Disappointment because of shattered ambition seems to have led the men to think only of themselves and their own safety for the time.

As the women came near to the tomb they thought of the stone which shut them from their Lord. There are many stones between us and our Lord. Our lack of faith, our regard for personal comfort, the fear of man, and our lack of greater vision of God's power frequently cause us to hesitate when we should be going forward.

Because they were determined to go on in spite of the stone, they had a wonderful revelation. To stop and trouble ourselves about difficulties before we get to them often deprives us of some of the most wonderful assurances of God's power. They did not find Christ, they found a messenger from Him instead and a proof of His rising in the garments remaining.

The resurrection is the greatest proof of man's immortality. If Christ, a man, arose from the dead, other men may rise. It is the greatest triumph over sin. Sin had done its worst on the cross, now in an instant its power was broken. The resurrection answers the question, "After death what then?". It makes possible a realization of the condition where "the wicked cease from their troubling and the weary be at rest." It opens the way to our eternal presence with God in the purest atmosphere of heaven. It gives assurance that the separation caused by death need not be forever. It shows that there will be a recognition of departed ones in the hereafter. The resurrection is the keystone of our religion. "If Christ be not risen from the dead then is our faith vain."

There was but one answer the enemies of Jesus had to the resurrection, while the guards slept the body was stolen. But this did not do away with the Christ whom many excellent witnesses saw with their own eyes. These witnesses died in assserting that what they saw was true, men do not usually die for a lie. The guards were bribed. Men are not generally bribed to tell the truth. The women were not deceived by some strange mental experiences, for many other rational witnesses saw what they saw.

Jesus' message to His disciples and Peter was that He would meet them, as He had promised, in Gallilee. All the power of sin and death cannot prevent Him from fulfilling His promises. We should remember this in regard to all the promises of God. No power exists strong enough to prevent God from being true to His promises.

News of the Week.

CITY OF VERA CRUZ LEFT TO MEXICANS

American Forces Evacuate Port and Sail for Home on Transports.

Vera Cruz, Nov. 23. — The American forces of occupation evacuated Vera Cruz today after having been in possession of the city for seven months.

The withdrawal of the Americans progressed without disorder. At 11 o'clock they began going on the waiting transports, and by 1:30 they were practically all on board.

As the Americans withdrew Mexican Constitutionalists took possession of the city. There was little enthusiasm, little excitement and no trouble of any kind.

Washington, Nov. 23. — Six thousand American troops (infantrymen and marines), which have held Vera Cruz since last April, were evacuating the city and sailing for home today. The war department officials expected sunset would see the Mexican flag floating again over the ancient fortress of San Juan and the American troopers well on their way homeward across the gulf.

Occupation of the Mexican port, in reprisal for Huerta's insult to the flag at Tampico, has cost the United States more than a score of lives, some in battle and some from disease, and, according to some estimates, as much as $10,000,000. But Mexico will be asked to pay no indemnity. Administration officials want that fact to stand out as an added evidence of the disinterested friendship of the United States for her southern neighbors.

GERMAN BIG GUNS KEEP UP SHELLING

London, November 24. — In the western arena of the war the present lines of battle seem to be frozen into position, as in comformity with the wintry weather conditions. Rheims, Soissons and Ypres continue to suffer from the cannonading of the Germans that has been going on for weeks, but there has been no renewal of the concerted German attempt to break through to the coast, although all signs seem to indicate that they may undertake this movement again at any moment. Still more troops are being brought up, and it is now said that the plan is to reach the French coast by December 10.

The Germans show few signs of being worried by their enormous losses in Flanders, dispatches from Berlin set forth.

German troops are far better able to stand exposure to the cold than are the allies. The forces of Emporer William are trained and clothed for just such an emergency, while the troops of the allies from the south of France, from Morocco and from India must suffer greatly.

TWENTY-SIX LIVES LOST IN LAKE SUPERIOR GALE

Grand Marais, Mich., Nov. 21. — Twenty-six lives and three boats probably were lost in the storm that swept Lake Superior Thursday. Sixteen bodies, ten men and six women, were washed ashore ten miles from this point yesterday.

It is reported that three more bodies have been found near the same spot.

TWO BATTLES ARE ON IN THE EAST

Seven Million Men Engaged Along Frontiers, Is Berlin Estimate.

London, Nov. 22. — Great battles are under way between Vistula and the Warthe in Rusian Poland, with General von Hindenburg and Grand Duke Nicholas as the opposing commanders, and on the Krakow-Czenstochowa front.

Petrograd reports merely that the fighting continues, but from Vienna comes an official statement that the Austrian attack on the Russian army in the latter district is progressing favorably and that to the northeast of Czenstochowa two Russian battalions have surrendered.

Germans Are Checked in Poland.

London, November 24. — General von Hindenburg's army which last week was sweeping toward Warsaw in its second advance through Russian Poland, today is reported from Petrograd to be in retreat after having experienced serious reverses inflicted by the Russians, who, with reinforcements, made a brilliant stand between the Vistula and Warthe rivers.

The same dispatches that tell of his reverses, however, said that the German reinforcements were being brought up so that another breat battle is likely to develop on a line nearer to the front of Posen, where the Germans will have the same chances of renewing a vigorous offensive as had the Russians in the present instance.

TURKEY EXPLAINS FIRING ON U. S. BOAT

Washington, Nov. 22. — All danger of any serious complications over the firing by a Turkish fort at Smyrna on the American cruiser Tennessee's launch seems to have been removed by the porte's informal explanation. Turkey has voluntarily informed the United States government through Ambassador Morganthau that the shots fired toward the launch last Monday were intended merely as the customary warning that the port of Smyrna was mined and closed to navigation.

TWO WOMEN BURNED IN ATTEMPT TO SAVE MAN

Kendallville, Ind., Nov. 24. — Mrs. Mary Thomas, age 76, and son L. E. Thomas, 36 years old, a rural mail carrier died yesterday from burns received in an explosion of gasoline early Saturday. The mother went to the rescue of her son when he was enveloped in flames and both were burned so severely about the head and body that they died after great agony. Mrs. Thomas, widow of the letter carrier, is in a critical condition from burns received when trying to rescue her husband.

BELGIAN MARAUDERS PLUNDER FARMSTEADS

Bruges, Belgium, November 24. — In some respects civilization has been set back several centuries by the war in parts of Belgium. Condition in Bruges and surrounding region are so unsatisfactory that the entire countryside seems likely to return to a state resembling the period of the religious wars in the sixteenth century, when the famishing population resorted to stealing, plundering and smuggling.

Such occurrences are being reported now along the Dutch frontier. Lawless elements of the population are raiding farms, killing or wounding the occupants and stealing their possessions.

The Germans are doing whatever they can to preserve the order. Marauders are pursued relentlessly.

SCHOONER GOES TO PIECES OFF FRISCO

Bolinas, Cal., November 24. — Forty-three survivors and fifteen dead from the wrecked coasting steamer, Hanalei, which went ashore yesterday on Duxbury reef near here, had been accounted for this afternoon.

Of these thirty were towed ashore by lines or struggled through the smother of surf by their own strength, and thirteen were carried aboard the revenue cutter on the McCulloch. The fifteen dead also were on the McCulloch.

FOREST FIRES GETTING CLOSE TO LITTLE ROCK

Little Rock, Ark., November 24.— Rain that began falling in southwestern Arkansas and parts of Oklahoma and Louisianna has checked the forest fires that prevailed in those districts. Today it was believed the greatest damage from the fires, except around Little Rock, was over. Here, however, the greatest apprehension for the safety of the city prevailed. The fires in this vicinity had approached within four miles from the business district today. Citizens' patrols covered the residence district, alert lest some wind driven spark kindle a disastrous fire.

HANG ELEVEN IN ONE DAY.

Phoenix, Ariz., Nov. 21.—With the statement that his heart has been saddened by the verdict of the people in refusing at the recent election to abolish capital punishment Gov. Hunt declared today he would let fourteen condemned prisoners die on the gallows on the dates originally set.

"As Dec. 19 has been designated as the execution date for eleven of them there will be eleven hangings in Florence penitentiary on that day," said the governor.

"I do not have the power to commute sentence, because I put the question up to the people and they have given the verdict."

POINCARE'S ORDER

Bordeaux, France, Nov. 19.—President Poincare issued a decree today striking from the roll of the Legion of Honor the names of all Germans thereon.

"When the French government bestows the decoration of the Legion of Honor upon foreigners," the decree reads, "it does not do so merely in recognition of individual merit, but also and above all these distinctions are accorded as a mark of homage to the nation to which the foreigners thus decorated belong."

President Poincare asserts that the Germans in conducting war are systematically violating all the rules of international law by acts of cruelty and barbarism without precedent in the history of humanity, which have excited against Germany the universal conscience.

RECRUITING PROCEEDS SLOWLY

Comparatively Few Englishmen Respond to Call.

Manchester, Nov. 21. — Recruiting throughout the north of England is proceeding slowly, and the newspapers of Manchester and Liverpool are outspoken in their discussion of the subject. Within four days Manchester, with a population within its immediate precincts of about six hundred thousand, supplied only four hundred recruits through a total of fifty recruiting depots. Reports from Liverpool show that recruiting is even slower there. A Boy Scout band has been parading the streets for days and holding rallies at the base of Nelson's monument in an effort to stir up the young men, but large crowds of men of military age have stood in silence, listening to the music of the wearied youngsters without offering themselves to the recruiting officers.

In Ireland recruiting is slower than in the north of England, because it is complicated with the bitter political strife which has subsided only partly as a result of the war. Party leaders have exerted every effort to hasten Irish recruiting, but without the results hoped for.

Netherlands Praise German Efforts.

Berlin, Friday, Nov. 21. Included in the information given out in official quarters to the press today is the following: "Netherlands newspapers have expressed their appreciation of the efforts of the German authorities to restore normal conditions in Belgian towns."

EARTH QUAKES WHEN POWDER MILLS GO UP

Gary, Ind., Nov. 23. — All of northern Indiana west of Lake Michigan and part of Illinois was shaken as if by an earthquake when two thousand pounds of nitroglycerin exploded at the Aetna powder mills near here today. Aetna is three miles east of here Considerable damage was done at Gary, where several panics were caused by rocking buildings and falling glass. No one was killed or injured at Aetna and only two windowpanes were broken there. The mills, however, were partly wrecked.

Powder experts, two minutes before the accident occurred, found that an explosion was about to occur and the siren screamed its shrill warning. The 150 men on duty in the plant immediately sought safety behind sand dunes.

MANY LIVES LOST IN NEW YORK FIRES

New York, Nov. 22. — At least eight persons were killed and more than a score injured in two fires in tenement buildings on the west and east sides early this morning. Flames trapped the tenants in their rooms and many escaped death by leaping from roof or window sill.

Four men and a baby were fatally burned. Firemen made a number of thrilling rescues. Several hundred persons were made homeless and with the injured were cared for in hospitals.

Firemen searching the ruins of destroyed apartments at 403 and 405 East Twenty-ninth street came across seven bodies charred beyond identification. Most of the injured in the hospitals were victims of this fire.

Christmas Services for the Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
Christmas Bells (R)
Christmas Carols No. 3 (R)
The King of the World (L)
Christmas Angels (L)
Christmas (R)
Message of Joy (R)
Christmas Bells (R)
Christmas Hosannas (R)
Bethlehem Chimes (R)
Christmas Carols No. 4 (R)
The Morning Star (L)
The Gift Divine (L)
Gold Francincense and Myrrh (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
The King's Reception (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

Sunday School Recitations for Christmas

Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this collection to be just what they want. Price, per copy, postpaid..... $ .15
The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.

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Christmas Chimes. Lorenz. Christmas recitations, exercises, etc. Per copy, postpaid..... .25

Christmas Recitations and Dialogs No. 11. Fillmore.—(New). By Chas. M. Fillmore. Pieces suitable for opening and closing; verses for little folks; some Christmas classics; dialogs, short orations. Also some fine Christmas songs. Price ..... .10

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, DECEMBER 3, 1914. No. 48.

SATISFIED WITH JESUS

I am satisfied with Jesus,
He is all in all to me;
In my heart His love is springing,
Like a fountain glad and free.
There is now no condemnation
To a soul beneath the flow
Of the stream from Calvary's mountain,
Cleansing whiter than the snow.

Ever satisfied with Jesus
When the summer roses bloom;
When the wintry snows are drifting,
Then His smile will light the gloom.
He has promised to be with me,
And His love is joy divine,
While I hear the gentle whisper,
I am His and He is mine.

I am satisfied with Jesus,
May His grace abundant be,
All His holy will accomplish,
Till He's satisfied with me,
When—all praise to His salvation!—
Gates of pearl will open wide,
I shall wake up in His likeness,
There, forever, satisfied. —Sel.

NEWS AND COMMENTS

The annual meeting of the Executive Committee of the Federal Council will be held at Richmond, Va., with headquarters at the Y. M. C. A. building, beginning on Wednesday, December 9 at 2 p. m. and continuing until Friday noon, Dec. 11. Many important matters will come up for consideration, including our relations with Japan, the sending of messengers to the churches of Europe, religious work at the Panama Exposition and a number of other similar matters of national and international importance.

New Testaments for the Soldiers.

"A million nickels from a million Sunday school scholars for a million testaments for a million soldiers in the hospitals, camps, war-prisons and battle fields of the great war," This is the present slogan of the American section of the World's Sunday school association, in an appeal just sent out through the press to Sunday schools of all denominations all over the United States.

The Executive Committee of the World's Sunday School Asso., of which Mr. H. J. Heinz is chairman, and whose membership includes a number of prominent American business men among whom is the Hon. John Wanamaker, is behind the plan and will bear the administrative expense of the movement, so that every nickel contributed by every child will go, every penny of it, into a Testament for a soldier or sailor. On the European fields the distributing machinery of the various national Bible societies will be used, so that there will be no expense to the senders and no overlapping of gifts.

The sympathies of the American people have been drawn out by the sufferings of non-combatants in the war zone and have found expression in multiplied agencies for relief by gifts of food and clothing. There would seem, however, to have been no wide popular appeal on behalf of the spiritual side of life under the terrible conditions prevailing in Europe. It was thought fitting that an organization in a neutral country, non-sectarian and interdenominational, whose main purpose is a dissemination of knowledge of the Bible, should bring to the men who every day face death and eternity the message of the Prince of Peace.

It is doubly fitting that this should be done by the Sunday school scholars. The nickel is within the financial reach of all. For the price of a car-fare or a soda a child can put a testament into the hands of a wounded soldier or prisoner of war and gain access with the Christian message to a man in the most serious time of his life. It is estimated that there are now at least a million men detained either in hospitals or in prison-camps.

The World's Sunday School Association will supply each child who gives a nickel for a testament a pretty little souvenier bookmark, which will serve both as an official receipt and as a life-long reminder of the part the child had in ministering to the highest needs of the soldiers in the present war. These bookmarks will be sent without cost in quantities desired to any Sunday school superintendent who will undertake to use them in his school and who will write for them to the World's Sunday School Association, Metropolitan Tower, New York City. Remittances should be sent to Arthur M. Harris, Treasurer, at this address.

The Roll That Never Gets Stale.

It is an unusual roll that never becomes stale. Many people are so insistent upon having strictly fresh bread and rolls that they expect the baker to have them fresh not only every day but every morning and afternoon. Many Sunday schools use rolls, too—large picture rolls, containing thirteen pictures each, illustrating the lessons of a quarter.

These picture rolls are eagerly desired by every missionary on every foreign field. They are used in teaching the Bible both in Sunday schools and in the pulpit. A crowd can always be gathered on a street corner where one of these colored pictures is shown, and the gospel is preached with the pictured truth as the graphic text. The rolls thus become to many the very Bread of Life.

Have you some old picture rolls in your Sunday school rubbish box or stored away in a closet accumulating dust? When they have served you please don't throw them away. You can send them out on another mission of blessing. The World's Sunday School Association has a plan for keeping rolls fresh—a "Department for Utilizing Surplus Material" — which will assist you in placing these pictures and other gifts in the hands of a missionary of your own denomination. For full particulars address the superintendent of that department, Rev. Samuel D. Price, 216 Metropolitan Tower, New York. You should indicate your religious denomination by its full and exact name, and enclose a stamp for reply.

Why the Sunday School is a Vital Necessity in China.

1. There are 100,000,000 children under 10 years of age in China. In the near future they may be taught almost entirely under a Government system of education, and will be less accessible to the Christian day-school. The Sunday school must give them religious education.

2. The Chinese Christian churches generally lack young men and maidens. Congregations are 80 per cent. adults, and many little children, but few youths between 15 and 25 years of age. They must be won and held for Christ by the placing of a new emphasis upon the departments of the Sunday school which minister to this age.

3. A church which gives itself mainly to winning new converts, as the church in China naturally does, is in constant danger of neglecting them when they have been won. The Bible school has a necessary place in the continued nurture after they have entered into full membership in the churches. This is a phase of Sunday school work as yet largely undeveloped.

4. The youth of the boarding schools and colleges need to be trained in voluntary Christian service. The training of leaders from among the promising young people for the work of the local church falls naturally to the Sunday school.

The laymen of the churches need a wide field for expressional activity in real Christian service. The Sunday school affords it.

The following appeal originated with the Archbishop of Upsala, Sweden, and was conveyed to the Federal Council of the Churches of Christ in America with the request that it be signed by the President and Secretary of the Council to the American churches.

Appeal to the Churches of the World.

"The war is causing untold distress. Christ's body, the Church, suffers and mourns. Mankind in its need, cries out, "O Lord, how long!"

The tangle of underlying and active causes which accumulate in the course of time and the proximate events which led to the breaking of peace, are left to history to unravel. God alone sees and judges the intents and thoughts of the heart.

We, servants of Christ, address to all those who have power or influence in the matter an earnest appeal seriously to keep peace before their eyes in order that bloodshed soon may cease.

We remind especially our Christian brethren of various nations that war cannot sunder the bond of international union that Christ holds in us. Sure it is that every nation and every realm has its vo-

cation in the divine plan of the world and must, even in the face of heavy sacrifices, fulfil its duty, as far as the events indicate it and according to the dim conception of man. Our faith perceives what the eye cannot always see: the strife of nations must finally serve the dispensation of the Almighty, and all the faithful in Christ are one.

Let us therefore call upon God that He may destroy hate and enmity and in mercy ordain peace for us. His will be done.

Signed by

Representatives of many neutral and approved by representative men in Germany and England.

A REVIEW OF OUR MISSIONS

Mrs. P. R. Schroeder, Berne, Ind.,

Read at the Festival at the Middle District Conference.

I am glad this evening that we are privileged to think on the subject as stated and I wish that we might lay special emphasis on the words "Review" and "Our". The first word tells us that work **has been accomplished,** for in taking a review we must needs have something to look back upon. The second word brings it all so close home to us for it is **our** mission field that we want to review. And what work is dearer to our hearts than **our** work, a task in which we all, each individual sister may have a part.

Our Conference is comparatively small and young and still we have already, through the grace of God, been permitted to reach out helping hands and hearts to the most needy of God's creatures, those who know nothing of their Creator. A review of this kind, however, must fulfill two purposes if it shall profit as it may. First: It must fill our hearts with gratitude and praise to our heavenly Father for the manifold blessings that He has bestowed upon our humble efforts. In the second place it must humble us more than ever and show us as never before the vast opportunities that we have allowed to slip by, the many things that we could have done and did not do; yes, spur us on to greater consecration, greater activity in the work of His vineyard.

Our Conference, at present, carries on work in three different countries, United States, India and China; in five different languages: Cheyenne, Hopi, Arapahoe, Hindoo and Chinese; among three different nations of three different colors, the Indians who are red, the Hindoos brown, and the Chinese yellow.

The work among the North American Indian is the oldest and best known perhaps. In **Oklahoma** we have four stations: **Cantonment** with the missionaries Bro. and Sister R. Petter, Bro. and Sister Albert Claassen and Sister Agnes Williams, besides the native helper, Bro. Alfred Brown. Rev. Petter is a recognized authority in Cheyenne and is at present in Kettle Falls, Wash., where he, with the assistance of his son Valdo, are working at a large English-Cheyenne dictionary of about 1000 large pages. They have been at this work almost two years and expect to finish in the fall of 1915. Besides this Rev. Petter has translated the following ten books already printed: Gospel of Luke and John; Sermon on the Mount and some other chapters of Matthew; Creation, Fall, Cain's Murder, Flood and Babel in story form; Story of the Patriarchs; Israel in Egypt and in the Wilderness; Part of Numbers; Stories of Joshua, Gideon, Simson, David, Elias and Daniel; Part of Job, Twenty Psalms, some chapters of Isaia and Ezekiel; some chapters of Acts, Romans, Corinthians, Galations, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Hebrews, James, 1st and 2nd Peter, almost complete, 1st John entirely and some chapters of Revelation; then 40 songs for Sunday use; Bunyan's Pilgrim's Progress. The works in manuscript are as follows: Cheyenne Grammar of 200 large pages; Cheyenne-English Dictionary; 100 pages sentence examples; 50 pages Bible verses and the new dictionary already mentioned. The work here is made especially difficult because the out-station Fonda must be cared for. This place will in all probability be the next station built. Cantonment at present has 68 Christians.

At **Hammon** Bro. and Sister H. J. Kliewer are stationed. The Indians live very scattered and consequently are hard to reach. Here 20 souls have been won for Christ.

Bro. and Sister J. B. Ediger labor at **Clinton** with the native helper, Alfrich Heap of Birds. The harvest here shows 24 Christians. The concurrence with the German Reformed makes work quite difficult here. Every place has its individual strong enemies which try to hinder the work, be they drunkeness, the mescal bean, medicine-man or something else, and each field needs our special prayers to overcome these enemies.

Bro. and Sister J. A. Funk work among the Arapahoes at **Canton** where the congregation numbers 60 members. Bro. Wm. Meek is an excellent native helper who is being trained by Bro. Funk for the service among his own people. The total number of Indian Christians in Oklahoma is 172.

Montana is our youngest field among the Cheyennes but has more Christians comparatively than any other there being 50 all told. This is due largely to the fact that the missionaries knew the language from the very start. At **Busby** there are 22 Christians where Bro. and Sister G. A. Linscheid and Bro. and Sister H. T. Neufeld work. Only a few weeks ago the chapel was torn down by a storm but shall be rebuilt. The government agents have been a great hindrance here.

At **Birney** Bro. and Sister P. A. Kliewer are stationed and Bro. and Sister Alfred Wiebe at **Lame Deer.** These stations number 4 and 23 Christians respectively. Two out-stations shall be built as soon as possible.

In **Arizona** mission work is done among the Hopi tribe, the field which has caused the board and the missionaries there more trouble than any of the others. Bro. and Sister J. B .Epp labored at **Oraibi** about ten years but had to resign on account of Sister Epp's health and as most of us will remember, she passed away in February, 1913. Another missionary, Bro. C. J. Frey, died here in April of this year. Bro. and Sister J. R. Duerksen, who are studying the language with Bro. J. B. Frey at Moencopi will soon be ready to take up the deserted work at Oraibi again. It was planned to build another station at Pakavi but this has not been done so far although it is cared for as an outstation. Sister Mary Schirmer is a great help here; Sister Elizabeth Schmidt cares for the child adopted by the board, and other orphans as they happen to need care.

The second station is **Moencopi** where Bro. and Sister Frey are working. Bro. Frey has translated the following into Hopi: Romans, 1st Corinthians, Philippians, 1st and 2nd Thessalonians, 1st, 2nd and 3rd John, Gen. 1—11, Luke, John 12 chapters, Revelations 3 chapters. Bro. Epp has translated individual chapters from different books of the Bible; two dictionaries, a Hopi-English and an English-Hopi; also "Grammatical Notes" and Bible Stories from Otto Zuck. Sister Bessie Oayawama who studied at Bethel College for three years is being trained by Bro. Frey to assist in the work.

But our mission work is not only carried on in our own country; it extends across the waters to far-away India, where our conference is practically responsible for about 500,000 heathen.

At **Champa,** in the Central Province, Bro. and Sister P. A. Penner and Bro. and Sister C. H. Sukau are stationed, with two evangelists, one doctor (who is also overseer in the leper asylum) and four Bible women as helpers. There are three out-stations with their overseers worked from Champa, namely: Korba (which will be the fourth station), Barpali and Baraduar. The four schools at Champa, Kusmunda, Gorhi and Beladula have 120 pupils. The chief work at Champa, however, is among the lepers, those poorest of God's creatures. The asylum now numbers 160 of which 100 are Christians. In all there are 118 Christians at Champa. There are two churches, one at the asylum and one in the compound, and five Sunday schools with 163 pupils.

Bro. and Sister P. W. Penner and Bro. and Sister E. B. Steiner and Sister Anna P. Brown work at **Janjgir,** the second station in India. The helpers are as follows: 1 evangelist, 3 orphans' overseers and 4 teachers, 1 colporteur and 5 Bible women. A girls' boarding school costing about $3000, shall be built here as soon as possible, in memory of the untiring efforts of Sister Annie Funk who perished with the disastrous Titanic in the spring of 1912. (Miss Talitha Neufeld will take Sister Funk's place as soon as war conditions permit her a safe journey. Dr. J. E. Langenwalter, at present in Chicago, will most likely be stationed at Janjgir in about a yera. Two outstations, 3 schools with 286 pupils and 3 Sunday schools with 220 pupils come under Janjgir. There are 15 Christians at this place.

The third station is **Mauhadei** with Bro. and Sister P. J. Wiens as missionaries, 2 evangelists, 2 Bible women, 1 native helper, 2 teachers in a school of 59 pupils and a Sunday school of 123 pupils require their full time and energy.

The missionaries of India have long desired that someone might come to inspect their work and then report to the congregations at home. This shall be done by Bro. J. W. Kliewer as president of the Mission Board as soon as he can leave his work at Bethel College for a year.

The newest missionary work of our Conference was accepted only a little over a month ago when the General Conference convened near Meno, Okla., at which time they undertook the station in China where Bro. and Sister H. J. Brown are laboring. This should arouse our deepest interest and make us all the more willing to do our share in the upbuilding of God's kingdom throughout the world.

This is a brief summary of our work, but if we will try to read between the lines what trials and difficulties, hopes and fears, immense amounts of work and self-sacrifice and joys beyond words are not included in the simple facts given.

Let us then, more than ever, as co-workers with God, do our duty in furthering His work, be that by praying, giving or going—or all of these.

ON FIRE FOR THEE.

G. L. Winger.

Lord, set my heart on fire for Thee,
With zeal intense—divine!
With passioned love for sinners lost,
Thrill all this soul of mine!

Let Thy compassion, O my Lord,
Burn there unceasingly,
Constraining me by love's sweet pow'r
To live my life for Thee.

Forgetting all my burdens, Lord,
My heart with Thine would share
The cares that heavy-laden souls
Afar from Thee must bear.

Oh, let my soul not passive be!
Let me not seek my own!
Give me Thy love's deep, burning zeal
To work for Thee alone.

For, oh, the lost ones must be told
The story of Thy love!
Help me to bear the message from
The Father's heart above.

—Gospel Banner.

That man is richest in soul who has given most to enrich other souls; that man is a beggar in his spirit who has never done kindly ministrations to his fellowmen.

In this life it is the service we render, the kindly spirit, the thoughtful concern for the welfare of another soul, the giving of the cup of water in His name, that makes life rich and the soul strong.

Home Circle.

BECAUSE OF THE DEACONESS

By M. D. Parker.

The deaconess sank gracefully into the deep, comfortable chair drawn suggestively before the glowing grate, and daintily extended one neatly-shod foot; then, with a smile, looked across at her hostess.

"I'll confess," she said, "I've looked forward to this all the way up from Shannon Street," with a gesture towards the fire. "The Christmas spirit of gaiety is in the air down there now, and I forgot somewhat the squalor, misery and poverty of it all. Usually, you know, I am rather inclined to be pessimistic after a day there, for my faith and trust seem to drop to zero; but they all, with one exception—thank the Lord! —have work now. Whether it will last till Christmas Eve I can't say. Oh, you Irish!"

The speaker paused and laughed into the Irish, gray eyes opposite.

"You Irish!" repeated her hostess. "Miss O'Neil, you are as Irish as I am, so don't try to hide behind your Canadian birth."

Nora O'Neil laughed. "Yes," she acknowledged, "I'm Irish. That is one of the reasons I like to come here, Miss Patricia Desmond. You bring to my mind my mother's stories of her dear old home. But I have a new family in my district now, in the new block, and they are from your own county. They've been there six or seven weeks. Came from the north side of the city. Miss Mac Donald, the deaconess in that district, was, I believe, rather relieved to have them go. 'I can't get near them at all,' she sighed. 'Perhaps your Irish name and eyes will win where I failed.' So I thought I would try my Irish the first time I called." The little dimple in Nora O'Neil's cheek deepened, and her hostess smiled.

"I asked Mrs. Kelly about the new family ere I tried them. 'Shure, sister dear, they're from Oireland, but they howld thimsilves rather high,' was all she would say. However, I went up to the next floor and knocked on the door of Mrs. Mahoney's rooms. Just as I knocked, though, an awful uproar commenced. Two dozen children could not have made more, so after waiting for some minutes I tried the door. It was unlocked, and I opened it. A woman of about forty looked up from some sewing and immediately rose upon seeing me, silencing sundry and several of the flying, yelling imps that held the stage in many and devious ways. It was all I could do to keep my face straight. Her methods were effectual, though, and silence ensued.

"'I am the deaconess of Manner Street Methodist church," I explained. 'Miss MacDonald told me you had come over here.'

"Miss MacDonald's name brought no enthusiasm. You know she is very Scotch. I was gravely asked to a chair, which, after several wipings and dustings, was handed to me.

"Then I said, 'Mrs. Mahoney, you have a good Irish name.'

"There may have been a bit of Irish in the way I spoke. Anyway, she brightened up some and spoke more cordially.

"'Shure, sister, and it is. And me own name—that that I had before I married Tim Mahoney—was good Irish, too. It was Rose Mafferty.'

"'Rose Mafferty,' I said. 'That is almost as Irish as my name, Mrs. Mahoney.'

She turned quickly at that.

"'My name is Nora O'Neil,' and I laughed.

"Talk about an Irish welcome! I could not have had better from the King of Kilmarnock himself. Now I am treated to the best the house holds, and am taken into the family councils. Today young Larry brought me a treasured, half-gone, all-day sucker, and offered me a bite; and just as I left the car down at the corner of Main and Broad, Tim, 'the owldest,' startled me by yelling almost in my ear, 'Shure, sister, Christmas is comin'. Look at that windy, will ye! Don't tell, but look at this,' he added in an undertone, as he pulled from an inside pocket a bit of rag from which he unrolled a fifty-cent piece.

"'Fifty cents!' I exclaimed, showing the interest I knew he expected. 'Did you find it, Tim?'

"'No such luck,' he commented; but Mr. Hal gave me it this morning.'

"'Mr. Hal,' I echoed, for that was a new name to me, and I thought I knew all their friends.

"'Shure; Mr. Hal, from home; but—'"

"Say that again, Miss O'Neil."

The deaconess stopped abruptly, and turned in surprsie to look at the other, who had sprung to her feet, her large eyes like two glowing stars, staring at her visitor.

"What shall I say again, my dear?"

"Did you say young Tim said, 'Mr. Hal from home'?"

"Yes." The deaconess' voice was clear and soothing, and Patricia Desmond, with a half sob, sank back into her chair, and for a minute covered her face with her hands, while the other watched the fire with puzzled eyes.

"Nora!" There was a flash of gladness in the eyes of the deaconess as she heard that, and she smiled at the girl who dropped on the rug at her feet.

"You'll let me call you that tonight?" she pleaded.

"It sounds like home. Of course you may, dear."

"You have often wondered why I am here in this Canadian city, doing nothing, haven't you? I've seen it in your eyes, though you never said anything with your tongue, you dear. And I have always intended telling you why, but put it off each time you have been here, because — well, there are things hard to say to one's best friend." She paused, and dropped her head on her friend's knee; then continued:

"The other day, when we rode up Fairview, you said something about the socalled typical Irish girl, as you had seen her described in a magazine article. I happened to find that very description later on in the day and my old dad's words came to me again, so aptly did the cap fit. 'You have the Irish Desmond pride and temper, Pat, girl—lightning roused, lightning claimed.' I have suffered much from my inability to control those two. I know your remedy, you little saint; but I—I almost feel ashamed to trouble the good Father with my perverseness. I should be able, at my age, to control my tongue and actions better. My temper and pride are the causes of my being here.

"I had a brother at home in those old days, and I had a — friend." She reached up and caught the hand that was softly stroking her hair. "And by pride and temper sent them both away from me. The words I spoke, at least those that I remember, hot, torturing, hard and cruel, to the one, falsely accusing, taunting and bitter to the other, come to me nights and keep me from sleeping. They come in my dreams and I wake writhing with shame and remorse, and they come between me and my book as I read, and speak to me from those I meet on the street. Four years have gone since those two turned and left me. I was of age, and had control of affairs till my brother came of age, for he was two years younger than I. Why my father left matters that way I can't imagine. Perhaps he hoped the responsibility would help to steady and sober me. It did not, though, and instead of caring for and watching over the boy, I drove him from his home. Can you imagine what I have endured during those four years?"

(To be continued.)

Contributions.

For Cantonment.

Bro. A. Penner, Mt. Lake, Minn., $3; sewing society, Zions church, Elbing, Kan., $14.

Gratefully acknowledged,
Albert Claassen.

For the Treasury of the Pacific Dist. Conference.

Brethren at Monroe, Wash., per P. R. Aeschliman, $3; Bro. D. Peters at Quincy, Wash., per P. R. Aeschliman, $5.

Gratefully acknowledged,
P. R. Aeschliman, Treas.

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Editorial.

LESSONS FROM THE PRESENT WAR

In the Word of God the life of the Christian is often compared with the life of a soldier.

The present war is unlike any previous war, yet we can find a number of lessons which we can apply to our Christian life.

Our Lord says: Watch and pray. To watch means not only not to sleep, but it means to be prepared for all emergencies. The advantage of being thoroughly prepared we see from the way in which Germany mobilized its army. Every detail was arranged beforehand. Russia had mobilized before Germany and had brought troops from distant provinces long before mobilization, yet Germany was able to repel the invasion soon after war broke out, because of its preparedness. The thorough preparation and organization made it possible for Germany to carry the war into the enemies' country.

How are we prepared for our warfare? Not only by watching and praying, but also by being thoroughly trained in the Word of God, which enables us to not only defend ourselves when attacked by the enemy, but to attack the enemy, as the Word of God advises us: "Resist the devil, and he will flee from you." Our Lord in His temptation shows us how to use the Word of God effectively until Satan, our arch-enemy, has to flee.

The vastness of the battle-field, the distance from the enemy, the digging of trenches may seem not to compare with the Christian warfare, yet we may learn to implicitly obey our great commander, because we do not know what is necessary, but knowing His will is enough, we can and must obey.

Another peculiarity of the war are the individual rifle pits in level country, where every soldier digs his own rifle pit and fights singly. So every Christian has to fight singly if his commander says so. We all have our peculiar danger and individual fights.

On the other hand when the command comes for concerted action, each fills his place and they go into action as a body, gaining strength and impetus by the inspiration of numbers and the general attack. So we must not only stand alone and fight our individual battles, but we must belong to a congregation, a society, a family and fight shoulder to shoulder against our common enemy in whatever form he may appear.

As the commander provides provisions and ammunition so our Master provides in His Word, all that we need in the way of spiritual food and weapons.

So the admonition is as valid for us as it was for the Ephesians of old: "Finally, be strong in the Lord, and in the strength of His might, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. **v. d. S.**

Correspondence.

Donnellson, Ia., Nov. 27, 1914. Yesterday's Thanksgiving services were held at our church in the forenoon, after which a regular picnic dinner was had in the basement. The weather was warm and beautiful and nearly every member was present and all enjoyed the noon hour in a social way. At 1:30 the church was filled to overflowing. Services were opened by the singing of the national hymn "America", with our "stars and stripes" before us. Then a letter, written by Ernest Loewenberg from Germany, was read; the contents were of great interest to us all as it explained to us the causes, the present status of the terrible slaughter of human beings now in progress in the old country. God only knows when and how the end will be.

The children having brought their annual offering for mission, all assembled in front of the church where all was sold to the highest bidder, it bringing the neat sum of $84.20 for foreign mission. In the forenoon a collection was taken up for home mission. The collection that is being raised as usual for Christmas will be mostly turned over to the Red Cross, thereby teaching the Sunday school scholars that it is a blessing to give at Christmas and not always receive. **F. K.**

FIFTY YEARS OF FREEDOM

It is over fifty years since the Emancipation Proclamation was issued. It is a fair time to strike a balance sheet of the negroes' condition and progress. There is no better judge of the condition of the American negro than Mr. Booker T. Washington. He has traveled and taught and talked and worked among his people from one end of the South to the other, and in the North as well. For comparison, not long ago he made a trip to study the conditions of the lower strata of society in Europe. As a result of these investigations he says, in his book, "The Man Farthest Down":

If I were asked what I believed would be the greatest boon that could be conferred upon the English laborer, I should say that it would be for him to have the same opportunities for constant and steady work that the negroes now have in the South. The negro in the South has opportunities in another direction that no other man in his position has, outside of America; he has the opportunity to get land.

Another record of negro progress comes in a recent bulletin of the Hampton Institute, prepared by Mr. Monroe N. Work. The following are a few striking statistics of the negroes' material advance:

In 1867, there were only 111,442 pupils and 2,087 teachers in schools for negroes. Of these teachers, only 699 were colored. In 1912 1,700,000 negro pupils were taught by 31,000 negro teachers. In 1867, only 4,661 negroes were studying in higher institutions of learning; in 1912 more than 100,000 students were enrolled in normal schools and colleges for colored folk. In 1863 there were only four institutions in the United States for such advanced study. Now there are in the South alone 50 colleges, 13 institutions for the education of negro women, 26 theological schools, 3 schools of law, 5 of medicine, 4 of pharmacy, 17 state agricultural and mechanical colleges, and more than 400 normal and industrial schools.

Today more than 20,000 negroes are in business for themselves as storekeepers or in other mercantile pursuits; negroes own 100 insurance companies and 300 drug stores; more than fifty thousand negroes are in the professions. More than 300,000 negroes are working in the skilled trades. Sixty-four negro banks do about $20,000,000 worth of business every year.

Negro farmers control about 42 million acres of land. Of these farmers, 219,647 own their farms, about 20 million acres in all. The total value of farm property owned by negroes is more than 490 million dollars. In fifty years of freedom the Russian serfs have accumulated, on an average, property worth $36 per capita. The negroes, in the same time, have acquired $70 worth of property per capita.

Last year was the fiftieth anniversary of negro freedom. The progress of the race in that half century is, in the aggregate, a remarkable achievement. And with the confident hope of its wisest leaders and with the encouragement of an increasing body of forward looking white men, the outlook for the future is full of promise of an accelerated advance in economic and educational development. —Sel.

Editorial.

The only way to save the world is through the souls of men. The most effective work for the salvation of men is to be done with the sinner nearest to you. The Christian most in earnest about bringing the love of God to the lost does not need a telescope to find such a one, he realizes that he is very near to him and that he only need to reach out after him.

Critics of Christian methods of work have a great deal to say about the heathen at home, or next door, or in our own towns. To them it appears a most illogical thing to spend hundreds of dollars in reaching ignorant Chinese or vicious Africans for Christ when close at hand are ignorant and vicious sinners about whose souls no one seems to be concerning himself a particle. Such faultfinders are right in a measure. We say, in a measure, for we owe a duty to the one far away as well as the close at hand. But the proof of a sincere, well balanced attempt to give Christ to the world is produced in the converted man or woman who has lived in the same town as ourselves, speaks the same language and perhaps works in the same shop with ourselves.

The unconverted youth in the Christian family often stands less of a chance of being spoken to concerning his soul than someone on the other side of the earth, in India or Japan, perhaps, for someone is making it his or her business to bring the gospel there while no one feels called upon to bring him in the home the sweet message of salvation through the shed blood of his Savior.

Many Christians feel it to be their duty to go around the world with the gospel first, trusting to luck that those at home will get it sometime. Why not reverse the modern process a little and return to the ancient process in vogue in the days of the apostles, "Beginning at Jerusalem."

We are not by any means saying this to belittle foreign mission efforts. The age without foreign missions produces nothing but a dead formal Christianity which is in danger of becoming a mere superstition. We emphasize the need of the gospel at home in order to make the gospel effective abroad. A nation, or a community of converted Christians, will become the mightiest factor in a movement that will win the world for Christ. Isn't it worth while to endeavor to create such a power at home? That which makes foreign missions the hardest to carry on is not that the goodness or the piety of the missionary is questioned, or that the sincerity of those who send them is doubled, but the fact that so many of those who make up a socalled Christian nation are no Christians at all and yet exercise such an influence in their nation as to make its acts and life express themselves in the very things which are in opposition to Christianity and tend to destroy or corrupt it altogether.

A minister in one of our eastern cities, who, because of his sensational newspaper notoriety, obtained by criticising the methods and leaders of his church, recently got into a quarrel with his bishop over a trivial matter that had no particular bearing on things in which the Christian public is interested, dragged his little affair into print by a published letter in which churches, bishops and things generally were roundly abused. We would have no interest in the little tempest which the rector stirred up in his little teapot were it not that among other things he said in his abusive letter that "the Bible would be a better book morally if some things were cut out of it." To be sure, we, who are not in the same ecclesiastical fellowship are not in a position to suggest what ought to be done to such a minister of the gospel who thinks, and says so publicly that the Bible is not as good a book as it might be, but we believe that one capable of making such a statement proves himself unworthy of the position of caring for the souls of people even in his own fellowship. When the morals of the Bible are attacked we can see nothing but an immoral motive behind the one who leads or voices such an attack. It must be borne in mind that without the Bible there would and could be no true morality. There are some persons so awfully prunish that the rebuke of immorality which the Bible handles in language about which there can be no doubt seems to them an act of immorality. Such persons either close their eyes to the horrid boldness under which immorality acts or else hypocritically want to cover it up and then make themselves believe that there is no immorality. The human heart is, without the regenerating power that the Word of God reveals, naturally inclined to the basest and most repulsive forms of sensuality. If it is not to be rebuked in terms about which there can be no doubt as to their meaning, it cannot be rebuked at all. The kind of refinement that would hide or run away from nasty evils is cowardly and ineffective and does more to promote and encourage unspeakable evils than anything we know. Not only the reading of that portion of scripture which calls nasty sins by the nasty names they bear but plain speaking from the pulpit and from the lips of Christian people is what the world needs today as much as at any time in its history. The sins of Noah's sons, of the men of Sodom, of David, of some members of the Corinthian church and of many other Bible characters were but a portrayal of the human heart's passions without the regenerating power of God. They were denounced, rebuked and punished. It is the example of the way in which God deals with such sins which makes the Bible such a mighty power for pure lives and pure motives. Were it not for the Word of God a pure, clean man, woman or child would be as impossible to this world as the sunshine at midnight.

The practice of ministers of the type just mentioned in irreverently and unsympathetically criticizing the Bible is the best proof the world may get that there are "prophets in wolf's clothing" whom it is best to avoid. Such notoriety seeking on their part is nothing short of the kiss of a Judas and the misleading advise of a Baalam.

At the time of this writing the "Bluffton College Quartet", assisted by Miss Watson, violinist, and Miss Bogart, pianist, are making a tour of the churches of eastern Pennsylvania. Their first appearance in the First Church, Philadelphia, was highly appreciated by those who heard them, as indeed such a display of talent and ability must be anywhere. The music which they ably rendered reflected the artistic atmosphere of the college and illustrated the broad culture which its faculty and trustees are fostering there.

There was a time when Mennonites didn't care, or didn't want to interest themselves, in the things which stood for art and culture and the result was that the church lost influence and lost many of its most gifted young people as well. With education and religion there must always go an appreciation of the beautiful or the ideals which they try to attain will not be as high as they might be and the power to influence the lives of those to whom God has given the ability of appreciating the things of beauty and soul will be lost. We do not see the particular need of artistic expression in church buildings, etc., which, after all, may only be a display of vanity, but when the soul is gifted with the power of expressing itself in noble and lofty action, it becomes folly to expect it to be silent and submissive to the dictates of a sentiment which would obscure it.

To the people of our eastern churches the pleasure of having these young people with them and showing to their neighbors and friends that there are Mennonite institutions which can compare favorably in their products with those of other denominations is one which they enjoy immensely. We believe that many of our youths who are ready to select an institution in which to prepare for their life's work will be led by this visit to consider the claims of an institution of their own church favorably and make it their Alma Mater. In showing what the college can do these young people have squarely put up to the churches and brethren the necessity, or, we should say, privilege, of providing the necessary means for making secure the existence of this college. If our own colleges can do what other colleges are doing, and can do it as well, or even better, than other institutions, why then even consider an institution outside of the church, when it comes to support or patronage? In the few years of its existence Bluffton College has accomplished more than most of its promoters dared to hope for and gives promise of a rapid and solid growth. Its field is an unique one, it has seen its opportunity and is now making all the use of it that its resources allow. We predict for it a future which shall do more for the unity and advance of the Mennonite church than anything yet undertaken.

As soon as the scientific men of the world learned to know the awful danger, suffering and death that the countless microbes inhabiting food, drink and air could impose they hastened to inform the public, not only of the existence of these unseen creatures, but of the horrid way they work and the unnecessary anguish of which they are the cause. Not only have they told of the danger, but they have spared no pains in instructing people how to avoid or destroy the disease poisons they convey. Because of the energy of these men the world is fairly well enlightened concerning disease and death which may be blamed on the microbe and no one but a fool would think of ignoring the warnings they get or of neglecting the necessary precautions. It is a universal characteristic of normal humanity, when it knows of unnecessary pain or suffering, to resort to every possible means of preventing it. But to see through a glass the microbe at work, or to be enlightened concerning its work, is enough to make one an enthusiastic apostle of sanitation. The world cannot be enlightened and remain inactive. Had the scientific men kept their knowledge a secret for selfish benefit, or for holding humanity at their mercy, the whole world would have denounced them as the most contemptible creatures that ever bore the shape of men.

But here is war. The most unnecessary, the most cruel and horrid of all the many curses that inflict death and suffering upon human beings. Most people have no more to do with making war than with turning microbes of disease loose upon the world. They are not even permitted to see or know its horrors. All that is allowed to them is to contribute their share in lives and suffering. One might just as reasonably insist that microbes are as harmless as canary birds as to say that war is noble or good. It has upon it the curses of God and of the millions of its victims. Yet, those who make war hide its horrors, they endeavor, with all the subtlety of the devil, to glorify it and give it the grace of nobility. When, after one of those horrible slaughters which mark the present war, they clean up the battle fields, do they allow the world to hear the shrieks of the mutilated? do they permit the torn and bleeding bodies of the slain to be seen, or do they even let those who pay the bills and give sons to the sacrifice know how the battle has gone? No; such a thing would end war too soon. It would prevent those who make war and hope to serve their own ends in war from getting any glory or benefit from it. The people rule, they say, and there is nothing the people want so much as to follow the pursuits of peace and industry without molestation, but those who hold the power and use that power to keep themselves in power must resort to means for preventing the people from knowing how cruel, how selfish, how hellish they are. It is a significant fact that we know less of this war, and its horrors, though it is the worst of all ages, than of any other war. Some day the common people will find out the facts and refuse to be deluded then, woe to those who have deluded them! and then will come an end to godless, senseless and inhuman war

forever. Generals and general staffs may resort to a rigid censorship now, they may only give out the favorable and suppress the unfavorable, but it is beyond human power to do so indefinitely. Humble as is our position, we would rather remain a hundred times more obscure so long as we live than exchange places with those bloody-handed monsters who bid for fame by a resort to arms. When once the people find them out, great will be the wrath they visit upon them.

As the holiday season approaches everyone begins to feel the spirit of cheer and good fellowship it inspires, and naturally so, since it is the time when the whole world is reminded of the joy and love God sent to the earth when He gave it His greatest and best gift. The exchanging of gifts is a beautiful custom when it is prompted by unselfish love and considerations of a return are shut out of mind. It proves that the world is yet capable of affection and devotion; it also is a compliment to the teachings of Christianity, showing that men's hearts are softened by it. Christians may be, like so many other things, good in themselves, very much abused. Festivities, feasts, etc., are not the chief thing but when rightly celebrated, they are the results of the Christmas spirit. It is highly proper that Christians should realize the proper religious significance of the occasion and in their churches and homes offer to God the choicest of the gifts at their disposal—the affections of a loving heart.

About this time the minds of many people are concerned about just what to give as Christmas gifts to those to whom they want in this way to convey tokens of their affection. A Christian and a church member should reflect his relation in the gift he has to give. How about a Bible? To be sure everyone has a Bible, one will say to one's self. Maybe that is so, but a Bible from a very dear friend or a close relative will mean just a little more to the one who receives it than just an ordinary one purchased for personal use. It seems to us that in many churches, noting the scarcity of hymn books on some occasions, the gift of a hymn book would be very appropriate and at the same time it would be a contribution toward the betterment of the congregational music. The reader can find a splendid selection of both Bibles and hymn books at reasonable prices at our "Mennonite Book Concern" which is fully equipped for promptly supplying orders by mail. It would be a wise and loyal thing for the readers of "The Mennonite" to secure a catalog from our publishing house and make their selection of Christmas presents from the articles it has to offer. Not only can purchasing be done as cheaply through our house as any other, but the profits belong to the church and are used in the interest of church publications. We believe that our readers will agree with us that to patronize our own is good housekeeping and to turn our patronage in another direction is poor housekeeping. If they so agree, why then not prove their sentiment by doing their Christmas shopping through the catalog of The Mennonite Book Concern, Berne, Ind.?

NOTES ON THE C. E. TOPIC

Dec. 13.

Gems From My Reading.
Prov. 2:1-12.

(Brief Extracts With Comments.)

The ability to write one's thoughts exactly so that they might be given to the future or read by persons thousands of miles away was early acquired by the human race, first it found expression in crude pictures which in time became emblematic of ideas, then in signs which represented the sounds and words used to express ideas. These writings collected together became books and books became the most precious possessions of civilized men. The most valuable treasures of any civilized people are its books and no people ever attained great influence without books.

The religions of the world, at least those which are recognized as systems which appeal to the intellect, have their sacred books upon which they depend to perpetuate themselves. The revelations of God to the race which have to do with man's redemption and salvation from sin are contained in the Christian's greatest book, the Bible. The Bible can not in any way be separated from the Christian, neither can anyone be a Christian apart from the Bible.

The Christian should, first of all, find his greatest help in reading the Word of God. The Bible is great reading, whether we read it for history, for science or for literature, but it neither professes to be a literary, scientific or historical book, except in so far as it concerns man's relation to God as a subject for redemption. It is without peer as devotional reading. It is the food of the soul. The whole Bible is a precious gem worth holding on to though all the other priceless productions of literature are to be let go of. Every portion of it has some vital bearing upon the story of redemption and our relation to God and man, but even if this be so, it contains many gems which should be so impressive to us as to compell our reading and re-reading them until they become so thoroughly memorized that they show themselves in the acts and conversations of our lives, for example such passages as the first and last chapters of the book, the first Psalm, the fifty-third of Isaiah, the Beatitudes, the parables of the Good Samaritan, and the Prodigal Son, the twelfth of Romans, the thirteenth of First Corinthians, the 11th of Hebrews, etc.

In our devotional reading we find ourselves fortunate in the possession of such helpful writings as A'Kempis' "Imitation of Christ", Bunyan's "Pilgrim's Progress" and others of lesser worth and fame which refresh the soul and help it in its service to God. Our modern religious press is turning out stacks of literature prepared by devout men of God which can only help to edify the Christian, but we need to exercise care. The false prophets of all ages always have been quick to see that their writings are a greater power than their personality. That reading which does not increase faith, make lives better, glorify Christ and reflect the true Word of God should by all means be avoided as dangerous. Much of the reading of our day is but a waste of time because it is profitless. With the greatest works by the greatest minds of all lands and ages to draw upon there is no excuse for being without good reading. With the press of our day working overtime in producing demoralizing trash, there is every reason for exercising care in the selection of our reading matter. Parents especially cannot afford to neglect the careful supervision of the reading their children do.

NOTES ON THE S. S. LESSON

Dec. 13.

The Great Commission.

Matt. 28:16-20; Luke 24:36-49.

Golden Text—Matt. 28:20.

The lesson portrays three interviews with the risen Christ, the first in Matthew occurring on a mountain where He met them by appointment; the second in the room where they were gathered together; the third, verse 44-49, before His ascension. There is some difficulty in arranging the various appearances of the risen Lord in their exact order because the four writers follow their own plans, but the facts are clearly stated.

The great commission begins with a statement of the authority behind it. I have, He says, all power in heaven and earth, therefore go. They could undertake the winning of the whole earth, these obscure, weak men, because they had such a power behind them. Hitherto "some doubted", others did not believe their senses and "thought they had seen a spirit", but with such a commission all doubts disappeared and when they saw Him eat and handled Him, as they would another person, they were convinced that they could believe their senses. The commission sent them forth to baptize all nations in the name of the Holy Trinity. This task involved bringing them to the knowledge of these three greatest facts before they could baptize them. Those who are baptized do so with the object of declaring themselves on the side of a God whom they have learned to know and against the world, the flesh and the devil. The duty of those receiving the great commission did not end with baptizing their converts, they were to teach them, to attend to their spiritual growth and edification. The great commission is as wide as the universe. It is for all nations. They are to hear the preaching of Jesus, are to be brought to repentance and to acknowledge the risen Savior, their Lord, Master and eternal hope. This commission is one of grace, the remission of sins is to be assured upon the ground of repentance. In order to make baptism effective, there must be a change of heart and a consciousness that sins are forgiven through Jesus Christ and His atonement. The great commission is to be accepted in the assurance that behind it is the power of heaven and earth. With such a confidence in it neither men's hearts nor efforts can fail.

In the second section of our lesson we find the risen Christ bringing peace to His fearful disciples. His coming means peace to the troubled soul. He brings peace when death brings fear and hopelessness. He brings peace when enemies, disappointments and the storms of life seem to say, "There is no peace." Where Jesus is there is always peace, a peace such as the world cannot know. His presence was a real one and He proved it to them. Every Christian knows the time when in trouble or sorrow in which Jesus' presence was real, indeed it is always a reality.

In the last section of our lesson we have the risen Lord's comment on the Scriptural references to Him and His work. He speaks of the three great divisions into which the Jews divided the Scriptures as having a special bearing upon Himself, His atonement, His resurrection, the remission of sin through repentant faith, and the bringing of these things to the whole world. His hearers are His messengers commissioned to go out and win, with the guarantee of the highest power in heaven and earth backing them up.

News of the Week.

SPECIAL WAR TAX IN EFFECT

Emergency Measure Intended to Raise $100,000,000 for U. S. Government.

Washington, Nov. 30. — The emergency war tax bill to raise $100,000,000 in revenue will go into full effect tomorrow. The provision of the measure levying taxes on tobacco, beer and wine went into effect on November 1, and the remaining sections become effective tomorrow, December 1.

The latter include taxes on bankers, pawnbrokers, brokers, proprietors of theaters, including motion picture houses, owners of circuses and other shows, perfume, cosmetics, chewing gum and similar articles; commercial papers of all description, steamship tickets, parlor car seats and sleeping car berths and telephone and telegraph messages where the charge exceeds 15 cents.

Stamps in denominations of from $5 to 1 cent are to be affixed to these articles.

"Please have 1 cent ready to deposit as directed by the operator when the charge for the message is 15 cents or more."

This sign, confronting users of telephones with coin receiving devices attached, is the most prominent public evidence of the war tax. These cards approved by the bureau of internal revenue, have been placed throughout the country. They will be posted by the telephone companies.

TWELVE BRITISH SHIPS OF WAR PATROL ATLANTIC

New York, Nov. 30. — At least 12 British warships are now patroling the Atlantic between New York and the Panama canal, sweeping the seas with their wireless, crowding ordinary commercial radios from the air, and keeping close check on all forms of shipping, according to wireless operators on the steamship Ancon, which arrived here today from Cristobal.

The wireless activity of these war vessels, the operators said, is causing great inconvenience to the commercial work of American vessels, as the high powered waves of the men of war are heard continually in utter disregard of commercial business.

Brings Congressmen Home.

The Ancon brought from the canal zone ten members of the congressional committee on appropriations who have been making an official inspection of the great waterway. The party left New York on November 7 and on the outward trip when about thirty miles out of Colon they passed the British cruisers Suffolk and Essex taking coal from a naval collier.

ARBITRATION OF WAGES ON RAILROADS TO OPEN

Chicago, Nov. 28. — The western railroads arbitration case, affecting ninety-eight western roads and fifty-five thousand wage-earners, will open here Monday under the auspices of the federal board of mediation and conciliation. The eyes of railroad and labor men throughout the country will be turned on the hearing, which was brought about by the interposition of President Wilson last spring when the men and their employers failed to agree after exhaustive conferences.

WILSON OPPOSED TO ATTACKS BY BOMBS

Disapproves Dropping of Explosives on Unfortified Cities of Noncombatants.

Washington, Nov. 27. — President Wilson has communicated unofficially to the diplomatic representatives of the United States in the belligerent countries of Europe his disapproval of attacks by bombs from air craft dropped on unfortified cities occupied by noncombatants.

The President was careful not to take the matter up officially and did not even make his communication through the state department, but personally addressed the American ambassadors abroad. The president took this course, it became known today, nearly two months ago. The fact came to light through a publication of a report that the President has discussed the matter with European diplomats here. This, however, was denied by some of the prominent diplomats mentioned in connection with it, including the German ambassador.

80,000 NEEDY IN NEW YORK CITY

New York, Nov. 29. — To aid the 80,00 families of this city said to be in need of assistance and the large number, chiefly in the congested foreign quarters, who have been evicted for inability to pay their rents, a movement was begun today at a meeting of several men prominently identified with charitable work. It was decided to endeavor to enlist the support of Mayor Mitchell and to have a committee of citizens formed so that a public appeal can be made. Justice Gustave Hartman, of the municipal court, who presided at the meeting, said that poverty is rampant on the east side principally because of lack of employment and the failure of east side banking concerns.

WOMAN SUFFRAGE IS A STATE ISSUE—WILSON

Washington, Nov. 28. — President Wilson again today defined his position on woman suffrage in a letter to Miss Mary M. Childs, a government employe here, reiterating he believed the question to be a state issue.

"I am deeply impressed with the woman suffrage question," wrote the president, "but I believe it can best be worked out by states rather than by attempting a change in the fundamental law of the nation. Such a change would run too far and too fast ahead of the general public opinion of the country."

The president will see a delegation of suffragists in the near future, but is not expected to change his position, announced again in today's letter.

PEACE TALK IS "BLUFF," SAYS COLOGNE JOURNAL

Berlin, Nov. 27. — The Cologne Gazette, commenting today on a newspaper dispatch dealing with renewed peace talk, says:

"It is primature to talk about peace and it strikes us frivolous. No German diplomat and no German soldier thinks of concluding an illusory peace with the powers which we have beaten and confidently hope to continue beating.

"In Germany everybody, from the Kaiser to the day laborer, is determined to make a clean score this time. Talk in England about peace is a bluff."

GERMANY TO AID BELGIANS

Grain Provided When Possible, Says Information Service Here.

New York, Nov. 27. — The German information service gave out a statement by a German special correspondent as to the state of Belgium under the rule of Field Marshal von der Goltz.

"The field marshal," writes the correspondent (according to the translation furnished), "has asked the inhabitants of the country to till their fields and pursue their work. Wherever there is no corn (grain) to be had it is provided, if possible, by the government. Farming implements were left to the people, and when troops could be spared they were sent into the fields to assist in the gathering of the harvest.

"In the meantime four hundred house owners have already been found in Brussels who perform seven hours' duty daily as police officials. They see to it with unremitting strictness that no gatherings and no excesses give occasion to punishment. They wear a red and blue band on their arms, and untiringly calm the promenading inhabitants who are waiting for the English and disperse them. Those are people who are conscious of their great responsibility and who would do everything hand in hand with the German government to suppress any revolt. But also the cannon which stand in readiness on the top of the Palace of Justice speak a warning language. They warn the citizens to quiet and reason. The neighboring Louvain stretches the bare walls of burned houses into the autumn air as a warning sign.

"And I believe that the inhabitants of Brussels love their beautiful city too much to deliver it to the doom of such punishment. The innermost wish of the Germans is that Brussels may remain as it is. The hatred glittering in the eyes of the inhabitants does not disturb us. It is war; we well understand the powerless rage which the inhabitants yield to the German regime. We also understand the women who are waiting with glowers on the wayside for their king, from whose palace the flag of the Red Cross is now waving. But unintelligible would be the crime of sacrificing even a single house of this beautiful city to the hatred which prevails."

CONVENTION AT MISSIONARY CHURCH IN BERNE

A missionary convention will begin at the Missionary church in Berne on Wednesday evening and continue until Sunday evening.

Rev. C. W. Oyer of Fort Wayne and Rev. W. H. Chandler of Wheaton, Ill., and Miss Ella Rudy, returned missionary of South China, will be here as special speakers.

Meetings will be held every evening beginning at 7:00 o'clock, and also Thursday and Friday mornings at 9 o'clock.

A cordial invitation is extended to everybody to attend any or all of these services.

Higher Rates Not Held Up.

Washington, Nov. 30. — Increased passenger fares in Central Passenger Association territory, becoming effective on December 7, will not be suspended by the interstate commerce commission. Official announcement was made today.

CARRANZA GOVERNMENT IS SET UP AT VERA CRUZ

Vera Cruz, November 27. — General Carranza today formally established his government of Mexico in Vera Cruz. The last of the Carranza military forces marched into the seaport during the early morning, bringing the strength of the garrison up to about eight thousand five hundred men, foot guns and horse. The Carranza lieutenants said today they were plentifully supplied with artillery and ammunition. With the gunboats Brazo and Zaragosa lying in the harbor, and resources at hand and expected from customs receipts, they insist Carranza holds the whip hand in the Mexican situation and can compel the acceptance of most of his demands in the final adjustment of the southern republic's affairs. They expressed doubt that either Villa or Zapata would attempt to capture the city by force of arms.

Carranza emphasized today that he is satisfied to stand pat and await developments. By Carranza's orders, every possible line of communication to Mexico City has been cut with the idea that whosoever holds the capital will be forced to suggest peace parleys.

Part of Villa's Forces Enter Capital.

El Paso, Tex., November 27. — A part of General Villa's forces have entered Mexico City, but Villa remains at Tula. A train, the first in many weeks, left Mexico City today for Juarez. This was learned when rail and wire communications were opened between the national capital and the border. An official report said today that General Cabellero, the Carranza leader, whose troops hold Tamcipo, had recognized the convention party.

Capture of Tampico by a detachment of Villa's army is imminent, according to dispatches this afternoon. The dispatches added there would probably be only slight resistance by the city. Villa's troops already control the Panuco oil fields near Tampico.

ELIMINATION OF VICE DISTRICT FAILS AT GARY

Gary, Ind., Nov. 29. — The "red light" district which has been closed since July 29, reopened here tonight with the sanction of the mayor and the chief of police.

The administration announced that the policy of suppression has been a failure. They found it impossible to prevent disorderly places springing up in residence sections, they said, and decided that the protection of the community demanded a segregated district under police regulation.

A secret meeting of the Gary association of ministers tonight decided to call on the mayor tomorrow and demand that he close the houses under threat of impeachment.

KAISER VISITS HOSPITAL.

Paris, November 27. — Emperor William is discribed in a letter received by one of the editors of Patrie from a certain captain "M", undergoing treatment at a hospital in the German fortress of Metz, as having visited the French wounded, saying: "I give my imperial homage, gentlemen, to your valor and notwithstanding the cruel circumstances of the present war I do not despair of seeing one day Germany and France united by ties of sincere friendship."

Christmas Services for the Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
Christmas Bells (R)
Christmas Carols No. 3 (R)
The King of the World (L)
Christmas Angels (L)
Christmas (R)
Message of Joy (R)
Christmas Bells (R)
Christmas Hosannas (R)
Bethlehem Chimes (R)
Christmas Carols No. 4 (R)
The Morning Star (L)
The Gift Divine (L)
Gold Francincense and Myrrh (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
The King's Reception (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

Sunday School Recitations for Christmas

Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this collection to be just what they want. Price, per copy, postpaid..... $ .15
The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.

Christmas Treasury. Lorenz.—(New). Per copy, postpaid ..... .15

Christmas Chimes. Lorenz. Christmas recitations, exercises, etc. Per copy, postpaid..... .25

Christmas Recitations and Dialogs No. 11. Fillmore.—(New). By Chas. M. Fillmore. Pieces suitable for opening and closing; verses for little folks; some Christmas classics; dialogs, short orations. Also some fine Christmas songs. Price ..... .10

Sunday School Recitations for Christmas, No. 1.— (C. P. H.) Contains 38 different numbers with sufficient material for a large Sunday school. Price ..... .50

Sunday School Recitations for Christmas, No. 2.—(C. P. H.) Contains 37 different numbers of recitations and dialogs. Price..... .50

SUNDAY SCHOOL HELPS

The Gist of the Lesson.
By R. A. Torrey.
A Vest Pocket Commentary on the INTERNATIONAL S. S. LESSONS.
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FOR PRIMARY and BEGINNERS CLASSES.
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Single copy, 50c per year, 15c per quarter. In lots of three or more, mailed to one person, 40c each per year; 10c each per quarter.

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Price, single copy, 30c per year, 8c per quarter. Three or more copies, mailed to one person, 25c each per year; 7c per quarter.

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MENNONITE BOOK CONCERN BERNE, INDIANA

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, DECEMBER 10, 1914. No. 49.

CHRISTMAS

Anna D. Walker.

Across the wide abyss of time,
And through the rolling ages,
We go amid the Christmas chime
That every heart engages.
We travel, neath the starry skies
Led on by star of splendor,
To where the Infant Savior lies,
Our praise to Him to render.

We sit with shepherds on the hill,
And hear the angels singing,
The peace on earth, to men good will
Through all the air is ringing,
Oh, spread the tidings everywhere,
Recount the Christmas story,
The Lord is come, King David's Heir,
Shout glory, glory, glory!

Praise God for all His wondrous grace,
For all His love and favor,
His mercy t'wards earth's fallen race,
In sending them a Savior.
Sing praises on the Christmas morn,
Oh, sing with adoration,
Exulting cry, the Christ is born,
The bringer of salvation.

Within the lowly shed we fall
Through ages old and hoary,
Before the babe, the Lord of all,
Who built the Christmas story.
'Tis faith that brings these scenes so near,
That gives this precious favor,
On Christmas day to see and hear
Our Savior, our dear Savior.
—Chr. Conservator.

NEWS AND COMMENTS

From a private letter from Roaring Springs we cull the following news: Among the resolutions passed at the Bible Conference was one looking to the cancelling of the Napier church debt and giving a little better support to the Altoona mission. The indebtedness in the Napier church is about $400, and $100 in the Altoona mission; but we should have a better building and better location for to do the work that we would be able to do otherwise.

The Quarryville Sun reports the following: The services that were conducted by Rev. Lehman, of Lancaster, and Bishop Snyder, of Roaring Springs, Pa., in the Drumore Baptist church at Unicorn last Sunday morning and evening, were attended by large congregations, especially in the evening when nearly every available space in the house was taken. Bishop Snyder preached both morning and evening. His sermons were full of the Spirit. Deep impressions were left on his hearers at both services. These brethren are of the Mennonite denomination. Among the many good things the bishop said was that he was glad to see such a spirit of union among the different denominations. In the evening Rev. Lehman's daughter and two sons and a son-in-law sang a number of selections, which were highly appreciated, his daughter presiding at the organ.

The Yearly Meeting of Friends of Philadelphia sends out a timely warning against more armaments and concludes with the words: "With nations as with individuals, the nearer we come to our heavenly Father, the nearer we come to each other in the brotherhood of man. Battleships and armies and forts have proved beyond doubt that they cannot keep the peace; they have been tried and found wanting, and capital invested in the making of them becomes itself a menace to the welfare of the nation. Shall not the United States try the more excellent way, 'the fruitful strifes and rivalries of peace'? Fellow citizens, we entreat you to pause and consider these things,—to discern the signs of the times,—to seek the path of duty by that pure light of the Spirit of Christ which enlightens every man. The Christian disciple serves a Master who 'shall not fail nor be discouraged.' 'The field is the world'; we stand 'for no one generation, for no single land'—the boundaries of nations are broken down in this awful time, and for the sake of our common humanity, in the name of Him who gave Himself for the life of the world, we make this solemn appeal."

Prof. Friedrich Wilhelm Foerster of the University of Munich in a Berlin lecture is reported as follows (Reichsbote No. 64): "All modern ideals are vague and blurred in comparison with the Christian ideal. This is true, for example, of Emerson and Trine, who at present have such a following among the cultured. He who is willing to yield to salvation experiences the judging, cleansing power of the World-Overcomer. Whether modern technique and the airship represent progress or not, we do not know. But that emancipation from sin is progress we perceive immediately in our consciences. To the critic who seeks to explain the power of Christianity by ideas and myths alone one can only say: 'Be quiet, my child. It is the wind which rustles in the dry leaves.' One who is unable to perceive behind the gospels the most powerful and real Personality, has lost in criticism and abstraction all feeling for the genuine, the true and the great. Christ shows how we live and move in the human, and yet are from above and may be able to live in heaven."—Record of Chr. Work.

The American Board is going, after all, to take up with the government of Shansi's extraordinary educational offer. This was, it will be recalled, to turn over the control of the village schools of eight counties of the province, together with the government high school at Fenchow — in other words a school system serving 4,000,000 people—to the Board for supervision. Full freedom for the teaching of the Bible and Christianity is to be allowed. The cost of this enterprise to the mission will be $10,000 for the first year and $4000 for each subsequent year. Mr. Pye of Fenchow states that the leading officials and gentry of the district are behind the offer. They realize that because of graft, ignorance, and general inefficiency, Chinese heathen teachers are unable to manage the schools. Hence the appeal to the mission. It will be remembered that 159 missionaries were massacred in this province in 1900.—Record of Chr. Work.

ALTOONA MISSION

I wish to extend my heart-felt thanks through this paper to the dear sisters of the Ladies' Aid Society of the Bally Mennonite church for the $20 contribution and the dear sisters of the Ladies' Aid Society of the Zion Mennonite church of Souderton for their contribution of $1 and the large box of useful garments for the poor of Altoona. Praying that the dear Lord will bless them and that others will be encouraged to come to our aid.

I noticed that the Chicago mission had published a notice not to ship them any more clothing as they had all they could handle. Beloved, you may send us quite a number yet before we have all that we can use.

May the dear Lord keep us all till He comes, is our prayer.

Address all shipments to
Rev. E. C. Miller,
Altoona, Pa.
(Notify 106 N. Pine St., Lakemont, Pa.)

REPORT OF THE BOARD OF TRUSTEES OF CENTRAL MENNONITE COLLEGE

To the 27th Annual Conference, in Session at Trenton, Ohio, October 12-13, 1914.

We sometimes come to a place in our work where we feel like pausing long enough to raise an Eben-Ezer and say, "Hitherto hath Jehovah helped us", and then gathering courage as we look upon the stone we have thus erected, face the future and expect great things from God. It is somewhat like this we feel as we offer the last report of Central Mennonite College before this conference. It was just twenty years ago to the day when a paper was read before the Middle District Conference, then in session in Fortuna, Mo., which looked to the possibility of this Conference doing some definite school work. This thought was translated into action and six years later, or fourteen years ago, on Oct. 31, 1900, by the grace of God, the Central Mennonite College was dedicated and became an institution of learning. During these twenty years, the College has been the subject of prayer for the lovers of educational work and those who believed that the present growth and future development of our church was closely allied with the interest in education that our church could develope. The earnest prayer of the Conference was first that we might have a college and after that was realized, that the college might continue and grow in proportion and influence; that it

might be like the development of the mustard-seed, though in its beginning it be "less than all seeds; yet, when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof." Those who have been intimately associated with the work of the college know how the friends of the institution wrestled with God for this end and also gave according to their ability, yea, even more than they were able, that it might come to pass. Today every congregation represented in Conference has her sons and daughters, loyal to the institutions because they have received benefit either directly or indirectly from the same. We believe that the Conference has been made better because Central Mennonite College has existed and we praise the Lord that He has accounted us worthy to have a definite part in the educational field. While we have no definite information at hand from which to compile statistics, we can safely say that there have been hundreds of our young people and also young people of other denominations who have received instruction and impetus for their lifework from our college. We have a right to erect a stone today and call it Eben-ezer and say, "Hitherto hath Jehovah helped us," for the college today looks out upon a wider field of usefulness than its founders had dreamed for it.

Pursuant to a resolution passed at the 26th Annual Session of the Middle District Conference, the Executive Committee of the Board of Trustees met at Bluffton, Ohio, on December 17, 1913, and passed a resolution that expressed as the sense of the Executive Committee of Central Mennonite College that all of the real and personal property of the College subject to all of its liabilities and obligations be transferred to Bluffton College, and that thereafter the charter of Central Mennonite College be surrendered.

This resolution having been duly acted upon by the Executive Committee of Bluffton College, the Board of Trustees met in their regular annual session in January, 1914, and by regular action of the Board transferred all personal and real estate property to Bluffton College and took steps to surrender the charter. The amount of real and personal property thus transferred to Bluffton College was $104,494, more or less. Again we say, "Hitherto hath Jehovah helped us," for by His grace we are permitted to possess today an institution worthy of its name, which has become a real power in kingdom building.

We thus beg leave to close our final report of Central Mennonite College with a look into the future. We believe that the College has passed safely its infancy and childhood period and is far beyond the days of experiment. It is, however, approaching that critical period of early youth that means so much as a formative period when the future usefulness and service is being shaped into form. The foundations have been carefully laid and the superstructure is being brought into shape. Like all periods of growth and development, it is in need of the constant prayers and efforts of its friends. We believe that under the grace and guidance of God Bluffton College will render greater service in the future than Central Mennonite College has been able to do in the past. With a widening horizon and visions of larger usefulness, the need of loyal friends and self-sacrificing support also increases. The Middle District Conference has been permitted to do a mighty work in laying the foundation for this great institution, and great will be and is now her reward. But what we as a Conference can do for the larger institution and the rewards that we may be permitted to share can only be measured by the grace of God and our willingness to serve. May God bless Bluffton College! May He give grace to all her many friends, that through their prayers, their efforts and sacrifices she may become a mighty factor in kingdom building, is our closing prayer.

J. F. Lehman, President.
S. M. Musselman, Sec'y.

REPORT OF EVANGELIZATION COMMITTEE

To Middle District Conference in Session at Trenton, Ohio. October 12, 1914.

Brethren:—Another year with its tasks and opportunities has rolled around; a conference year, in which our committee has endeavored to faithfully perform the work entrusted to us, as the humble servants of your Conference. It has been a year attended with many of God's richest blessings and wisest guidance for which we are sincerely thankful. A year in which we have done some definite work of which we would make this report speak.

Our chief task has been, as in years past, the oversight and directing of the work at Sterling, Ohio. Through our efforts we have succeeded in putting the finances and the methods of paying the worker there, upon a more methodical basis. From a definite sum paid by our Conference, and an indefinite sum by the Sterling church, we have now succeeded in having the church agree to pay an equal sum as our Conference. Also, instead of the irregular periodical system of paying the worker there, we have succeeded in having both the church and our Conference make these payments systematically every month.

In this connection it might also be proper to say, that through these arrangements, it was possible for us to encourage the worker and the work there, by increasing slightly the salary of Bro. Boehr. This added expense was equally divided between the church and our conference committee by mutual agreement.

We also endeavored to continue the work done in former years, in making possible evangelistic services for the different churches of our Conference. The demand, however, was not very great, and apart from a series of meetings conducted at Wadsworth, Ohio, by Rev. W. S. Gottshall, nothing further was done in this direction, under the auspices of our committee.

In order that none of our work, especially that of Sterling and other possible church extension work that may be thrust upon our committee, may not suffer in the coming year, we humbly pray that we may continue to have a large interest in your prayer and means. This constitutes our annual report of work done and attempted during the conference year of 1913-14, and is humbly submitted.

P. P. Hilty, Pres.
W. S. Shelly, Sec'y.
W. W. Miller, Treas.

TREASURER'S REPORT

Of Middle District Evangelization Committee.

Balance on hand Oct. 13, '13 . . $309.99

Received

Berne (Ind.) cong.	50.00
Pulaski (Ia.) cong.	10.00
Wadsworth (Ohio) cong. . . .	21.39
Pulaski (Ia.) C. E.	5.00
Total	$396.38

Paid Out

J. P. Boehr, work at Sterling, in seven payments	$231.66
W. S. Gottshall, Wadsworth . .	52.00
Total	$283.66
Balance	$112.72

W. W. Miller, Treas.

BIBLE CONFERENCE

The third annual Bible conference of the Mennonite church was held at Roaring Spring, Friday, Saturday and Sunday, Nov. 28-30. The conference was very largely attended, representatives being present from Bedford, Juniata and Lancaster counties. The instructors were Rev. J. S. Lehman and J. B. Webber of Lancaster, Rev. E. W. Grabill of Richfield, Pa., Rev. S. D. Yoder and Rev. H. G. Snyder of this place and Rev. E. C. Miller, superintendent of the Bethany Mennonite Mission of Altoona. Among the interesting subjects discussed were the following: "Drinking the Cup", "Belief and Confession", "The Secret of Power", "Prevailing Prayer" and "The New Birth", which subject was ably discussed by Mr. Robert Marting of Duncansville at the session held Sunday morning. Mr. Martin's discussion was followed by an interesting discourse on the subject, "Missions", by Rev. H. G. Snyder after which a liberal offering was lifted for the support of the missionaries in India. The most interesting part of the program was rendered on Sunday afternoon, when Rev. E. W. Grabill delivered a very impressive sermon on "Temperance". At this session a strong resolution was passed endorsing the temperance movement so far as it is consistent with the Word of God. It was the unanimous opinion of all present that the church should not become entangled in partyism politics and that the leaders of the Anti-Saloon League had retarded the progress of Temperance by so doing. The closing address of the conference was made by Rev. J. S. Lehman on the subject of "Our Duty to the Unsaved". The subject was well received and made a deep impression on the large audience.

The next Bible conference will be held at this place in November, 1915. **S. P. Snyder, Sec'y.**

Home Circle.

BECAUSE OF THE DEACONESS

By M. D. Parker.

(Continued.)

Her hand tightened its grip on the other during the silence that followed. The little white clock on the mantle struck slowly and she continued.

"Six months ago, while in New York, where I had traced him, I heard he was here, so I also came. Never a word have I heard of him till you, you blessed one, told me tonight that Mr. Hal gave young Tim Mahoney that fifty cents. For there can only be one Mr. Hal to a son of Rose Mafferty, who used to be my old nurse. She married one of our people, a tenant, you know, and lived in the village till a couple of years ago. I was away when they left for America, but now I know what I suspected before. That Rose was afraid I would find out from her that Hal was sending for them. He and Rose's brother were always together as children. They shared their scrapes as well as pleasures, and even when grown up young Master Hal and Terry Mafferty still fished and shot together. Terry was more steady than my brother. He must be here, too, and—oh—Nora O'Neil, dear, will you take me down to Shannon Street tomorrow? Can it be possible that Christmas time will bring peace to me again? It was Christmas time that it left me."

She buried her face in the other's lap and again there was silence, save for the ticking of the little clock. But a strange, sweet peace crept into the room, enfolding the two and bringing to the face of the one an expression Miss O'Neill had never seen on it before, as she said softly, "God is good—wonderfully, surprisingly good."

The next afternoon, as Miss O'Neil preceded her friend into the Mahoney's living room, she said, "I have brought an old friend to see you, Mrs. Mahoney — an Irish friend." Then she looked on with sparkling eyes.

Mrs. Mahoney turned quickly from the tub over which she was bending and wiped her wet hands on her apron. Then, seeing the visitor's face, she dropped them weakly.

"Mother Mary!" she gasped. "Miss Pat, Miss Pat! Oh, thank the good God!" Then she collapsed into a chair, and, throwing her apron over her head, rocked herself backwards and forwards, crying and laughing.

"Rose, aren't you going to let me see your face? And you are frightening the children. Little Mollie here is almost crying too. Come now, do."

"Och, the darlin', but 'tis good to hear the laugh in her voice again," she exclaimed, throwing down the apron and catching one of the girl's hands. "Oh—but Miss Pat, darlin', phwat have ye been doing to yerself? Where have the roses gone from your cheeks and the laugh from yer eyes? And your mouth is set like ould master's used to be."

(To be concluded.)

Think of others more than you are wont to do. Think of your duty to your neighbor. Think of the common weal.

Marriages.

Basinger-Lora. — On November 21, in Bluffton, Ohio, by Rev. W. S. Gottshall, Alvin F. Basinger of Bluffton and Mary C. Lora, of Beaver Dam, O.

Aeschbacher - Badertscher. — On November 26, in Bluffton, Ohio, at the home of the bride's brother, Peter Badertscher, by Rev. W. S. Gottschall, Lawrence U. Aeschbacher of Versailles, Mo., and Susan Badertscher of Bluffton, Ohio.

Deaths.

Lehman. — On Oct. 28 near Bluffton, O., Mary, wife of Jacob Lehman, nee Stauffer, aged 64 years, 3 months and 23 days. She was sick only about 2 weeks with diabetes and was suffering very much, but she was patient and died in hope. She was the mother of 10 children, all living. Funeral services by Rev. W. S. Gottshall and interment at the St. Johns Mennonite church.

Steiner.—On Nov. 18 twin sons were born to Christian and Sarah Steiner. The following day they had to bury one already where W. S. Gottshall spoke words of comfort. The other one, Wayne Christian, died Nov. 22, and was buried the following day when Revs. Schumacher and Gottshall conducted funeral services. Both were interred at the St. John's cemetery.

Wittwer.—David Solomon Wittwer was born near Muenster, Canton Berne, Switzerland, March 29, 1848, and died at his home near Monroe, Ind., Nov. 19, 1914, after a short but severe illness of acute peritonitis; having attained the age of 66 years, 7 months and 20 days. At the age of 9 he immigrated with his parents to America and lived in Wayne Co., O., two years; from this place they moved to Adams Co., Ind., where he lived until the time of his death. At an early age he united with the Mennonite church of which he was a faithful member until his end. On January 29, 1880, he was united in marriage with Judith Conrad of Noble, Iowa, with whom he lived for nearly 35 years. To this union were born five children, two daughters and three sons, all of whom are living. His father, mother, one sister and one grandchild, preceded him in death, leaving to mourn his departure the immediate family, three grandchildren, two brothers, four sisters and a host of friends. Funeral services were held in the Mennonite church, Berne, Ind., November 24, 1914. Bro. P. R. Schroeder preached in German, Rev. Philipps of Monroe in English.

Contributions.

FOR FOREIGN MISSION

General Treasury:

Anonymous, Berne, Ind., $5; birthday gifts, $1; mission box, $32.29; friend of mission, Elbing, Kan., 51c; West Zion church, Moundridge, Kan., $31.10; collection in Edenburg, Man., $2.50; Sister Braun, Strassburg, Man., $1; Mrs. Aug. Leisy, Wisner, Neb. $50; first Menn. church, Geary, Okla., $15; P. A. Graber, Pretty Prairie, Kan., $25; friend of mission, Goessel, Kan., $25; ditto, $35; Alexanderwohl church, Kan., $71.55; Tabor church, Goessel, Kan., $67.60; Menn. church, near Beatrice, Neb., during conference, $185.15; Salems church, Childstown, S. D., $55; Menn. church, Herbert, Sask., $48; New Alexanderwohl church, Hydro, Mont., $7; First Menn. church, Allentown, Pa., $25; Menn. church, Laird, Sask., $46; Y. P. S., Hoffnungsfeld and Hoffnungsfeld-Eden, Kan., $13; Menn. church, Halstead, Kan., $41.85; Menn. church, Hillsboro, Kan., $25.35; Menn. church, Escondido, Cal., $7.50; S. S., Hoffnungsfeld church, Moundridge, Kan., $12; Hoffnungsfeld-Eden church, Moundridge, Kan., $145.72; Ebenezer church, Mt. View, Okla., $16.50; Christian church, Moundridge, Kan., $16.85; Emanuel church, Noble, Iowa, $140.28; San Marcos church, Paso Robles, Cal. $15; Y. P. S., Halstead, Kan., $10; Jacob Claassen, Beatrice, Neb., $2.50; Anna Goering, Moundridge, Kan., $100; legacy of Maria Stauffer, Halstead, Kan., $250; friend of mission, Newton, Kan., $100; First Mennonite church, Reedley, Cal., $25.80; Menn. church, Deer Creek, Okla., $10.05. S. S. Brudertal church, Hillsboro, Kan. $27.61; Menn. church, Paso Robles, Cal., $8.60; Herman Suderman and wife, Newton, Kan., $100; First Menn. church, Upland, Cal., $60.56; Maria Schmidt, Goessel, Kan., $15; Mrs. Isaac Leisy, Cleveland, O. $500; Bethany church, Quakertown, Pa., $17; Upper Milford church, Zionsville, Pa., $50; West Swamp church, Quakertown, Pa., $43.82; ditto, S. S., $3.71; ditto Y. P. S., $2.95; ditto, Mrs. Sarah Stauffer, $2.00; Bethlehem church Bloomfield, Mont., $60; Nordstern church, Drake, Sask., $60; children's collection, Tabor church, Goessel, Kan., $175.21; church, ditto, $234.57; Bethany church, Kingman, Kan., $15.72; children's collection, Hoffnungsau church, Buhler, Kan., $24; church, ditto $408.66; Rosenort church, Rosthern, Sask, $44; children's collection Alexanderwohl church, Goessel, Kan., $258.61; Alexanderwohl church, Goessel, Kan., $1310.17; Sewing society, New Hoffnungstal church, Menno, Okla., $24.95; Swiss church, Whitewater, Kan., $105.

Treasury for Christmas:

Sewing society, Berne, Ind., $10 to each mission station in America: Cantonment, Fonda, Canton, Clinton, Hammon, Moen Copi, Oraibi, Busby, Lame Deer and Birney, $100; sewing society, Pulaski, Iowa, for H. J. Kliewer's station, $20.

Treasury for Lepers in India:

Jacob Buhr, Edenburg, Man., $12; Elias Bixel, Bluffton, Ohio, $15.

Treasury for Special Gifts:

Mr. and Mrs. D. A. Vogt, Pratum, Oregon, for Simon Baboo, Champa, $50; sewing society Christian church, Moundridge, Kan., for China, $15; Sukhwara society, Bethel College, Newton, Kan., for orphans, $30; Tabor church, Goessel, Kan., for tent in India, $18.40; Alexanderwohl church, ditto, $35.55; Sarah Schroeder, Goessel, Kan., for Champa, where needed, $30.

Gratefully acknowledged,
Gustav Harder, Treas.
Whitewater, Kan.
John G. Regier, Asst. Treas.
Newton, Kan.

HOME MISSION

First Menn. church, Geary, Okla., by A. E. Loganbill, $10; Mrs. August Leisy, Wisner, Neb., $50; West Zion cong., Moundridge, Kan., for Los Angeles, by P. C. Schowalter, $105; Kidron cong., Taloga, Okla., by H. C. Koehn, $7; Menn. cong., Noble, Ia., by J. A. Frey, $18; Berne (Ind.) cong. by S. F. Sprunger, $27.10; anonymous, Newton, Kan., $20; Wayland (Iowa) cong., by S. M. Musselman, $10.90; San Marcos cong., Paso Robles, Cal., for Los Angeles, by J. J. Dueck, $15; Y. P. S., Halstead, Kan., by Martha M. Hirschler, $10; C. E. S., Pulaski Ia., for Chicago, by Elmer Dieffenbach, $10; Deer Creek (Okla.) cong., for city missions, by J. H. Hohman, $22.62; Swiss cong., Whitewater, Kan. by Peter Zuercher, $24.70; Salem-Zion cong., Marion, S. Dak., by A. P. Waltner, $16.13; Hoffnungsau cong., Buhler, Kan., by J. C. Dyck, $150; Bethesda cong., Henderson, Neb., by D. A. Ianzen, $99.25; West Zion and Christian churches, Moundridge, Kan., by A. H. Kaufman, $64; Halstead (Kan.) cong., by Rudolf Mueller, $116.20; Y. P. S., Bethel congr. Hydro, Okla., by Peter Nachtigall, $4.80; Zion cong. Donnellson, Iowa, by Joseph Krebill, $16.12; mission friends, Orienta, Okla. $15.

Gratefully acknowledged,
G. A. Haury.

For Publication Fund.

Mennonite church, Pulaski, Iowa, $7.45.

Gratefully acknowledged,
Mennonite Book Concern.

For Birney, Mont.

Mt. Lake society, $10; Peter Kliewer, Niverville, Man., $5.

Gratefully acknowledged,
P. A. Kliewer.

Contributions to the Emergency Relief Commission.

German Red Cross Society:

Sisters and others connected with Bethel Hospital, Newton, Kan., per Sister Hillegonda C. van der Smissen, $30; Alexanderwohl cong., Goessel, Kan., per B. H. Friesen, $5; Friedenstal cong., Gotebo, Okla., per J. H. Schmidt, $25; anonymous, per "Der Herold", $4;

Red Cross Society:

Union Thanksgiving service, First Menn. church, Philadelphia, per Rev. N. B. Grubb. $37; per "Der Herold": anonymous $5; Isaac Schmidt, $1; Lizzie Janzen, 25c; anonymous $10; H. H. Dirksen, Moundridge, Kan., $2; Springfield church, per P. R. Kaufman, Eakly, Okla., $12.05.

For Henry Ummel's Orphanage in Switzerland:

Anonymous mission friends, $10; anonymous, $1; Alexanderwohl cong., Goessel, Kan., per B. H. Friesen $40; D. W. Friesen, Altona, Man., $2; Hereford Menn. church, Bally, Pa., per J. B. Funk, $20; Hoffnungsfeld-Eden cong., Moundridge, Kan., per P. C. Goering, $88; Mrs. Elis Krehbiel, per Rev. J. C. Gerig, $7; Miss Katy Krehbiel, per Rev. Goering, $3.00; Anonymous, per Rev. Goering, $25; Swiss Mennonite congregation, Bluffton, O., per Rev. W. S. Gottshall, $50.

For Widows and Orphans of War Among Mennonites:

Union Thanksgiving Service, Trenton, Ohio, per Rev. W. H. Grubb, $11.25.

For Red Cross in Switzerland:

Congregation of Pratum, Oreg., per S. S. Baumgartner, $34.30.

For Poor Soldiers' Widows with Children:

Alexanderwohl cong., Goessel, Kan., (three each $5), per B. H. Friesen, $15.

For Pastor Schneller's Orphanage:

Alexanderwohl cong., Goessel, Kan., per B. H. Friesen, $20.

For Suffering Widows and Orphans account of War in Russia:

Alexanderwohl cong., Goessel, Kan. per. B. H. Friesen, $50.

For Suffering Widows and Orphans Account of War in Germany:

Alexanderwohl cong., Goessel, Kan., per B. H. Friesen, $143.23.

For Belgian Relief:

Saucon Mennonite church, Coopersburg, Pa., per E. S. Shelly, $7.25; L. A. Beer, per Rev. Jno. C. Goering, $1.

For Suffering Widows and Orphans in Europe:

Salem-Zions cong., Marion, S. Dak., $44.25; Salems-Zions S. S., Marion, S. Dak., per Rev. Alfred P. Waltner, $29.15.

Gratefully acknowledged,
Harrison Landis, Treas.
Emergency Relief Commission,
6th Str. and Columbia Ave.
Philadelphia, Pa.

The Mennonite.

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Editorial.

THE SAME THING VIEWED FROM DIFFERENT SIDES

When the Missionary Conference in Edinburg brought together Christians and friends of missions from different countries, they learned to know and love each other and missions received a new impetus in the whole world. But Satan saw the danger in this united effort against his kingdom and so he sent the war according to the old latin saying, "divide et impera" (divide and govern). (We do not deny by this, that God uses the present war to further His purposes, and hope that by His good grace even this war must in some way help His cause.)

People who only read English-American papers, which are mostly influenced by English papers see only one side of this war and not being acquainted with German government, laws and customs they can not judge right.

If, for instance, Dr. F. Lynch, who was at the time of the declaration of war in Constance at the Peace Conference, writes: "How long must the people of Germany and Austria remain dumb under the rod of the heartless and the oppressor? Again is not here a great hope for peace, that before long the people of Germany and Austria and Russia will insist on democracy, on having a voice as well as feeling?" and continues: "It is worthy of careful notice that the two democracies of Europe, England and France did all within their power to fend off the war, using every resource until the last moment," he shows on the one side that he was entirely under the influence of England and on the other side his total ignorance of the German government.

We have the president, senate and congress. In Germany they have the Emperor, the Bundesrat and the Reichstag. The Emperor can do as little without the Bundesrat and Reichstag as President Wilson without the senate and congress. The Reichstag makes all appropriations. If the Reichstag had not unanimously voted for war, no one would have driven the Germans to war. That 2,000,000 men above and below military age volunteered for the war, shows that the German people considered the war forced upon them, a holy war, they call it, for country, home and liberty.

When we read German papers the blame for the war is chiefly laid on England which fomented the war and excited revenge in France and panslavism in Russia for the sole purpose of getting rid of a dreaded rival in industry and commerce and a possible enemy on the sea.

When we read Russian papers, it is Austria that is to blame with its insatiable greed for power in the Balkans, which forced Russia to interfere in behalf of Servia, and Germany declared war because it was in alliance with Austria.

France was forced into the war by Russia and England, say the Germans; by Germany, say the English and Russians. We have no French paper, the only Mennonite French paper was edited where now the longdrawn battle rages.

England says, they went to war on account of Belgium, to protect its neutrality.

So the same thing is viewed from different sides in a different light. Each one believes his country is in the right and has just cause. The Christians in the different countries are sincere, loyal, conscientious. More than 3000 Mennonites serve in the Russian ambulance corps, full of patriotism, though at the same time laws are under consideration to liquidate the real estate of Russian citizens of German descent, 2000 Mennonites serve in the German army, many have been killed and wounded. A few are in the French service and one Mennonite from Canada is serving in an English ambulance corpse in France.

So it is with many denominations. The deplorable thing is, that each one thinks he is right in what he does, and the cause of his country is just. Satan surely succeeded in dividing the Christian host, which was making such headway against the power of darkness. There is no prospect that these divided Christians will soon learn to understand each other or at least to agree to disagree, yet love each other for the sake of the common Master and the common work. We have to pray for peace, but especially for the reunion of the Christians of the different nationalities. Love is the only remedy for war and that only God, who is love, can give in full measure through Jesus Christ, His Son. **v. d. S.**

Try to contribute your share by doing your duty in your place and your own sphere? Be abstemious and economical. Avoid waste.

Correspondence.

Bethel College, Newton, Kan., Nov. 29, 1914. To the Mennonite: In co-operation with the Western District Conference, Bethel College has arranged for a short Bible Course for this winter, to begin January 25.

The State Volunteer Convention was held at Emporia some time ago. Bethel was represented by Miss Marie Wollman, Mr. and Mrs. Alfred Habegger, and Mr. Karl Friesen. Since then, the traveling secretary of the Volunteer Movement, Mr. Hounshell, has visited us, and addressed the student body.

The Bethel College Chorus of about one hundred fifty voices, under the leadership of Prof. A. D. Schmutz, is getting ready to sing Mendelssohn's "Christus" some time in December. Prof. Schmutz has also organized a Chapel Choir, of about a dozen voices, who sing at the regular Sunday morning services.

Our Young Men's Christian Association is attempting a little extension work. A Sunday school is being conducted by the "boys" in a country school house a few miles from here. It is also planned to send a "gospel team" to one of our neighboring towns during the Christmas vacation.

The annual meeting of the Bethel College corporation convened on November 24. Good weather, good roads, and plenty of autos brought a large crowd. The brethren, Jacob Isaac, J. W. Krehbiel and P. H. Richert were elected as members of the board of directors.

The students of Bethel have many organizations of various kinds, and not least among these are the Mission and Bible Study classes. This work is entirely voluntary, yet the interest is good. We do not have exact data at hand, but we can confidently say, that more than one hundred students are enrolled in such classes this year.

On Thanksgiving Day all school work was suspended. At 11 o'clock we gathered in the chapel to listen to an excellent sermon by President Kliewer. Fruits of field and garden were used as decorations on this occasion. Dinner was served in the Gymnasium-Auditorium, being a present to the students from the faculty. Nearly two hundred fifty were at the tables, and toasts were given by several. Though we were chiefly peace-loving Mennonites, we waged a very successful and almost annihilating war against Turkey, without any conscientious scruples.

Many readers of the Mennonite may have heard of Haskell Institute, the government school for Indians at Lawrence, Kansas. Our Y. M. C. A. arranged to have one of the Haskell gospel teams with us on November 29. One of these Indians comes from Oklahoma, another from California, and the third from Alaska. They have proven to us, that they are not only interested in foot ball, but also in the Christian religion, and in the spiritual welfare of their own people. Through the work of such young men, when they return to their people, the Christianizing of the Indians will be helped very materially.

J. F. M.

Philadelphia, Pa., Dec. 4, 1914. We trust the readers of the Mennonite may not tire of the rather frequent communications from the First church. We like to share our good things with our friends in the other congregations.

Several weeks ago we held our November Round Table conference for our Sunday school workers. The special feature was an address by Mrs. Kearney, one of the Philadelphia County Sunday school workers. She was very practical in her remarks. We culled a few and pass them along. In the Sunday school the scholar is the most important consideration. The whole object of Sunday school work is to bring the scholar to Christ and to develop Christian character. Give the teacher the best possible environment so that the teaching may be well done. Teaching the lesson study is the most important part of the Sunday school session, all else is secondary. The truth of the lesson is more important than the narrative of it. Get the truth into the scholar's heart. Give the truth to a child in the concrete form, not in the abstract. Use language that can be understood by the scholars. Keep the lesson study time sacred; let nothing cut it short. Do not tell a child what it can tell you.

In answer to a question the speaker said that teachers in the Junior and Intermediate departments should not be promoted with their classes when these classes are advanced to a higher department. Teachers become more efficient if kept in the same grade.

On Sunday evening, Nov. 22, the entire service was in charge of our choir. A splendid musical service was rendered consisting of solo and chorus selections. These services are much appreciated by our people and are a compliment to our choir and our choirmaster, Mr. Aszmon. Miss Marion Wilson assisted in this service, singing two effective soprano solos.

On November 25 and 26 we had two real, genuine, long to be remembered treats when the representatives of Bluffton College gave two splendid concerts in our church. We had heard very favorable reports before they came and we expected much from them and our expectations were more than, far more, than realized. The singing by the quartet by the Lehman Bros. in duets and by Prof. Lehman in solos, was of a very high order, pleasing in its sweetness and showing a mastery of intricate details, well ranking with high class professional singing. They mingled the classic, serious, sacred and humorous in a most pleasing manner. Miss Bogart, the pianist, showed a delicacy of touch and sweetness of expression in her playing that at once shows her to be a master of her instrument. Her playing was most pleasing indeed. Miss Watson, the volinist, took us completely by storm with her masterful manipulating of her instrument. In her hands the violin becomes a living reality, a thing of life, of vigor, of emotion, of feeling. The writer is not gifted with the language to describe high class playing, suffice it to say that Miss Watson's ability can well rank with that of the best who come to Philadelphia to play in high class concerts. May we just add that our church organist, who is a good musician, said after the first concert, that it would have been well worth one dollar admission. From reports coming to us, the trip of our Bluffton friends among our Conference churches, has developed into a continuous ovation. This speaks splendidly for our college at Bluffton. While the music was so pleasing, the members of the party were no less pleasing in their association with us. May they soon come our way again.

The union Thanksgiving service of five neighboring churches was held in our church on Thanksgiving morning. Rev. Johnson of the Methodist church preached a stirring sermon, dwelling especially on some national dangers confronting us and making a strong plea for peace. The Bluffton quartet sang at this service.

On Sunday evening, Nov. 29, The Lorelei Glee club, composed of our own young ladies, sang a number of selections from the "Billy Sunday" hymn book. This club has become quite proficient under the direction of Madam Kurtz, who was present and sang several beautiful solos. A large audience was present.

We shall hold our Sunday school Christmas festivals on Christmas night and on Saturday afternoon, Dec. 26, for the little folks of the Beginners and Primary departments. **A. S. B.**

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

Editorial.

The financial problems of the early Christians were simple. They gave liberally for the relief of their fellows in need or under persecution, they contributed to the support of their ministry, but those receiving assistance also worked with their hands at their trades, as we note in the case of the Apostle Paul. Spectacular giving was unheard of because that was impossible, the church being composed largely of the very poorest. The erecting of large buildings for religious purposes did not occur until after the church had been in existence for several centuries. Yet that age, the primitive age of the church, was its greatest missionary age.

In our day finances demand the largest share of the church's energy because everything is on a financial basis. It costs money to support a professional ministry; church buildings must be properly located and cared for at the cost of great sums of money; the missions, the charities and the administrative forces of the church can only continue as the money is provided to keep the machine going. Naturally the people are never allowed to forget the material needs of their churches and it is no more than right that they be expected to supply the needs, but the danger is that, by the over-emphasizing the material necessities of the church, the spiritual needs are neglected. Indeed, the impression sometimes gets abroad that it costs money to be a church member and not a few excuse their standing aloof from the church on the ground of poverty.

To be true to itself, the church undertakes to meet two great demands upon it; on the one hand it dare not neglect its aggressive work, its charities, its missions and its other institutions, or it will not be doing its duty to humanity; on the other hand it must offer its fellowship as a refuge to the poor and the oppressed who accept Christ as their Master, or it will be untrue to the Spirit of Christ. How, with its multitudes of poor is it to meet these conditions which are always great enough in their demands to tax the liberality of the richest?

The answer lies in systematic giving. When there is a regular and certain income, that income can be used to greatest effect. When there is a rise of the receipts one year and a fall the next one usually sees the fat years swallowed up by the lean with nothing but poverty and need in the end. Every church member should be a contributing member and he should contribute as the Lord has prospered him.

The larger the business concern the better one will find the system preventing leaks and wastes because experts keep an eye on every penny from the time it gets into the possession of the concern until it gets out of it. Church money is the Lord's money. As much of it as is carelessly wasted or spent in vain display or the gratification of personal vanity is criminally thrown away. With the greater part of the world still without Christ there is no excuse for the Lord's money, brought into His house by the sacrifice of the poor, being fritted away without bringing results.

In a large city church not far from where there was considerable distress, the pastor announced that as there were no poor in the congregation and the poor fund was continually growing, it was time that the church decide what was to be done with the fund. His advice was that it be added to the already large endowment fund which was doing nothing but drawing interest. With churches so blind that they won't see near-by poverty, growing rich, it is no wonder that some outside of the church bitterly criticize and question the sincerity of their professions. We hold that a rich church is one inconsistent with the spirit of Christ. By a rich church we mean one that does not know what to do with its money but "hangs on to it" nevertheless. Many churches are in a position to raise great sums of money and do so but use them for proper purposes, they are fulfilling their mission.

And yet, with all the needs imposed upon the church for raising money, it does not seem just the right thing that so much is made of the "money end of religion'. The chief purpose of Christianity is the giving of the message of a crucified and resurrected Christ to the world. Money, or rather the lack of money, never hinders the giving of this message when the Christian has once been moved by the power of the spirit to bring it to lost men. He will find hearers wherever he is.

In common with the Mennonites, the Society of Friends has always testified against war and, by numerous examples of heroic devotion to their principles, have many Quakers willingly endured the persecutions involved in holding to such principles.

The unreasonable charge, that it is cowardly to refuse to bear arms when the Fatherland calls, no matter what the cause of it may be, often leads young men, whose affiliations are with non-resistant churches, to ask what they can do to prove to the world that they are as manly as men should be. The answer is that the most manly thing to do is to be true to one's conscience no matter what the involving danger may be. Frequently it is braver and truer to stand out against the spirit of the age than to go with it. To take up arms requires brute courage, but, that is the lowest type of courage. To refuse to bear arms in the face of a universal resort to arms when the nation is at war with its enemies, requires moral courage, the highest type of courage. Had there been more moral courage in Europe, or, had those who professed to detest the use of arms been consistent to their professions, the present awful condition existing there would not have arisen.

The English Society of Friends, the only English church devoted to peace principles, has never lost the respect of its countrymen because of its consistent peace policy and the peace churches of other nations would do well to remember that in a crisis, such as this is, is only those who are willing to make great sacrifices for consistency's sake who will get a respectful hearing from the world.

The following account from the "Springfield Republican" throws an interesting light on the attitude of the English Quakers toward this present conflict. In it it will be noticed that there is great need of brave men who are willing to endure danger, without the service of arms, for humanity and their country's sake.

"Although the creed of the Quakers forbids the taking of life, a courageous part is being played in the war by English Quakers, and, as might be expected, it is in connection with the hospital service. There is a Young Friends ambulance corps, the leader of which is Philip J. Baker, son of a Member of Parliament, and a re-

cent scholar and famous athlete at Cambridge. With him are associated in the actual work some 80 other Oxford and Cambridge men, who, while not prepared to enlist or carry arms, are eager to risk their own lives in the work of saving others. How desperate is the need is shown in a private letter recently received in Springfield telling how the Quaker corps, when it got to Dunkirk, found 3000 wounded already there who had had nothing done for them since they fell save the barest stopping of flowing wounds. Before they reached Dunkirk the Quakers had come in the moment of need to the drowning crew of the cruiser Hermes, torpedoed in the channel."

In this country we are facing a unique situation. There are hard times in all of the cities with prospects of continued hardships so long as winter lasts while at the same time the nation rejoices in having harvested a "bumper crop", particularly of wheat. We have a war tax on our hands without having a war, or even the prospects of one, and mills and shops which, under ordinary circumstances would be running full time, consider themselves fortunate if they can run two or three days a week, and this not because they could not sell their output if they had it, but because they cannot get the material they need to make up their stuffs. In many of the great shopping districts of our city stores, which ordinarily double the number of their employees at this season of the year, are now laying off many, not because people don't come to their stores, but because they only buy in small quantities when they come. All of these conditions are the result of war between nations across the sea and they show how absolutely impossible it is in our time for one nation to cut itself off from the rest and not feel it or make others feel it. Sooner or later it will be regarded as much of a criminal nuisance as we now regard the neighbors who annoy the whole neighborhood. In the latter case we appeal to the police to have it stopped and in the former we will some day be calling in some world policing powers to our relief. It is everyone's right to do pretty much as he pleases so long as he does not wrong his neighbors in any way and when that does happen we find a way of checking the nuisance. The same principle should apply to nations. They have an unquestionel right to work out their own destinies as they see fit, but when they menace the rights, or even the prosperity of peoples who have no interest in their affairs at all, it becomes time to look about for a method by which their troubles may be suppressed. Just how this may be accomplished we are not prepared to say in detail. One thing is sure, wars won't stop wars. Only one authority higher than nations, a world authority, can work out such a scheme, but we predict that such a power will come into being and maybe in our times, we will see the realization of the "United States of the World" and, with that will come the nearest approach to a world-peace that the political powers of the world are able to bring about.

NOTES ON THE C. E. TOPIC

Dec. 20.

An Unselfish Life. .Phil 2:1-11.

(Christmas Meeting)

The coming of God's Son to earth was an act of humiliation by which all men may benefit to the highest degree. Jesus came to bring joy and peace, such was the message of the angels. He proved His desire to make humanity happy by His unselfish life. Though possessing the power of working miracles, He never performed a single one for His own benefit. Though easing the pains of men, He never shrank from pain Himself. Though coming to save men from death, He was willing to endure its pains to the very worst end. The words, the life and the death of the Lord were unselfish to the highest possible degree. In His followers He calls for the same kind of unselfishness.

The unselfish life devotes itself to a good cause and is willing to wear itself out in that cause. The cause that appeals to Christians is the cause of other men's souls. All Christ's work centered in the one greatest work, the saving of souls. If the matter of men's salvation has no part in one's efforts, they (the efforts) have failed miserably. It is no true mercy to serve the other needs of men and then neglect their souls.

An unselfish life, next to its concern about the souls of men, devotes itself to their greatest physical necessities, Christ's miracles of healing, and His parable of the Good Samaritan beautifully illustrate his attitude toward suffering humanity which must reflect itself in the lives of those who profess themselves to be His servants. Wherever there are Christians there the poor, miserable and needy have a better chance than where there are none. A Christless country may make the life of an animal sacred, but it does not concern itself about the lives of human beings. It is only in the Christian lands that hospitals, asylums and homes are lovingly kept up.

As the Christmas season approaches those who feel its spirit will remember the needy. There are poor in your own neighborhood, give to them even though you must do without something yourself. You will then learn the blessing of an unselfish life. Then, here are the Lord's poor, those in your churches and in the homes, missions and hospitals your own church provides for. Because they are the Lord's poor, they are your poor. It is your duty to remember them especially just now as this season of good cheer approaches.

But the unselfish life does not prove its Christ-likeness by only occasional bursts of liberality which, after all, do not accomplish very much. The unselfish Christ-like life is sure to express itself in service and loving help as many times as there are days in the year and as often as opportunity presents itself. The best way to show the Christmas spirit is by making every day one in which Christ's words and life are illustrated in our own.

NOTES ON THE S. S. LESSON

Dec. 20.

The Ascension. Acts 1:1-11.

Golden Text—Acts 1:9.

The Gospel of Luke and the Book of Acts are properly one work in two volumes by the same author, the Apostle Luke. The volumes are dedicated to Theophilus. Just who this Theophilus was whom Luke in the gospel addresses as "most excellent", we do not know, but as the name Theophilus means "lover of God", the books can be taken to have a general application to all who do love God and perhaps this may have been all that the writer had in mind in his dedication. Luke's Gospel is the account of "all He began to do and teach". The Book of Acts is sometimes called the "Gospel of the Holy Spirit" because it tells of all He continued to do and teach after His ascension.

The reference to the many appearances of Jesus after His resurrection is important. A resurrected Christ alone could have made possible the events that followed. That He did rise is sufficiently proven by His many appearances to many witnesses under many conditions and in widely scattered localities. The risen Christ belonged to the spiritual world. He did not live with His disciples as before, but frequently manifested Himself to them. One appearance to one person might have been sufficient to convince many believers, but many appearances resulted in so many witnesses that the fact of His having been resurrected is convincing to every reasonable mind.

The disciples were commanded to wait for the "promise of the Father" at Jerusalem. Waiting is one of the important exercises that fits us for active service. Nothing of worth is successfully accomplished without preparation and submission to authority. Their wait at Jerusalem was to impress upon them the importance of patient submission to God's will. Haste and unprepared entrance in any work, and especially the work of the Lord, is only likely to defeat His plans. This period of waiting was one of prayer and fellowship. Both their prayers and their brotherhood meant more to them after that forty days of waiting. They also needed to get rid of some old follies they carried with them from the early days of their discipleship, namely, their ambitions concerning the earthly kingdom of Israel. The restoration of that kingdom is a matter of God's, it is presumptuous for men to try and figure it out when God has declared it a secret.

Something better than earthly power was to come of their waiting. They were to receive the power of the Holy Ghost. Without that power no one is in a position to carry on the work of Christ's spiritual kingdom. It was to prepare them as witnesses. Note the order in which they were to witness: First at Jerusalem, that is at home, the most difficult place in which to be a true witness. Second, they were to be witnesses to their neighbors, the Samaritans. The most fruitful field is always nearest at home. Witnessing in Samaria was to be the first proof of their fitness to go beyond. When missionary fields at home are neglected, the church is not in a position to properly witness abroad. Third, they were to witness abroad, to the uttermost parts of the earth. The field was limitless, the need as great as the universe. Surely, preparation, fellowship, prayer and the Holy Spirit are needed for such a vast field which today is as great as ever with home, neighborhood and the whole world crying for Christ.

The ascension, the triumphant home-going of the Savior of the world has its greatest blessing for us in that we know He now is in heaven with the Father pleading as our advocate and that He shall return again to call the faithful to Himself.

The apostles were not permitted to be "gazing up" too long. As when on the Mount of Transfiguration, so now, they must come to realize the reality of the world below and their mission to it.

News of the Week.

CONGRESS MEETS IN SHORT SESSION

Both Houses Called to Order After a Recess of Six Weeks.

Washington, Dec. 7. — Capitol society's latest activity — knitting garments for stricken Belgians—appeared today in the halls of the congress. While the galleries were filling up to day before the session opened, several young women "brought their knitting" and plied their needles vigorously on mufflers.

Washington, Dec. 7. — The Sixty-third congress got back to work again today after a six weeks' rest, to what promises to be a billion dollar session. This is the third session of the present congress.

With crowded calendars confronting both houses, senators and representatives settled down to passing the big appropriation bills and the administration program, which President Wilson will outline in his annual address tomorrow, in the hope that a special session may not be necessary after March 4.

In the senate Chaplain Prettyman prayed: "Almighty God, we pray that our message to all the people may be that of peace and our influence in all the world that of universal brotherhood."

The house named Representative Underwood, Fitzgerald and Mann to wait on the President, with Senators Gallinger and Kern, and then a resolution was adopted fixing 12:30 p. m. tomorrow as the time of the joint session with the senate to hear President Wilson read his annual address.

U. S. ESTIMATES CALL FOR $1,090,775,134

Departmental Heads Say Operating Expenses Have Been Cut to Minimum — Big Items Set Out.

Washington, Dec. 7. — Estimates presented to the congress today put the cost of conducting the government during the fiscal year 1916, which begins on July 1, next year, at $1,090,775,134.

This sum is $3, 392, 962 less than the congressional appropriations for the current fiscal year ending next June 30, and $17,906,643 less than the estimates for the current year.

Without salary increases of any kind, no estimates whatever for new public buildings and all items reduced by order of President Wilson to what departmental heads say is the minimum, the estimates represent the administration's effort to keep the governmental expenditures within its income, which has been decreased by the European war.

While the rule is one of reductions, the army and navy establishments alone show increases of any note. The army estimate is increased to $105,-866,850 as against a current appropriation of $101,799,802; the naval estimate is $142,619,033, against a current appropriation of $141,393,217.

$53,000,000 Is Asked for Rivers and Harbors.

More than $53,000,000 is estimated for improvements and maintenance of the nation's waterways and harbors during the fiscal year of 1916, which begins July 1, 1915.

The great waterways require the larger part of the money. The total of the works is made up of a comparatively small number of large items and a comparatively large number of small items. The Mississippi river estimate is $10,500,000; the Ohio, $9,-884,000; the Hudson, $3,670,000; the Tennessee, more than $3,000,000; the Columbia and the Missouri, $2,500,000 each and the Delaware, $1,500,000.

LODZ IN GERMAN HANDS

Announcement From Berlin Indicates Lines to Warsaw Are Threatened.

London, Dec. 1. — A comparison of the reports from Berlin and Petrograd leads to the conclusion that the Germans again occupy Lodz, from which city they were driven on their first retreat from Warsaw. Berlin makes positive announcement that Lodz is in their hands, while Petrograd admits that the situation there is desperate.

The German official statement given out in Berlin this afternoon says that in northern Poland German forces were successful in prolonged fighting around Lodz, in defeating strong Russian forces stationed to the northwest and to the southwest of this city.

Around this important town a desperate battle has raged for days. Here countless thousands have fallen in desperate hand-to-hand conflicts and from the shells of hundreds of guns.

The Novoe Vremya's correspondent at the front in a dispatch to Petrograd, says: "The shelling of Lodz began a week ago and grew heavier and heavier until the shells were landing in the town at five minutes intervals, setting many fires.

"The town is in a pitiable state. The 400,000 inhabitants are scantly provided with food and there is no employment, as the factories have long since been closed. There has been no regular communication with the outside world the last two months."

Infantry Assaults Abandoned.

An eyewitness with the British forces in France reports that both sides in West Flanders are engaged in siege operations and that the Germans have almost entirely abandoned their infantry assaults in force.

"A novel kind of warfare recalling the hand to hand combats of a century ago, but with intrenching and engineering features undreamed of before the days of the present powerful explosives, is a feature of the fighting along the western battle front," says the eyewitness.

"The system of earthworks is complicated. Special earth borers are used. The last section of saps is exploded and the stormers then proceed to shower the trenches with hand grenades. The artillery is unable to fire, owing to the closeness of the combatants. Fighting of this nature is extremely deadly."

Aviators of the allies, according to a Berlin dispatch, have resumed operations by dropping bombs in the neighborhood of Freiburg in Breisgau. The intention of the aviators was to destroy the railroad bridge there.

Germans Have Little Rest.

Despite the return of extremely bad weather in Flanders the Germans have little rest that might enable them to gather strength for the final assault in an effort to reach Calais. The center of the fighting continues in the region of Ypres. During the last few days a howling gale, driving before it sleet and snow, has swept the fighting line. The number of men from illness rapidly is increasing, but the Germans are reported to be suffering heavier losses from this cause. It is declared there is a veritable epidemic of disease in the German lines.

COLORADO COAL STRIKE WILL BE DECLARED OFF

Denver, Dec. 7. — The Colorado coal strike will be declared off tomorrow morning. After a conference with the international executive officers of the United Mine Workers of America, John McLennan, president of District No. 15 of the organization, at noon today, announced that a resolution would be offered to the special convention of the Colorado miners here taking such action.

The action of President Wilson, in appointing a federal mediation commission to deal with future industrial controversies in the Colorado coal fields is said to be the chief factor in leading to the calling off of the strike.

The strike began in the northern coal fields of Colorado April 4, 1910. The state-wide strike was called Sept. 23, 1913.

SIXTY-MILE GALE SWEEPS ATLANTIC

New York, Dec. 7. — A roaring northeaster today swept the Atlantic coast at sixty miles an hour from North Carolina to Maine.

Lashed by the gale, the ocean battered down the seawall at Seabright, N. J., during the night, and placed the town in imminent peril of destruction on the next high tide. Its streets were flooded, communication by rail was cut off, breakers were rolling over the chief thoroughfare and undermining the foundations of the principal buildings, and there appeared every prospect that the damage would be great.

New York bay and harbor was practically cleared of all craft by the gale. One fire boat was sunk at her pier. On the New Jersey shore of the Hudson a new high water mark was set. The big waiting room of the Lackawanna terminal was flooded and nearly all ferries discontinued.

Along the coast of New England the gale was especially violent.

NO CHRISTMAS FOR OHIO MINERS' CHILDREN

Strike Since April to Continue With 41,000 People Starving.

Cleveland, Dec. 4. — There will be no Christmas in the eastern oil coal fields this year. Starvation stalks in the Belmont county hills. Twenty thousand children there will be lucky to have enough to eat and more fortunate if they have clothing enough to keep their bodies warm. Similar conditions affect women and 13,000 men.

These cold facts were laid bare today in the conference here of the miners and operators trying to settle the strike which has now progressed eight months.

Cleveland, O., Dec. 4. — The strike since April in the eastern Ohio coal fields with its 41,000 starving people, will continue. Miners and operators in conference here at noon today broke off all negotiations and adjourned the joint meeting.

With the split today came prospects of "a Colorado situation" in the Ohio mine fields.

"The operations are determined to break the spirit of our men," said C. J. Albasin, president of the eastern Ohio sub-district union. "They cannot do it. We now hear they are preparing to open the mines with strike-breakers. If the operators force a Colorado situation upon us we will do everything within our power to meet it."

BLIGHT OVER TURKEY DUE TO THE WAR

New York, Dec. 4. — Destination and suffering among the great mass of the population, business of all kinds at a standstill, banks closed, an army that is poorly fed and which is even worse off for clothes, is the story that comes out of Turkey from Congregationalist missionaries. In the Missionary Herald, the bulletin of the American board of commissioners for foreign missions of the Congregationalist church, appear letters from missionaries throughout the Turkish empire. The same bulletin publishes a letter from an American minister in Austria who tells a startling story of deplorable conditions, due to the war in that country.

From Constantinople came a letter from the Rev. Dr. Charles T. Riggs, in which he summed up the conditions in Turkey.

"Reports from all over the country," Dr. Riggs wrote on September 4, "indicate conditions very nearly like ours here. The vagaries of mobilization are as absurd all around as here. Men are called out, then told to go home; called to report every day for awhile at army headquarters, till their business is ruined, and then told they may be called later for service. They are told to bring five days' provisions with them when they go to the barracks, and then not fed at all for ten days. The men from twenty-one to forty-five are called out; later those between forty and forty-five are told they are not wanted; but the next day all tinsmiths up to forty-five, or all blacksmiths, or the carpenters, or some other trade are called to report.

TWO BOYS, ON WAY TO SEE THE WORLD, KILLED

South Bend, Ind., Dec. 4.—Edmund Stranz, age seventeen, and Louis Doktor, age eighteen, South Bend, high school pupils, were killed, yesterday, near Huron Junction, O., between Cleveland and Sandusky, when they fell from a freight train on which they were stealing a ride.

According to reports from Ohio the two South Bend boys were either sleeping or benumbed by the cold when the engine took water from the train tank as it passed through Huron. This, it is presumed, caused them to slip from the train to the tracks, where they were crushed to death.

Edmund Stranz was the son of Dr. and Mrs. L. W. Stranz. The other youth's parents are Mr. and Mrs. Frank Doktor. The boys had decided to see the world, and had quit school without the knowledge of their parents. Vigilant search was being made for them, when the news came of their deaths.

GARY'S "RED LIGHTS" PUT OUT BY CLOSING ORDER

Gary, Ind., December 6. — The resorts in Gary's "red light" district were dark last night, due to the closing order issued by William Forbes, acting chief of police. The closing order was made effective in the absence of Chief Heintz, who was called out of city. The original intention to maintain a segregated district was changed, it is said, because of the protests of the Gary Ministerial Association.

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A Textbook of the Life of Christ for advanced students and Bible classes, following modern methods but strictly evangelical in spirit and viewpoint, based on the exact words of the gospels and having for its chief object the nurture of Christian Character.

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto. Prices:

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The Blasphemous Religion Which Teaches the Annihilation of Jesus Christ.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, DECEMBER 17, 1914. No. 50

A CHRISTMAS WISH FOR YOU

A Home whose atmosphere is holiness and whose abiding guest is Christ;
A Circle of Lovers who warn, soothe and understand;
A Cluster of Heart-Friends who compel you to be your best;
A Memory sweet-scented with the joys of other Christmas days;
A Reverence that clothes motherhood and childhood with divinity;
A Vision of the splendor which shines in lowliest things;
A Sympathy which goes out unceasingly toward the weak, the helpless, and those who have no friend;
A joy that sings through words kindly spoken and deeds nobly done;
A Generosity, untiring, uncalculating, looking for no return;
A Peace that will carry you through any confusion with the poise of Christ;
A Courage which marches ahead over rough roads against storm and winds;
A Faith which strikes its roots deeper because it has been tried;
A Wisdom that is larger for the year's suffering and blundering;
A Life which makes goodness interesting, beautiful, desirable;
A Trust which banishes worry, cures complaining, and crowds out fears;
A Heart which never seeks to be greatest, never fears to be least;
A Love which can fill in the loss of any and all of these and make every day a King's Birthday.—
Hugh Elmer Brown,
in Epworth Herald.

READY AT LAST FOR DISTRIBUTION

is the English edition of the report of the "All-Mennonite Convention", held in Berne, Ind. We recommend it heartily. It contains not only the minutes but also all the papers read at the convention.

In about two years the second convention is to be held, and we hope that the reading of this pamphlet will prepare the way for the same to make it a still greater blessing than the first has been.

The theme of Christ's last prayer was UNITY of his followers. What has been the weakness of our denomination? Disunion. If the Lord has been able to use us for His work in spite of such disunion, what could He do through us as a united people!

The price of the book is 20c for single copies, prepaid, and 15c in larger number to one address, but not postage prepaid. It can be ordered from The Bethel Publ. Co., Carlisle, Ohio.

May the Lord bless also this weak effort for union.

In behalf of the Committee,
P. H. Richert.

NEWS AND COMMENTS

Bro. G. A. Linscheid writes from Busby, Mont.: We are now very busy building the new church; we are sorry that it will not be completed before the holidays. We have snow now, which is hindering the building operations. Otherwise we are well.

Bro. H. J. Kliewer writes from Hammon, Okla. The Indians all complain that money is very scarce with them here now, as it is with white people too. Yesterday two women were admitted to our small congregation by baptism. May God bless them and make them a blessing! In a week from next Sunday we intend having communion services, the Lord willing.

Bro. W. W. Miller writes from Chicago: Our work is booming. Many poor families are being visited and helped in many ways. Glad that many are responding cheerfully to the great needs of the suffering ones. Our Sunday school has reached the number of over 70. Of course this is Christmas time and many are looking for the "loaves and fishes", but interest is being manifested that will reach beyond the holiday season. Cease not to pray for this, the Master's work.

Many churches will celebrate February 14, 1915 as Peace Day, since it will be hundred years that the United States and Great Britain concluded the Ghent Treaty of Peace. Since that time there has been peace between the two countries.

At a Gemeinschaft Conference in the Korntal, Germany, when some discussion on prayer was taking place, Pastor Klaus arose and said:

"As in all else so in this matter the Lord Jesus has given us the best example. When He was in the circle of His disciples His prayers were of moderate length. When in a mixed assembly, as at the grave of Lazarus or at the feeding of the five thousand, they were short. But when He was alone with His Father on mountain or in desert, then He prayed the whole night through. So do ye, brethren. Pray moderately long among the children of God, as Jesus did in His high-priestly prayer; in a mixed group, with the sick, the dying or the unfortunate, shortly. But when you are alone in your closet with your Savior, then pray as long as you will."—Rec. of Chr. Work.

American Methodists have acquired a valuable site on a hill, overlooking the Vatican, on which buildings are to be erected for a Christian university, at an expense of $500,000—Rec. of Chr. Work.

Mr. Peshoff, the Minister of Education for Bulgaria, has sent a letter of grateful recognition to Mrs. Haskell, the wife of Dr. Henry C. Haskell, in which he ventures

"the assurance that Bulgaria will never forget the memory of the untiring Dr. Haskell, who, fifty years ago, with unexampled self-sacrifice, came to Bulgaria, then enveloped in darkness, with the high and noble mission to bring her light and love. His work, exalted and noble, was crowned with success. He was universally beloved and his memory will forever live in the Bulgaria to which he consecrated his life."

Mr. Thomson of Samakov, Bulgaria, sees in the last meeting of the Bulgarian Evangelical Society distinct signs of a rapprochement between the Orthodox and Evangelical populations. An aged priest, who, forty-five years previously had led a mob to the burning of an Evangelical church in the village, volunteered a large subscription towards the cost of renovating the present one. Most of the delegates were entertained in Orthodox homes, and the majority of the 600 present at the meetings were Orthodox, their priests coming with them. Cases were mentioned where Orthodox persons had given up their own beds to the Evangelical strangers, themselves sleeping on the floor. As a further instance of growing confidence in the Protestant missionaries, Mr. Thompson relates that the Archimandrite of Samakov has applied to the Protestant mission press to print for him a Bible Handbook and Commentary upon which he has been working for thirteen years.—Rec. of Chr. Work.

LETTER FROM LOS ANGELES

Los Angeles, Cal., Dec. 7, 1914.
Dear Friends:—The Los Angeles field is big, and the work is making very encouraging progress. Such was our first impression on arriving here.

The Sunday school is practically filled. Sixty children were present last Sunday, but out on the streets and in the homes there are a great many more who do not come to Sunday school. Be it said to God's glory, more and more are coming to us. Most of these children are reached by our workers through calls at their homes. If our Sunday school keeps on growing as it has to date, our chapel will soon be too small.

A number of students from the Bible Institute help us regularly in the Sunday school and in many of our other meetings. Two of these, the Sisters Mary Jones and Elizabeth Foth, also do house-to-house visitation work one afternoon each week. Sister Franz spends all her time in this particular work and still it is not at all possible to do justice to our field.

On Thanksgiving Day we had a service in the evening which was very well attended. The previous day we had distributed some Thanksgiving cheer among a few of the most needy families and that probably helped to fill the house.

On Wednesday evening we have a street meeting. This meeting is showing itself thoroughly worth while. Many can be reached by it that might not come to our services and whom we might not find in the homes.

A few weeks ago a girl accepted Christ at one of these meetings. Her mother would not permit her to come to our chapel. She did permit her, however, to run

around on the streets every evening. Nor would she let her read her Testament at home, so the girl read it off and on at school. Now the mother has come to the point where she has not only been inside the mission herself, but has also brought an older daughter with her. This older daughter has just now also accepted Jesus as her Savior.

Two Sundays ago four boys declared their intention of becoming Christians, two at the morning services and two in the evening. The latter two were invited to come to our prayer circle which we always have after the service. One of them was on the point of running away from us at this juncture, in fact, he did leave before we were through. To our joy he came again on Thursday evening of that week and brought another boy with him. There were not many present that evening since the weather was unfavorable and we had not set our expectations at a very high mark (which we admit to our shame). In closing we said, nevertheless, that if any were there who felt that they were sinners and would like to accept Christ as their Savior, they should remain with us after the dismissal. To our surprise these boys stayed and the new boy wanted to be saved. The other one who brought him, encouraged him to accept Jesus, and he did so before he went home.

Again and again the truth is brought home to us that the power of God is made perfect in our weakness.

F. J. and Anna Isaac.

THE HOPI REVIVAL

Tuba, Ariz., Oct. 29, 1914.

During the last Southwest Bible Conference it was decided by the missionaries among the Hopis, Both Baptist and Mennonite, to have the evangelistic campaign for the Hopis as early as convenient in the fall and so the tabernacle tent that was used during the conference for the meetings at Flagstaff was procured for this work with a few seats and gas torches. We did not get the tent in time to make use of it for the meetings at the first and second Mesas, but received it just in time for the meetings at Oraibi and Kiqotsmowi between which two villages it was pitched during the first part of the campaign, and later on it was used for the meetings at Hotwela and Pakawi where it was pitched again between the two villages. The grace of the Lord and the power of His Word and His Spirit in convicting men of sin and giving them a new birth was everywhere manifested. There was weeping and unrest which was followed by quietness and rejoicing with a number. I shall confine myself here to the meetings at Oraibi and Hotwela and Pakawi with the hope that the missionaries at the first and second Mesas will tell of the grace of God working among their Indians, as I am sure all of you would like to hear from their work which has been blessed so richly in past years and also at present shows that the Lord is working mightily to call out His own.

The meeting at Oraibi commenced with an evening service in the tent which was well attended considering the fact that the people had not been notified before time. No scheming was done to get the people to the meetings and it was told them in almost every meeting for what purpose we had arranged these meetings. They were told the whole council of God as far as that could be done. Much stress was laid upon man's condition by nature and God's verdict upon him. And his justification by faith in Christ crucified, the only remedy for sins. Johannes Goszner's "Heart Pictures" enlarged upon canvass were used with good advantage in these meetings as they speak a language that the Indians more easily understand. The street meetings in connection with the other meetings were as a rule well attended. Usually a few English and then a few Hopi gospel songs were sung and by the time we were through with our singing we usually had a goodly audience to speak to. The Spirit of God had prepared the soil for the reception of the Word and the truth found lodging in many hearts. The tent and street meetings began Wednesday night and continued till the following week, Wednesday, when the tent was taken down and removed to the villages north of Oraibi. During the daytime from house to house visitation work was done as much as there was time and strength left. Miss Johnson, of First Mesa, and Miss Nelson, of Second Mesa, were assisting in the work at Oraibi and the northern villages and were a great help to us. In the night services now and then use was made of the magic lantern to show Old and New Testament pictures and the stories which the pictures illustrated were told in a simple way to show God's dealings with the human race and give them a kind of a background so that in our preaching services we could refer to these stories knowing the people knew what we were speaking about. The picture of the temptation of Jesus made a deep impression upon all of them and when the story was told it was so very quiet in the tent that it was noticeable. The picture was where Jesus stood upon the mountain top with that dark figure beside him pointing to the kingdom of this world and saying with a degree of truthfulness ,that they belonged to Him, because people willingly had accepted His lordship over them and so belonged to Him. It was told them how Adam had fallen in the conflict with Satan and now Jesus had defeated Satan completely and how later, on the cross, after God had poured out His wrath upon the sin, which was judged upon His own beloved Son's head, Jesus said, It is finished. There are only two chiefs now, Jesus and Satan. And every one that does not belong to Jesus belongs to Satan. Jesus saves, Satan destroys. And because people reject Jesus and willingly follow Satan they will be punished with him in hell which was prepared for Satan and his angels. (What the heathen sacrifice, they sacrifice unto devils and not unto God.) "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Later on when we alluded to the temptation the whole conflict was brought before the people and it made clear to them that the Hopis have no excuse for serving Satan. The Hopis always try to excuse their sinful worship by saying that they have received it from their forefathers and is suited for the Hopis and must be good. Miss Nelson also showed with Mr. Thayer's lantern "The Good Samaritan" and "The Shepherd Boy" who was seeking a lost lamb by night, which was very instructive and helpful. The Sunday forenoon and afternoon services were always well attended except the one forenoon service at Pakawi. Sunday, October 11 at Oraibi was a day of heart-searching and praying and weeping which ended in rejoicing and praise. In the forenoon in spite of there being a dance in Pakawi we had quite a large audience to preach to. They were people that were seeking salvation and so did not go to the dance but came to the meeting at the tent. The subject that morning was, the coming of Christ, the translation of the saints and judgment upon an ungodly and Christ-rejecting world. The story of Cain and Abel was drawn on to illustrate some of the points envolved. In the afternoon the meeting commenced as usual with singing of some Gospel hymns both in English and Hopi and with prayer. I suppose it is needless to say that the missionaries and native Christians were much in prayer before and during these meetings, which in itself was a proof that the Spirit of God was at work not only in the missionaries and native Christians, but also on the unconverted heathen. Before the preaching commenced that afternoon some were under conviction and there was sorrowing and weeping. The pictures of the heart of man (Johannes Goszner's Ill.) were shown unto the audience and Rom. 1st chap. and a portion of the 3rd chap. were read to show how God looked upon the natural man and his works, and how God in His righteous judgment dealt with sin on the cross, when His own Son was made an offering for sin, which at the same time manifested God's love for the sinner for whom there now is plenteous grace as He takes his place as a guilty sinner before God and by faith accepts God's offer of mercy on the ground of his sin being dealt with on the person of Christ, the Lamb of God, his substitute. After the gospel talk the invitation was given, that if there were any who knew hat they were sinners and saw the need of a Savior and wanted to be saved and were willing to accept Jesus the Christ as their only and personal Savior, they should make this known before the whole audience. And twelve came out and accepted Jesus as their Savior.

(To be concluded)

RESOLUTIONS

Of the Third Annual Bible Conference, Held at Roaring Spring, Pa., Nov. 28–30.

Inasmuch as it has pleased almighty God to permit us to assemble in the capacity of a Bible conference and to enjoy His presence, that we praise Him for the blessings vauchsafed to us since we last met and reconsecrated ourselves to His service:

Be it resolved:

1. That the thanks of this conference be due the brethren and instructors for their inspiring lectures as well as their sacrifices for the cause.

2. That we welcome the brethren, Revs. J. S. Lehman and John Swaar as co-laborers in the vineyard of the Master and bid them God's speed in His service and to preach the gospel where the spirit leads or the opportunity affords.

3. That we approve of the effort to erect a monument as a memorial to the name of Christopher Dock, a Mennonite who was the first schoolmaster of Pennsylvania and we are favorable to the following committee: President—Rev. J. W. Schantz. Secretary—Rev. E. W. Graybill. Treasury—Rev. A. K. Bean. Rev. Jacob Snyder. Jacob Rieff.

4. That a plea be submitted to the Home Mission committee of the Eastern District Conference to liquidate the indebtedness of the Napier Mennonite church and to better establish the Altoona mission and the following committee be appointed to submit said plea:

President—Rev. E. C. Miller.
Secretary—Rev. S. D. Yoder.
Treasurer—Rev. H. G. Snyder.

5. That we approve of the proposition of holding a Bible conference at Terre Hill, Lancaster County the second and third week in August, 1915. The president of the Eastern District Conference as well as the secretary with the home mission committee act as a committee on program, and that J. B. Weber, J. H. Gehman and M. M. Sensenig be a committee on arrangements.

6. That we invite Rev. Lee Lantz of Normal, Ill., to our congregations to conduct evangelistic services.

7. That a regular appointment be maintained at Quarryville, Pa.

8. That we locate a minister at Smith Corner.

Be it resolved that this conference heartily sanctions the theme of the able Temperance sermon, delivered by E. W. Graybill, and that we indorse all temperance movements from a biblical standpoint.

J. B. Weber.
Ursula Shelley.
S. D. Yoder.

The report of the United Presbyterian church, just received, gives the number of their church members in Egypt at 12,194, organized congregations 83, and an average attendance on Sunday morning of 25,000. They have 191 Sabbath schools with pupils numbering 15,877, and 63 young people's societies with a membership of 2,708.

SPEAK GENTLY

Speak gently: it is better far
To rule by love than fear;
Speak gently: let no harsh words mar
The good we might do here.

Speak gently: love doth whisper low
The vows that true hearts bind;
And gently Friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child:
Its love be sure to gain;
Teach it in accents soft and mild—
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through life as best they may,
'Tis full of anxious care.

Speak gently to the aged one:
Grieve not the care-worn heart;
The sands of life are nearly run—
Let such in peace depart.

Speak gently, kindly, to the poor:
Let no harsh tone be heard;
They have enough they must endure
Without an unkind word.

Speak gently to the erring: know,
They must have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again!

Speak gently: He who gave His life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, "Peace! be still!"

Gentleness is a little thing
Dropped in the heart's deep well:
The good, the joy which it may bring
Eternity shall tell.

—David Bates, in The Herald and Presbyter.

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

Home Circle

BECAUSE OF THE DEACONESS

By M. D. Parker.

(Concluded.)

"Rose, why did you and Tim run away as you did. Did you think I wouldn't know that Master Hal was sending for you?"

"Oh! Miss Pat, dear, Terry and Tim said I wasn't to tell you, for Master Hal said so. I did want to say good-bye to you so bad, darlin'. Have ye seen Master Hal?"

"No, Rose, and I want you to tell me where I may find him. It has been four years since I've seen him. Oh, think of that! four years."

The fair head went down on the shoulder of the motherly Irish woman, while her bare arms closed tightly around the sobbing girl.

Later on when the children, laden with candies and sweets enough to do a Christmas week, were sent out that quiet be had, and while Mrs. Mahoney washed and wrung her clothes, she talked of Master Hal, of his determination not to go back till he had made a man of himself, and of his goodness to Terry, Tim and the children.

"But, Rose, tell me where he lives," the girl asked again, as she had asked several times before, and the woman spoke quickly, after pausing a moment, as though listening.

"Faith, Miss Pat, I'll tell ye, honey. Ah, thim spalpeens, hear 'em thim now!" and she made a lash for the door, frantically beckoning to the deaconess behind the other's back.

As they reached the landing a tall, brown-haired young man, basket laden, came running up the dirty stairs with a merry laugh on his lips. Nora O'Neil looked and then smiled, too, and Mrs. Mahoney called over her shoulder as she went on into the dim recesses beyond somewhere.

"Go in, plaze, Master Hal, I'll be back after a while." The young man stood a moment in surprise, then turning, he lifted his hat to the deaconess and passed into the room, and Nora heard the girl say softly—

"Oh, Hal—Hal, at last, my brother."

Then she hurried after Mrs. Mahoney, whom she descried leaning against a wall.

"Shure, sister," she sobbed, "'tis a happy day for Rose Mahoney when the ould master's two childer meet and make peace under her roof. Master Hal tould Tim last night that he was coming today, and I kept puttin' her off about the adriss till I heard his blessed whistle."

But the crowning point came when another young man, also carrying a big basket, approached the little group Miss O'Neil had gathered about her on the dim landing, while she told them Christmas stories.

"You have chosen a somewhat draughty place for a class this afternoon, Miss O'Neil," he said, raising his hat.

"I am waiting for a friend and the audience came to me, Mr. Barro," she replied, smiling up at him, for the two often met in Shannon Street. Then the door near by was flung back and a voice called.

"Ned! Ned Barro, old chap, come here," and Mrs. Mahoney whispered.

"'Tis Mr. Barro, Miss Pat's swateheat, bless his sowl."

The street lights were shining brightly when Miss O'Neill finished her last call and stood for a minute to fasten her coat ere leaving the close tenement building to go home. She sighed gently, as the thought of the home people came to her. Then two impulsive arms caught and held her and warm lips covered her face with kisses.

"Nora O'Neil, dear, why didn't you wait. They have forgiven me, the two of them. It's more than I ever dared hope, and it's all because of you."

"Me!"

"Yes, you. If you had not told me about young Tim last night, I wouldn't be so gloriously happy this night. I just feel like shouting—the doxology."

"Listen!" Harold Desmond commanded, as they stood waiting a car at the corner, and faintly above the noise of the street they heard from a neighboring building one of the dear old Christmas tunes.

"Peace on earth. We have it again, thank the Lord, and oh—what a Christmas this will be, Patricia," whispered Ned Barro.

"Yes," she answered, softly, "the first real one in four years."

—Chr Guardian.

Deaths.

Oberholtzer. — Jacob S., at Akron, Ohio, October 31, 1914, aged 77 years and 11 months. He was born Dec. 1, 1836, in Bucks Co., Pa. He came to Ohio in 1859. He engaged in a numher of business enterprises and was one of the first promoters of the Garfield Injector Co. During the life of the First Mennonite school at Wadsworth, he was a liberal supporter of this institution, as well as of the local Mennonite church of which he was a consistent member until removal by death. He was preceded in death by his wife and one son. He is survived by two sons and one sister, Mrs. Susan Landis of Pennsylvania. Funeral services were held from the Mennonite church at Wadsworth by the pastor, W. S. Shelly. Interment was made in Woodlawn cemetery.

Good — At his home near Bowmansville, Lancaster Co. Pa., on Nov. 13, 1914 Bro. Allsen Good, aged 65 years, 9 months, 18 days. His parents were John Good and Barbara, nee Musselman ,who are both deceased. In 1883 he married Elizabeth Musser and some time later they together joined the Pine Grove Mennonite church, receiving haptism at the hands of the then officiating elder of the congregation, Rev. Moses Gottshall. Having no children his death leaves his bereaved wife alone to mourn her loss, yet not as one who mourns without hope. Funeral services were held on Tuesday, Nov. 17, being conducted by Revs. J. W. Schantz and A. S. Shelly.

Contributions

Chicago Mision

D. A. Garber, Versailles, Mo., $15; Mission Society, Mt. Lake, Minn., Minn., $10; Mission Friend, Wayland, Ia., $10; Otto and Abbie Krehbiel, Donnellson, Iowa, $5; W. W. Miller, $10; Volunteer Class, Noble, Ia., $8. Mission Society, Summerfield, Ill., 2 boxes clothing, barrel canned fruit; Mission society, Moundridge, Kan., 4 bags clothing; Young People, Berne Ind., 20 Bibles.

Gratefully acknowledged,
W. W. Miller.
727 W. 63rd St. Chicago.

For the Treasury of the Pacific Dist. Conference.

Congregation at Pratum, Oreg., $50.
Gratefully acknowledged,
S. R. Aeschliman, Treas.

For Cantonment, Okla.

Friend, Beatrice, Neb., for sick and needy, $5.
Gratefully acknowledged,
Albert Claassen.

For Busby, Mont.

Menno and Lind, Wash., $40; Butterfield, Minn., Y. P. S., for church building, $10.
Gratefully acknowledged,
G. A. Linscheid.

For Birney, Mont.

Bro. and Sister D. J. Dick, Joplin, Mont., $3; sewing society, Berne, Ind. $10; Christmas gifts for Indians.
Gratefully acknowledged,
P. A. Kliewer.

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Editorial.

CHRISTMAS GIFTS

The origin of the custom of making Christmas gifts is not Christian. Our heathen ancestors gave presents at the time of the victory of light over darkness.

Christmas was the last festival adopted by the Christian church. With it were adopted many heathen customs and since the heathen festival and the Christian in many things coincided, the symbolic of the heathen festival could very appropriately be adopted by the Christian church. The heathen festival celebrated the victory of light over darkness; of life over death, and in Christmas we celebrate the love of God in Christ Jesus, the victory of love and life over sin and death.

The gifts of the heathen expressed their joy over the new life and light coming after the dreary short days of December. The Christian gifts express the joy and gratitude occasioned by the gift of God, His only begotten Son and with Him life and light, peace and joy.

We know only too well that the thought of an imaginary Santa Claus has replaced in the mind of many children and grown people the original Christ and His gifts, yet the name of Christmas gifts reminds us of Christ.

As many customs so the custom of giving Christmas gifts has degenerated and has been misused; it has become a burden instead of a pleasure and a joy, so that Christmas with its worry and expense is dreaded by many.

True Christians who have experienced the love of Christ in their hearts rejoice to gladden the hearts of their dear ones, especially of the children, by their gifts.

These gifts can be useful articles which are needed by the children and grown people and some inexpensive presents which will gladden the heart of the receiver. Self-made articles which express the love and thoughtfulness of the giver are especially appropriate.

The main purpose of the Christmas gifts ought not to be to show our own love, but to represent and express the love of God in Christ Jesus.

Parents ought to celebrate Christmas with their children by reading or telling to them the sweet Christmas story and by making everything point to Christ and the love of God shown in the sending of His beloved Son.

Avoid all mentioning of Santa Claus so as to concentrate the mind of the children on the beautiful Christmas story.

Correspondence.

Reedley, Cal., Dec. 8, 1914. On the 15th of last month we celebrated the Lord's Supper. Bro. Neufeld spoke in German and I spoke in English. It was encouraging to note that a larger number than ever before remembered with us the Lord's suffering and death. On the evening of the 18th we had a love-feast for the whole congregation in the large basement of our new church, which was tastefully decorated. Before retiring to the basement we had a short program of German and English songs and a German and English address by the pastor in the auditorium. During the evening the announcement was made that on every Wednesday evening from 7 till 9 o'clock the whole church would be lighted and heated and that four regular meetings would take place, two being held simultaneously in different parts of the building: Teachers' Training, Choir Practice, Prayer Meeting, and Bible Study, and any other meeting that a committee or organized class might arrange for. I want to make a few remarks about two of the above meetings. Our Teachers' Training class has a membership of 23. Under the efficient instruction of Bro. C. F. Miller we hope they will all pass the examination, then we will again capture the county banner for Teacher Training, which our Sunday school held for two years. Bro. Neufeld is teaching the Bible Study class and, although he, being a professor in Russia, has taxed our elderly heads (remember that my mother, too, is in this class) with the memorizing of an extensive outline, yet we know that in view of what is now transpiring in the world this study will be especially interesting.

Surely God is speaking to us through the events in Europe. Sunday evening I preached to a large congregation on the subject: "The Cause of the War in Europe and Its Lesson for Us." The texts were Rev. 2:7; Matt. 26:52. Luke 13:3. Anyone who will take the trouble of looking up these passakes has the outline of my sermon. Will the world, will the United States learn the lesson of disarmament, arbitration, doing unto others as you would have others do unto you? Or will the civilized nations after this war again continue the folly of armed peace, of preparation for war until they are again ground to powder by a just God under the tremendous weight of their own armaments?

On Thanksgiving Day we had a German service in the morning and an English union service in the evening in our church, which were both well attended. Next Sunday, accompanied by my wife, my mother and two others I shall go to Woodlake and preach for the people in that new settlement.

The Sunday school is making preparations for the Christmas celebration. I have set an ideal for our congregation in a certain direction. We hope to be one of the first congregations in which either one or the other or both of our papers are found in every home. When we have reached this goal, you'll hear from us.

H. J. Krehbiel.

CHRISTIAN ENDEAVOR ANNIVERSARY

At the twenty-fourth anniversary of the "West Swamp Christian Endeavor Association" on the 22nd of November an interesting program was rendered.

The secretary's report was as follows:

There were held during the year twenty-seven meetings, including three mission meetings, one temperance meeting and two business meetings. At six meetings the roll was called to which the members responded. The Christian Endeavor topics were discussed at each meeting by different members of the society. The number of members enrolled at the beginning of the year was fifty. Seven of the members left during the year, and eleven new members joined, making the total number of members enrolled at the end of the year 54, and two honorary members.

The amount of money collected during the year was as follows:

For expenses of society	$28.90
For missions	18.31
Total	$47.21

As a whole we can say that our efforts have been crowned with success and that our work has not been in vain. Although our organization has a total of fifty-four members, there is room for many more earnest workers for the Master's cause. Although our association is not as large as some are, yet we have the word of Christ to testify that results do not depend upon numbers, Matt. 18:20 says, "For where two or three are gathered together in my name, there am I in the midst of them." God knows the good that our society is doing, and will reward us according to our merits. Let us more fully trust God, not only when the sun shines, but when dark clouds are hovering over and about us. In John 9:4 we find the following words: "I must work the works of Him that sent me while it is day, for the night cometh when no man can work."

Let us remember the words of the poet:

Oh! 'tis sweet to trust in Jesus,
Every day to live for Him,
With a heart, made free from evil,
Purified from every sin;
Every day to feel the glory,
Every day for Him to shine,
Every day to have Him with you,
And to know that He is thine.

Let us, therefore, as members of this association pray almighty God for His boundless strength, so that we may be led to take more active part in the work of the Master, and to create a keener enthusiasm for our meetings.

Florence Roth, Sec'y.

Editorial.

The most senseless, the most useless and the most offensive of the socalled small vices which people try to gloss over as insignificant is the vice of profanity. From earliest times God forbid the use of His name in vain; Jesus condemned swearing of all kinds as offensive to Him and naturally included profane swearing in His condemnation and in order to prove to the future generations that Jesus meant just what His words imply, James repeated the commandment. If, then, swearing is wrong, profane swearing is a greater wrong. It blasphemes God. It is an insult to His name and His Being. In many of the states it is a crime so fixed by law. In polite society it is not tolerated, at least in the presence of the ladies or in formal gatherings. Yet, in spite of it being sinful, criminal, ungentlemanly and vulgar people will swear. Some think they are witty or clever by the amount of profanity at their command. Some think profanity makes their language effective. True wit does not need such an artificial prop as profanity to make it wit. Language, to be the most emphatic, must be concise and without unnecessary frills. In either case profanity fails to do what it is intended to do.

Much of the present-day profanity is due to carelessness. People do not exercise enough care in their speech to keep it pure. They fall into the habit of using expressions which others around them use and then sometimes are shocked to discover how far from the path of decent speech they have permitted themselves to go. They do not really want to offend their hearers, or deliberately insult their Maker, but they do not take the trouble of guarding their tongues against doing so. Such carelessness in speech is a pretty good index to character and betrays a person unworthy of confidence or respect.

The attitude, that even habitual swearers take, that a lady must not swear, is inconsistent. True gentlemen live with a decent respect for God and man. When they require this standard for ladies and children but do not rise up to it themselves they not only prove themselves inconsistent, they prove themselves unworthy of the name of gentlemen.

The ends to which certain churches go to advertise themselves are remarkable. In some instance one sees newspaper announcements of services. This is legitimate. The church business is public business and for the public good and the reading public greatly appreciate the convenience. It wants to know what the church is doing and wants to do. Moreover the daily press brings so much of the crime and iniquity now going on all over the world, that an antidote is really needed to prove that everything is not really going straight to the devil. There is nothing to be condemned, even in the practice in some quarters of publishing a sermon or other matter directed at the soul of the reader, it is a very praiseworthy thing to do. But, having said all this in regard to the matter given publicity by the church, there is much to be said of the abuses of publicity, to which some churches resort. It certainly does grate on the nerves of a thinking Christian who keeps in mind the cleansing of the temple by our Lord, when he sees displayed in large letters over some church door signs like these: "A Grand Fair Tonight"; "Moving Pictures Every Saturday Night"; Penny Concerts Here This Afternoon"; etc. Neither is it a very gratifying thing for the Christian reader to take up his daily paper and learn that in such and such a church there is a "Battle Royal" on just now, or, one faction has just succeeded in locking the other out. Of course human nature crops out even in churches and matters about which the Christian must blush do sometimes appear in spite of everything, but such things are the unusual thing, not the every-day occurences. Every church is not an unchristian battle ground. The unfortunate circumstance is that such churches that lapse in this direction do get the most publicity and the non-Christian reader gets the impression that it is a sample of the usual thing.

The Apostle Paul, who knew the world and knew men, laid down the best advertising principle in the world when he said, "Ye are my epistles known and read of all men." Next to the preaching of the gospel the quiet consistent conduct of the individual is the most powerful agency for the salvation of men and the glory of God that the church has at its disposal. A church may spend thousands of dollars in advertising and yet fail miserably, although it fills its pews. What every church needs and what every church can do, is, have its membership advertise it in daily life. When once the church takes itself serious enough to keep itself pure, this can be easily done.

There is a glamour about war that stirs the imagination of the youth and makes him long for a part in the fray. Martial music, glittering arms, showy uniforms, and all that are designed to emphasize this attractiveness. Then comes the hero, the one in whose praise it is said, he has done his deeds of bloodshed in the face of great danger, he gets the cheers of the crowd, he is lauded as a patriot and so on. But how disappointing must it be to the many, who either die before they can be thus acclaimed, or who just as bravely go down with defeat, or who find themselves among those lost in the great number in the ranks about whom nobody thinks. Because men are greedy for selfish glory they risk much for glory but in most cases glory never comes in the end.

There is another kind of glory, a thousand times more glorious than the glories of war, which comes to the heroes of peace. Everyone knows about the English Victorian Cross, but who knows anything about the Albert medal. The one is given for deeds of valor on the field of battle, the other for valor in the dangerous places of life; the one comes as a reward for taking life, the other for saving it. In our own country the same inconsistency is to be noticed. We pension soldiers, we erect monuments over their graves and devote a day every year to eulogizing them. But there are no more heroic men on the face of the earth who are called upon so frequently to risk their lives, in the face of greater dangers than those of war, than our life-savers, stationed at the various stations along our coast, yet they are underpaid, they get no pensions and their glories are seldom told except for a very occasional reference to them in our papers. If the nobility of saving life, the heroism of facing merciless foes and unspeakable dangers, is attractive to the youth, then such a place as the life-saving corps affords him more opportunity for adventure and unselfish sacrifice than he will find on a hundred battle-fields. Why are not youths attracted to this calling? Simply because it is so sincere that the glitter of buttons and the glory of parade have no part in it.

There is room for heroism at home. It is the noblest heroism of all because it has the approving smile of God upon it. We refer to the faithfulness amid trials and discouragements, incident to daily life. There are fathers who slowly wear themselves out for their dear ones; there are mothers who die by inches that their loved ones may live and be happy, there are men and women who are true to their responsibilities in whatever position Providence places them. These are the truest heroes of all. The world sees them not, but God does, and their greatest glory will come when He says to them for all eternity, "Well done, thou good and faithful servant."

THE WAR IN EUROPE IN RELATION TO CHRISTIANITY

By Aaron M. Myers.

At the outbreak of the present great war which is devastating Europe, it was loudly asserted that Christianity had collapsed, that the religion of Jesus had proved a failure, and that civilization had gone down with it. These statements, calculated as they were to create a doubt in the minds of God's people, carried their own refutation. Skeptics and agnostics, who trumpeted these statements abroad were met by the counter-statements through pulpit and press that the religion of Jesus Christ, had it been in the hearts of the rulers and cabinets of the Old World, would have prevented the strife and there would have been no war.

In the first place we may ask, Is there such a thing as a Christian nation? and, if so, Which is that nation? In reply we ask, What is Christianity? Is it not a manner, spirit and sphere of life permeated by the principles, the teachings, the spirit and life of Jesus Christ? Is not that nation Christian which manifests this spirit and these principles, not only in the life of its citizens and subjects, but also in its national acts and policies?

If it be erroneous for a Christian citizen to arm himself with a deadly weapon, why should it be right for a nation, calling itself Christian, to spend billions of dollars on standing armies and navies. If the proper way for a Christian to settle a dispute with his fellow-man be in a spirit of brotherly peace, consideration, forbearance and forgiveness, can it be any less the obligation of a nation calling itself Christian to settle its disputes in the same way? Surely it cannot be maintained that the teaching of Jesus set forth a double application, one for the individual and another for the nation. No man has the right to call himself Christian who fights, steals, kills, nor has any nation doing these things any more right to that sacred name.

It is not Christianity that is at stake in this vast carnage, nor are the nations engaged in it Christian in reality.

War would cease immediately; disarmament would take place at once and forever, if these nations would suffer themselves to be controlled by the merciful and loving spirit of Christ. The true test of nobility and strength is contrary to the opinion of a great part of the world's populace, not in one nation plowing down in blood with gun, bayonet and sword another nation, but rather, to quote the words of Shakespear, "Sweet mercy is nobility's true badge."

Were these warring nations to hearken to the voice of Jesus as it echoes across the ages, they would hear Him say, as He said to the Apostle Peter, "Put up thy sword in thy sheath. All they that take the sword, shall perish by the sword." The nation or individual who has Christ as their palladium need not resort to violence to settle disputes, but will settle such disputes if they arise, in the spirit of Christ, which is the spirit of peace.

The world has made progress in many directions; but in the case of settling a quarrel it resorts to the same means that Cain and Abel did. The fault is not with Christianity, but with the Christians.

If men would live their religion and not make their professions suffice to let their fellow men know what they are, there would be a vast difference in this world of ours. Men fight and war because they lust; they slay and kill because they desire to obtain. Not until greed, hate, and selfishness have been eliminated from human society will war cease and men refrain from slaying one another. And what is true of the individual is true of the nation, which is only an aggregation of individuals. Wars among nations are the result of the greed, hate, and selfishness of collective mankind, and shall cease as soon as these self-

same sins shall cease to exist in the hearts and lives of individuals, and that will not be until Jesus Christ, the "King of Righteousness" and the "Prince of Peace" shall come and assume the reins of government and in the truest sense the kingdoms of this world become the kingdoms of our Lord and His Christ.

But from this we must not infer that we are to sit idly by and not put forth any effort toward the promotion of peace among nations. It does mean, however, that we are to go about the accomplishment of such a noble purpose in a far different way from that which we have been doing in the past and are still doing. The utter inadequacy and failure of past methods is disclosed by this war, which was begun and is being waged in spite of the peace treaties, the Hague, the "peace foundation", and the Carnegie millions. It is said, that in the same week that a famous philanthropist gave one million dollars toward world peace, a contract was given for over ten million of dollars worth of warships. At this rate when may we look for and expect universal peace?

Peace among men comes alone from the indwelling of the incarnate Christ within their hearts by faith, and the preaching among and acceptance by nations of this same truth will alone bring peace among them. "Let the peace of Christ arbitrate in your hearts," says the apostle. This is the secret of national as well as individual peace. The living Christ preached among and accepted by individuals comprising nations is the only sure and safe way of bringing about peace among men.

Whether or not this war is a phase of the great Armageddon, one thing is assured: It gives promise of being the greatest crisis in the world's history during the last twenty centuries. It will turn the mind of the world toward the rights of man, and we are led to hope that it may turn the nations to a greater dependence upon God's will, and a closer conformity to His laws for the world's government. Civilization has been shocked but not wrecked; Christianity, which has been ignored by those influences which precipitated the war, will prove itself stronger than ever and the millions will turn to it as the only hope of world-betterment.

Let us then, as we approach the joyous Yuletide, join hearts and voices in adoring praises, and thanking almighty God for His watchful and fatherly care over us, and use our influence in binding all the nations of the western hemisphere into a federation which, by its fidelity to the law of kindness and its devotion to the Prince of Peace, shall become at once the inspiration and hope of the world. And let us pray God to hasten the day and the hour when swords shall be turned into plow-shares, and spears into pruning-hooks, and the "brotherhood of man" be ushered in to endure to all eternity.

NOTES ON THE C. E. TOPIC

Dec. 27.

This Year and All Years for Christ. Psa. 90:1-7.

(New Year's Meeting)

The end of a year is usually a time for balancing up accounts. We want to know what progress we have made and what are our prospects for the coming year. We hope that when the reckoning is completed we will see a profit so that we can continue our course with confidence. But, laying aside our business interests for a moment, isn't this also an appropriate time for taking account of our spiritual state? Have the twelve months just closing been of sufficient spiritual profit to us to encourage our going on as we have been doing? In most instances, no doubt, we will be finding some things to be regretted, some things to be corrected, some things to be improved, and some things to be avoided altogether. We will discover frequent sins of commission and omission everywhere.

New Year is a time for looking forward. We are then taking a fresh start; things before us remain waiting for us to make them what they shall be, but we can do no better in the future than in the past if we do not secure the divine assistance that is for everyone who earnestly strives to do that which his Lord and Savior would have him do. We must then begin the new year by asking God for strength, wisdom and grace to go forward in His name.

No one can tell what a year will bring forth. To everyone there will be successes, opportunities and openings of some kind for which we can thank God in advance. But the easy things, the successes and the opportunities are a trial of character. Many fail just because they have had things too easy or because successes were not hard to attain. We should prepare to be faithful and true when the easy and prosperous times come. In time of prosperity we must prepare for adversities. In the coming twelve months, yes, in all the coming years, there will be seasons of temptations, of struggle, of trial and sorrow. The true character is the one tried in the fire. When these periods come, as surely they will come, we only learn to know the mighty help and comfort a loving Savior can be, and it is only as we know Him that we come out of them triumphantly.

In planning this year for Christ we must think of the work He calls upon the faithful to perform. The fields are still white for the harvest, unnumbered multitudes are still in sin; the nations of the world are far from being evangelized and the socalled Christian nations are today in a gigantic demonstration, showing how very far they are from the Christ-spirit of peace and love. In these conditions we see more than enough for every one to do of his duty to Christ and His cause.

If the year is to be for Christ it is to be spent in serving Christ's little ones, the poor, the distressed and the afflicted. Oportunties and talents may not be possessed by everyone in greatest numbers, yet, surely, everyone can find a field waiting among these where he may be of service to his Christ.

This year, as every other year, should be one of stewardship. All we have is our Lord's. Do we use it so? or, Do we think we do our duty when we devote a niggardly small portion to Him? It is not one-tenth or one-half that we owe Him, but our all. Do we give it?

Every year of our life should be a growth as distinctly marked as are the rings of a tree. We should grow in the knowledge of the Word of God, grow in grace, grow mightier in prayer and stronger in faith.

NOTES ON THE S. S. LESSON

Dec. 27.

Jesus, the World's Savior and King. (Review).

Reading Lesson Only.

II Cor. 5:14-21.

Golden Text—Gal. 6:14.

Lesson I. Shows the appreciation of the Lord Jesus for the things which are for Him. His appreciation is given, not so much for the value of the thing given as for the effort and motive behind the gift. In the woman who brought the costly offering, we find a type of faith far in advance of the others of that time. She anticipated the resurrection of Jesus.

Lesson II. The Last Supper. Jesus would have us ever remember hat we are saved by the shedding of His blood. We are to bear in mind His awful agony. His suffering and death is the bond by which all who believe in Him are held together in one fellowship. This memorial feast is instituted by His command, not to celebrate it is to disobey Him.

Lesson III. Gethsemane. A biter anguish He endured because He loved us. A lesson of submission to the will of the Father. It proves the nobility of patient and willing submission to the divine will.

Lesson IV. Jesus and Judas. Judas proves to be the most disappointing man in all the world. So close to the noblest of all characters he becomes the basest. His personal ambition led to his eternal fall, just as it does those who place it above the things of God.

Lesson V. "The Arrest and Trial of Jesus" shows how deeply even the spiritual leaders of a people, when they are insincere, may fall into sin. Jesus here declares Himself to be the Son of God. Only a divine love, such as His, could make Him submit to the insults of those whom He came to save.

Lesson VI. The heart of the lesson is: "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Lesson VII. Jesus and Peter. Peter, the one disciple who thought himself sure of himself, illustrates the deception of self-confidence. In this case we see how one may advance in sin little by little. "He followed afar." He mingled with the enemies. He warmed himself at their fire. He denied his Lord and he blasphemed. As is usually the case with sinners who fall, he was sorry when it was too late.

Lesson VIII. Jesus and Pilate. Pilate the powerful judge, proves himself the weakest when he should have been strong. He tried to please men and it led him to doing the greatest wrong in history. In pronouncing judgment upon Jesus he sealed his own doom.

Lesson IX. Christ Crucified. The greatest act of God's love. The event shows the arrogance of sin in that it dared to attempt the destruction of God's Son. It shows the awfulness of sin in that it cost such a sacrifice. It offers the only remedy for sin, namely, the blood of the Lamb of God shed on the cross.

Lesson X. Christ Risen. The world has a living, not a dead, Savior. The resurrection of the body is assured. Death has no power over God's children. The resurrection is the greatest triumph, the greatest glory, the greatest hope and the greatest certainty.

Lesson XI. The Great Commission. The fact of the resurrection positively established by many witnesses. The duty of preaching Jesus Christ crucified and resurrected to all the earth imposed upon believers.

Lesson XII. The Ascension. His going to the Father and His coming again—two of the greatest comforts to the Christian.

News of the Week.

IN GERMAN TRENCHES

Soldiers Comfortable — Grain Is Being Thrashed.

Headquarters of a Certain German Army in France, Dec. 11 (forwarded by automobile courier to Berlin, thence to London). — Several hours were spent in the trenches in a picturesque old town, where German riflemen and French legionnaires plan and play grim practical jokes of war on each other from positions a scant 200 yards apart. A race of German troglodytes was found in one place on this front. Men, horses, supplies, hospitals and so forth were housed in hillside caverns, formerly stone quarries, which were absolutely protected by a fifty-foot stone roof from even the most powerful shell fire.

The morning was passed in an artillery observation stand opposite Rheims, where a powerful stereoscopic telescope, through which the fire of the artillery is directed, brought the observer within a hundred yards of the city and the cathedral and enabled him to see that the cathedral and its towers were standing fairly intact, although blackened by fire.

A trip of inspection was made through a labyrinth of field fortifications and approaches along the Aisne, at its nearest point to Paris, where the lines are normally 200 or 300 yards apart. The soldiers, even in the foremost trenches, were found living in comparative comfort in their underground shelters. They are well supplied with blankets, food, water and clothing, and are in good spirits, despite their long residence in the trenches. Desultory infantry fire always is in progress here and the rattle of machine guns breaks out now and then. The artillery on both sides has thrown tons of iron daily, but there have been no great fights of late in this section of the front.

Grain Left Unthrashed.

Of all the impressions of the trip one most striking is that left by the countless stacks of unthrashed grain, stretching for miles in every direction throughout this granary of northern France. More than a hundred German thrashing machines of the largest size are working in the region occupied by the army and six new ones were encountered today plugging forward to reinforce these harvest batteries which are doing work quite as important as that of the 42-centimeter cannon. The army is not only living on the supplies of flour and meat derived from this section of the country, but is actually sending wheat and flour back to Germany.

The German soldier at the front is smiling and well fed, as he has one more warm meal daily than in peace time. The lean greyhounds seen after the rush on Paris are again rounding out into portly Germans.

The normal soldier at the front does not sing as much as formerly, partly perhaps because he has sung himself out, and partly because singing in the immediate vicinity of the enemy is apt to draw fire, but he is neither discouraged nor exhausted. There is no indication whatever that his nerves are breaking under the strain of the protracted war.

Visit Field Hospitals.

No trip to the front would be complete without a visit to the field hospital. Health conditions are remarkably good, the surgeons state, even better than in peace times. There has been considerable typhoid, but this is now well in hand, owing to the vigorous use of the anti-typhoid serum. The medical department is just now cleaning out three villages in the immediate vicinity of headquarters, which were found to be typhoid centers. The surgeons are devoting special attention to this matter, and are isolating or vaccinating the inhabitants of suspected villages.

The Germans evidently are preparing for an extended occupation. The French peasants, under the supervision and to a certain extent the mild compulsion of the Germans, have planted winter crops and are working in the fields. Important bridges destroyed during the occupation operations are everywhere being permanently rebuilt with steel from Germany. The roads are being maintained as usual by French labor, and in some cases factories are being reopened.

CARNEGIE SAYS HOLIDAY TRUCE UNCHRISTIANLIKE

Washington, Dec. 11. — Andrew Carnegie, a White House caller today, expressed decided opposition to a truce in the European war during the Christmas holidays. He declared that it would be unchristian like and immoral to stop the fighting and then begin it again. He added that he could not believe that any nation which adopted such a suggestion was doing it sincerely.

Says Kaiser Opposed War.

Mr. Carnegie gave it as his opinion that the military caste in Germany was responsible for the war, but that at the time hostilities broke out the kaiser was ill and opposed to the war.

"The kaiser has told me that he took the greatest pride in the fact that he reigned for many years without being involved in war," said Mr. Carnegie. "But he was surrounded by a ring of militarists who were eager for war at any price."

Predicts Permanent Peace.

Mr. Carnegie said he hoped that the world would be so horrified over the war that permanent peace would follow. He said his Peace Foundation would continue its work, and that he believed ultimately international arbitration would settle all disputes. He declared children should be taught the horrors of war, rather than brought up to admire soldiers and their deeds.

CARRANZA WILL RESENT ACTION BY U. S. AT NACO

Washington, Dec. 13. — General Carranza's reply to the warning from the United States government that force would be used if necessary to stop firing into American territory by belligerent Mexican factions reached the state department tonight.

The warning was communicated to both General Carranza and Provisional President Gutierrez, as heads of the rival factions represented at Naco, Ariz., where bullets falling across the international line have killed and wounded a number of Americans. Gutierrez replied by dictating an order in the presence of Consul Silliman, directing Governor Maytorena, whose troops are besieging General Hill's garrison at Navo, to cease opperations if necessary to stop firing across the border.

In a statement at Vera Cruz last night Caranza declared if the United States employed force to stop the firing at Naco, "it will be considered an unfriendly act notwithstanding the friendly motives cloaking the act." General Hill, Carranza pointed out has been on the defensive at Naco and since his back was to the line "it is difficult to see how he could be responsible for the firing."

DEPLORES PEACE TALK IN THE UNITED STATES

Cologne Gazette Says It Hurts German Cause.

Amsterdam, Dec. 12. — In an article dealing with the possibility of the United States playing an important role in the conclusion of peace among the European powers, the Cologne Gazette says that the "peace movement in America is not inspired by Germany" and that "American bankers with German names, in urging the desirability of peace, render a doubtful service to Germany."

Such language, the newspaper says, is likely to be misconstrued as an indication that Germany is exhausted by the war, and, it adds, such notions only tend to injure German credit with the neutral states.

Despite all friendliness with America, the Cologne Gazette continues, Germans must not allow themselves to be deceived and they must look in the face the fact that America can not be an arbiter in the fight between Germany and Great Britain.

It would be an ostrich policy, the newspaper declares, not to recognize that public opinion in America, taken as a whole, is entirely friendly to Great Britain. It may be argued, it says, that the American government has purchased infected heads outright; has paid 50 per cent. of their value, or agreed to pay it, and the state has agreed to pay 50 per cent. of the appraised value.

VATICAN EFFORTS FOR CHRISTMAS TRUCE FAIL

Rome, Dec. 12. — The vatican authorities today made public a document setting forth the efforts made by the pope to obtain a truce in the European war during the Christmas season.

The efforts of the pontiff unfortunately failed, according to the vatican announcement, "owing to the opposition of a certain power."

The first announcement of an effort on the part of the pope for a truce in Europe over the Christmas holidays came through the German official press bureau two days ago, which then said that Germany was agreeable to this proposal, provided all the other powers concerned accepted it. Yesterday the press bureau said that Russia had declined this proposal for a limited cessation of hostilities.

GERMANS RESIST ALLIE'S ADVANCE

French Attacks Repulsed.

London, Dec. 13. — From dispatches from the western theater of war it is evident that the allies have assumed at least partly an offensive attitude, although there is the same disparity between French and German accounts of the battles in Flanders and in France.

The French announce that this movement is meeting with success, while the Germans assert the attack of the allies has been repulsed with heavy losses in killed, wounded and prisoners.

The general impression here is that the allies, with artillery and occasional infantry attacks, are preparing the way for a general offensive movement, and in doing so are meeting with the usual stubborn resistance from the Germans, who are firmly established in intrenched positions. The advance, if it is possible, must therefore be slow, as General Joffre, the commander-in-chief, is not likely to sacrifice the lives of his men in an attempt to storm fortified works.

The Berlin Statement.

The official Berlin statement says: "An attack was made by French troops over a wide area in France, yesterday, which was repulsed by the Germans.

"Following their unsuccessful attack on Apremont, December 11, the French again attacked yesterday afternoon over a large front by way of Flirey (Cirey). The attack ended in the loss to the enemy of 600 prisoners and a large number of men killed and injured. Our losses in this engagement amounted to about seventy wounded. The rest of the day passed quietly in the western theater."

CATTLE EPIDEMIC HAS COST NATION $1,484,822

Washington, Dec. 14. — Since Oct. 10, the date on which the foot and mouth disease made its appearance, the agricultural department representatives, in co-operation with state agents, have killed 26,653 cattle, 30,390 swine, 4,413 sheep and 32 goats. The slaughter is still going on, though comparatively few animals have been killed during the last ten days, and the bureau of animal industry is hopeful that by January 1 the epidemic will be eradicated everywhere. It is expected to disappear with the first real winter weather.

Epidemic Is Costly.

To date the federal government has incurred obligations in fighting the epidemic aggregating $1,484,822.83. A sum equal to this has been incurred by the states in which the epidemic has appeared. Under an agreement entered into between the federal government and the states, the government has purchased infected heads outright; has paid 50 per cent. of their value, or agreed to pay it, and the state has agreed to pay 50 per cent. of the appraised value.

GOETHALS WANTS HELP TO ENFORCE NEUTRALITY

Panama, Dec. 13. — Colonel George W. Goethals, governor of the canal zone, was impelled to suggest to the government at Washington that two swift American torpedo boat destroyers be stationed at the Panama canal, one at each end, by the recent activity of belligerent warships and colliers in the vicinity of the isthmian waterway.

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MENNONITE BOOK CONCERN, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXIX. BERNE, INDIANA, DECEMBER, 24, 1914. No. 51.

ALL HAIL THE COMING SON OF GOD

James M. Gray

All hail the coming Son of God,
He's coming back again;
He's coming in the clouds of heaven,
He's coming back to reign!

Sinners whose sins are washed away,
Nor left a single stain,
Go, hail the advent of your Lord;
He's coming back to reign!

Let every kindred, every tribe,
Free of creation's pain,
Aloud acclaim His welcome back—
He's coming back to reign!

Ah! soon with all the ransomed throng,
Beholding Him, once slain,
We'll see the rolling cloud, and shout,
He's coming back to reign!
(Chr. Workers Magazine.)

THE HORRORS OF WAR

Our brethren in Germany work unitedly to help our congregations which have suffered directly from the war.

Gifts for this purpose can be sent to Bro. Harrison Landis, Columbia Ave., and South St. Philadelphia, Pa. J. Lichty.

A REQUEST

Since it was the wish of Conference that the report of the General Conference should be printed in pamphlet form and be sent out as supplement to the Mennonite, that also the papers should be published in a separate pamphlet, the first has been done. The papers, the reports of the boards, the statistics, etc., have not been published yet. Besides this the General Conference has other expenses during this term of conference to enable it to carry out its resolutions. The treasurer reports that the treasury is not only empty, but that there is a deficit. According to Resolution 38 the officers shall make an estimate of the probable expenses for the next three years and distribute it according to the number of members. This has been done and we lay herewith the estimate before the congregations. If every member of the congregations belonging to the Conference pays 5 cts., which surely ought not to be a burden, we would probably have money enough on hand to defray the running expenses of the three years.

The officers hereby ask the different congregations to pay this tax as soon as possible and to send the money to Bro. C. F. Claassen, Newton, Kansas, treasurer.

H. D. Penner, Pres.
H. A. Bachmann, Secy.

CHICAGO, MISSION

We can use to good advantage any outgrown children's shoes or ladies' and children's underwear. Well supplied with other clothing. Much suffering in Chicago this winter. More unemployed than ever before, and together with the high cost of living, you can imagin the situation of many homes in the city. "Help just a little." Cheerfully and gladly in the Master's name, and showers of blessings shall be yours to enjoy,

W. W. Miller.

727 W. 63rd St.

THE CHURCH BUILDING FUND

Many will remember, that it is the duty of the Home Mission Board to help where small and needy congregations wish to build chapels. Abraham built an altar to the Lord and preached the name of the Lord. To be able to evangelize we must have footholds for this work. We have helped in many places and there will be further opportunity.

We have here in the North two places where we would like to help. In Drake the congregation has built a chapel and they ask us to help them with $100. They did as well as they could the last few years holding services in the townhall, where on Saturday nights there had been dances the place showing on Sunday morning the traces of the night's orgy.

In Great Deer the circumstances are peculiar. The people there are needy, have mostly moved there from Manitoba. When the circumstances were in better order, Bro. A. P. Friesen preached there and did good work. A chapel was needed. The conference loaned $500 and they built. Scarcely was the work done, then there was strife and the circumstances became deplorable. The enemy sowed tares. We have tried and try to help to arrange matters, but it seems in vain. The church has a debt of $800 and since conditions are so bad and the people so poor, having had hardly any harvest this year, there is danger, that the lumber company will put an attachment on the church. Thus the conference would lose the $500 which it had loaned and we would have no chapel. The General Conference agreed to make Great Deer a field for mission. We are looking for a worker who can say with our great Master: "I pitty the people"; and who would like to do mission work in Great Deer out of love for immortal souls. At His time the Lord of the harvest will send us the suitable man.

Now we as a board come before our churches pleading that all may participate and collect money for this and other cases. The church building fund is empty. It takes only small gifts from each congregation. We trust in God and our churches and our confidence will not be put to shame.

Some may ask: Why does not the president or the secretary write? This matter has been referred to me knowing the circumstances by personal investigation.

I might mention that as soon as the money has been paid, the property will be transferred to the General Conference.

Anyone who is willing to give for this purpose please send the money to our treasurer, G. A. Haury, Newton, Kan., mentioning the purpose for which it is given.

David Toews.

NEWS AND COMMENTS

On another page of this issue we bring the subjects for the week of prayer, also the program for the Special Bible Course of six weeks of Bluffton Mennonite Seminary.

Bethel College has made arrangements for a two-weeks' short Bible course. The Bundesbote brings the program.

Sister Linscheid writes from Busby, Mont.: Since December 6 we have pretty cold weather and a good deal of snow. This morning we had 29 degrees below zero; last Sunday, the 13th, 23 degrees below zero. From 3 to 5 men work at our church ,but in this kind of weather it does not progress as fast as we would like. What a pitty that we could not build in fall when it was so nice. We need the church so very necessarily, the house affords so little room. We would have liked so much to have the church finished by Christmas, but that will not be possible.

The Church and Home, paper of the Souderton and Schwenksville charge, brings an interesting yearly report of the Zion Mennonite church of Souderton, Pa. The work there is steadily progressing. The total number of good-standing communicant members is 215; 21 were baptized, 2 died, 2 were transferred. A committee has been appointed to see at what

cost the church can be enlarged, since it does not afford the needed room for the growing Sunday school and audiences.

The Sunday schools, under the pastoral care of Bro. A. M. Fretz, will have their annual Christmas services as follows: Springfield, Dec. 25, at 1:30 p.m.; Deep Run, Dec. 27, at 9:15 a. m.

Rev. A. M. Fretz, on his visit to Richmond, Va., took occasion to visit the battlefield of the Seven Pines and Fair Ooaks, where a number of his veteran members of his church were in the engagement in 1862. He also visited the National Cemetery on the field and made a list of all Pennsylvanians buried there that have identification headstones. Many are buried there without headstones.

IMPORTANT ACTION TAKEN BY THE EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

At Richmond, December 9-11, 1914.

Approved the work of the Commission on Relations with Japan and its representative, Dr. Gulick, assisted by the Rev. Doremus Scudder of Honolulu.

Appointed the President, Prof. Shailer Mathews, and Dr. Gulick as ambassadors to the churches of Japan, to sail January 9, 1915.

Listened to an address by Samuel Gompers, president of the American Federation of Labor, in which he expressed gratification at the conferences being held between Dr. Gulick and representatives of labor relative to measures which would conserve the interests of labor and not offend the people of Japan.

Passed a resolution expressing sympathy and prayers for the churches of Europe, authorizing the Administrative Committee to convey the message in such ways as may be found appropriate and effective.

Received a report from the thirty delegates who attended the Church Peace Conference at Constance, Germany.

Instructed the Administrative committee to communicate with the various ecumenical organizations and the constituent bodies of the Council relative to a World Congress on matters of general interest to the Christian churches of the world.

Adopted resolutions of the Commission on Evangelism calling for united prayer for a world-wide revival.

Adopted measures for the organization of the churches in local communities in the interest of International Peace and approved the preparation and publication of a book by Sidney L. Gulick to be placed in the hands of all the pastors of the nation in this interest.

Authorized the Committee on Peace Centennary to proceed with the celebration of "One Hundred Years of Peace" by the churches and Sunday schools in February, 1915.

Created a new commission entitled "Commission on the Church and Country Life", with Gifford Pinchot as chairman and Rev. Charles O. Gill as field investigator, its first work to be a statewide survey of Ohio with headquarters at Columbus, Ohio.

Authorized the Commission on the Church and Social Service to make an investigation of the treatment of government employees by the government.

Having secured, during the year, an increase in navy chaplains from 24 to 52, instructing the Commmission on the Church and Social Service to co-operate with the Association of Army and Navy Chaplains for the general improvement and efficiency of their work.

Created a commission to have special consideration of the needs and interests of the colored race and for helpful measures of co-operation between the colored denominations and the other constituent bodies of the Federal Council.

Approved the plans of the Committee of One Hundred for religious work at the Panama Exposition, urged the churches to respond with financial help and ordered the continuance of negotiations with the Exposition authorities relative to the moral tone of the exposition and its surroundings.

Adopted recommendation of the Commission on Temperance following the suggestion in the address of Hon. William J. Bryan to the committee, on a campaign for pledge signing and approved measures for the elimination of liquor advertising through the newspapers.

Aproved plans and work of the Commission on Christian Education for introducing lessons on international peace into Sunday schools and churches; for the use of a part of the public school hours for religious instruction under the supervision of the pastors in their respective churches, and the correlation of all the church educational agencies through the commission.

Received a ringing report from the Commission on Family Life on the unfortunate division between the home and religious institutions, and arranged for social surveys in various cities, relative to the moral and religious environment and instruction of children.

Approved the plans of the Committee on Sunday Observance for co-operation with the organizations devoted to this interest.

Arranged for a nation-wide celebration of the 500th anniversary of the martyrdom of John Huss, July 6, 1915, and for the 400th anniversary of the Protestant Reformation October 31, 1917.

Created the new office of General Secretary and ordered continuance of the Washington office with the Associate Secretary in charge of it, and, in response to the report of the Commission on State and Local Federations reporting rapid increase of these bodies now numbering one hundred and fifty-five, authorized the employment of a field secretary for this work.

Approved measures for creating a department of religious publicity.

THE HOPI REVIVAL

(Concluded)

In the night service the tent was filled with Indians and many standing outside that did not find room inside, and most all people from Oraibi and Kiqotsmowi were present. A chart with the two roads and two destinies was hung up before the audience. God's Word read from Matth. 7, from which the chart was explained. After the gospel talk, Steve, a native convert from the Second Mesa, gave his testimony. When he got through the Oraibi chief came forward and wanted to talk to the audience. We feared that he would try to spoil the meeting. He was told to sit down in front and wait till after the singing of a gospel song; during the singing he was asked what he was going to say to the gathering. He said that people had been lying about him and he wanted to tell the straight of it before the whole audience so that they could not lie anymore about it. The people said that he was opposed to their becoming Christians and being baptized, which was all a lie. He said that he was not going to be baptized himself ,but Jesus was his friend, and if the people wanted to become Christians and be baptized it was all right, he had nothing to say to that, as everyone had to give an account of himself and had to look out for his own salvation.

So after the song it was announced that the chief had a few things to say, and he stepped forward and gave them a talk. He said, among other things, that the things we had been saying of the two roads was very true. And that he believed in Jesus himself and that Jesus was his friend. He was not ready yet to give up the Hopi religion and be baptized, as that would mean that he completely gave up his religion, but he would not oppose anyone who wanted to become a Christian and be baptized. Everybody had to look out for his own salvation. Then he referred to Steve's testimony and said he believed what Steve had said was true and that the Christian religion was good for the Hopis as it would help them to overcome sin and give them peace, as Steve had said he had received. He also said that they would watch the Christians and see what their life would be and if they lived a better life than the others many yet would become Christians. After that a few remarks were made by the missionaries, and a hymn, "Just As I Am," was sung and the invitation given, that if there were any that saw they were lost and wanted to be saved, to say so; and a middle-aged woman raised up her hand high and said before the whole audience, "I come to Jesus." The next few days a few more came and said they wanted to be saved which brought the number up to fifteen. Now while the other meetings were going on those who had expressed their desire to be saved came together every few days for prayer and instruction in God's word. They all opened their hearts before God; they spoke of their life of sin and shame and their long rejection of his mercy; they asked for forgiveness on the ground of another having borne their sins. Their prayers in many cases turned into praise and pleading for others who still were in darkness as they had been. There was great joy and they could not say enough. They were repeating over and over how wonderfully the Lord saved them. There was the old blind Talasnomtiwa, who was visited by some of the older native Christians, he could not say enough of God's grace. The load of sin he had carried for almost seventy years was lifted and he kept his visitors there till way after midnight repeating over and over again what God had done for him. There were two other men, who up till lately were haters of God, they belonged to the so-called Devil Clan, and it was reported that these two men lay awake till long after midnight and spoke of the goodness of God in saving them too, bad as they had been. Oh, for that child-like faith in the home churches. They spoke of the glories of heaven as belonging to them since they belonged to Jesus. Some of the Hopis said

that we got some of the worst ones into the church and now they would see what the Christian religion could do. One of these two men in his prayer said, "Is it possible, God, that these messengers of Thine should tell us so many years without us giving heed to their message of salvation and love! We have been just like a lot of wild horses who could not

(Continued on page 7)

Home Circle.

A CHRISTMAS MIRACLE

By Mrs. Frederick C. Stephenson.

"I'll give 'The Messiah' to the glory of God, and He may do what He likes with it." So declared the famous conductor as he sat in his library one day in the early autumn.

As he announced his decision there came to him a vision of his splendid chorus, the well-balanced orchestra, the artist soloists, all responding to his baton. The music of the glorious Christmas oratorio swept over him, and he could hear "There were shepherds abiding in the field—And the glory of the Lord shone round about them—And the Angel said, 'Fear not; for behold! I bring you good tidings of great joy, which shall be to all people—For unto you is born this day in the city of David a Savior, which is Christ the Lord'—Glory to God in the highest—Rejoice greatly—Behold, thy King cometh—Come unto Him all ye that labor and are heavy laden, and ye shall find rest—Behold the Lamb of God that taketh away the sin of the world—He was wounded for our transgression—And with His stripes we are healed—Lift up your heads, O ye gates—And the king of glory shall come in—And He shall reign for ever and ever, Hallelujah! Hallelujah! Hallelujah!" And unconsciously the musician sang aloud snatches of the great chorus.

Notwithstanding the hesitancy of the Musical Committee, he determined to add to the Christmas spirit, and his giving must be music.

He was under the lure of "The Messiah," and was once again impelled to prepare for its performance. Through the autumn months the rehearsals went on until at last all was ready, and the red and white posters, announcing "The Messiah" to be given in the largest music-hall, brightened the bill boards of the city at Christmastide.

On the night of the performance the hall was crowded. The soloists were world-famous, the chorus sang magnificently. Again and again the audience enthusiastically expressed its appreciation as it caught the spirit of Christmas message. The glory of the Lord which shone over the Judean fields as the first Christmas anthem was sung, again shone in many hearts touched by the music. When the orchestra struck the first chords of the Hallelujah Chorus the audience stood, and many rejoiced in declaring that the kingdoms of the world shall become the kingdom of our Lord. Hallelujah! Hallelujah!

But there was a woman who kept her seat. She seemed dazed. Her face bore the traces of many a drunken spree, her clothes were old — someone's cast-offs — and were her best for Saturday and Sunday, wash day and scrub day, and even for concerts. She was a strange contrast to the ladies about her, with their dainty evening gowns and comfortable wraps. Many wondered who she was. What had brought her to "The Messiah"? Why was the seat beside her, one of the best, vacant, when standing room only had been announced? The conductor, leading the great chorus, could have told why she was there, for he counted her as one of his friends. A few days before the concert she had gone to him for help. In his own peculiar way he had helped her, and then had given her two tickets — one for herself and one for a friend — that she might hear the Christmas music, which, he assured her, would do her good.

A few weeks after the concert she again called on the musician. This time she rang the bell and was shown into the library. The last time she called she was too much intoxicated to find even the garden path.

"Good evening, Mrs. ——," was the kindly greeting of the great conductor.

"I went to "The Messiah", doctor," was the response of the woman.

"Yes," answered her friend, "did you enjoy it?"

"I came to tell you about it, if you have time."

"Yes, yes, go on. I have time."

"Then I tell you how it all happened. You remember that day I came here drunk and you helped me into that warm room next to the furnace so that I could sleep, and then, before I went away, you gave me two tickets for 'The Messiah'? Well I tried to get someone to go with me to the concert, but couldn't, so I went alone. Something wonderful happened. Doctor, you'll never see me drunk again. When the concert was over, I went out into the street with the crowd. I couldn't walk, I was so weak. I managed to get over to that little church on the other corner and sat on the steps. A good many looked at me as they passed, for I am well known. I suppose they thought, 'There's old Mrs. —— drunk again.' But I wasn't drunk. I was converted in the concert. The Hallelujah Chorus was full of glory. It was wonderful. I can't tell you all, but I have been a different woman ever since."

"I gave 'The Messiah' to the glory of God," said the musician, half aloud. "Now I know why I gave it."

In that crowded hall, as the Christmas message was sung, the vision of "The Lamb of God, who taketh away the sin of the world" had come to this woman. This woman who had gone down to the depths of drunkenness, who for many years had been a hopeless problem to her friends—for drink was her only fault—who knew what poverty, imprisonment and hunger meant, and whose face many times had been disfigured through her love for strong drink, was now transformed and her face was lighted with the glory of the Lord. Her friends said it was a miracle.

"How did it end?" you ask. Here is the rest of the story, for it is true. Mrs. —— had lived in one room. After she left her old life she rented another, in which she sheltered her old friends and cronies as they came out of jail, for the new life made her go out to seek and to save.

A few years after I met her on the street. In reply to my question, "How are you getting along, Mrs. ——?" she smiled and said, "Hallelujah! the Lord God omnipotent reigneth. It is wonderful."

This Christmastide she is in the homeland. To her the "Glory of the Lord has been revealed," and with the heavenly host she is singing the blessed Christmas message, "Glory to God in the highest, on earth peace, good will to men."—The Chr. Guardian.

Deaths.

Kile.—On December 13, 1914, near Doylestown, Pa., Mary B., a born Funk, and wife of Abraham F. Kile, aged 63 years, 8 months and 8 days. Services were held and interment made on the 16th at Deep Run. Her pastor A. M. Fretz was assisted by Rev. A. O. Hiestand of the Doylestown Mennonite church. Text, I Cor. 15:55-57.

Contributions.

Contributions to Emergency Relief Commission:

German Red Cross:

Christian Mennonite church, Moundridge, Kan., per P. H. Krehbiel, $110; Salems cong., Munich, N. Dak., per Rev. Martin Fast, $8.17; Zion cong., per J. L. Regier, Elbing, Kan., $24; per "Der Herold": P. H. Dirksen, Moundridge, Kan., $25; Liberty Y. P. S., per John D. Stucky, Burrton, Kan., $8; Anonymous, $2.

Belgian Relief:

Per "Der Herold": Hermann Sudermann, $5; D. I. Schroeder, $3; Anonymous, $2; A. C. Eymann, Reedley, Cal., per J. F. Lehman, $10; Anonymous, $3; Upper Milford Menn. church, per Wm. M. Gehman, Macungie, Pa., $13.31.

American National Red Cross:

H. P. Epp, Sr., per J. B. Epp, Meno, Okla., $45.25; Bethesda cong., per Derk P. Tieszen, Marion, S. Dak., $76.50; Upland, Cal., Menn. C. E. soc., per Esther Krehbiel, sec., $17.96; Arlington church, Arlington, Kan., per "Der Herold", $22.85; Anonymous, per Rev. J. P. Linscheid, $5.

Relief of Sufferers in East Prussia and Poland:

Ladies' Missionary Society of the Mennonite church, Upland, Cal., $10., per Mrs. Maria Voigt, sec,

Henri Ummel's Orphanage in Switzerland:

Emmaus cong., Whitewater, Kan., per Rev. Gustav Harder, $45; Bruderthal cong., per Heinrich Riesen, Hillsboro, Kan., $60; San Marcos Menn. church, Paso Robles, Cal., per J. J. Dueck, $40.50; P. G. Loewen, Lakeland, Kans., per H. R. Voth $2.50; Bergthal Sewing society, per Elisabeth Janzen, Korn, Okla, $50; Zoar S. S., Goltry, Okla., $15; H. H. Harder, Lakeland, Kan., per Rev. H. R. Voth, $2; B. A. Wiens, Inman, Kan., $1; Anonymous, $10.

Dr. L. Schneller's Orphanage:

Emmaus cong., Whitewater, Kan., per Rev. Gustav Harder, $40; Anonymous $5.

Widows and Orphans in Germany:

Anonymous, per B. H. Friesen, Goessel, Kan., $3; anonymous, $10.

Widows and Orphans in Russia:

Anouymous, per B. H. Friesen, Goessel, Kan., $3.

Red Cross in Poland:

P. G. Loewen, Lakeland, Kan., per H. R. Voth, $2.50.

For Russian Mennonite Widows and Orphans:

Rev. H. J. Gaede's congregation, Medford, Okla., per Rev. J. Lichti, $68.65.

Russian Red Cross:

Anonymous, per "Der Herold", $2.

For M. Haendiges, Worms am Rhein, Germnay:

B. A. Wiens, Inman, Kan. $50.

For Red Cross in Germany or Switzerland:

Salem Menn. church, Dalton, Ohio, per J. L. Amstutz, $22.50.

For War Sufferers:

Aaron S. Good, Denver, Pa., $5.

Gratefully acknowledged,

Harrison Landis,

Treas. Emergency Relief Commission. 6th Str. and Columbia Ave.,

Philadelphia, Pa.

For Busby, Mont.

For the Building of the Church:—Sewing soc., Upland, Cal., $10; Junior C. E., ditto, $3.

For old Indian Mothers:—Mr. and Mrs. J. A. Baker, Aberdeen, Idaho, $5.

Where Needed Most:—Sewing soc., Upland, Cal., $5; ditto, Mt. Lake, Minn., $10; Ladies Aid soc., Wadsworth, Ohio, $15.

Gratefully acknowledged,

G. A. Linscheid.

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Editorial.

THE CHANGE OF YEARS

At the threshold of a new year we bid good-bye to the old year. In many respects it has been the most momentous of all our years.

It surely has been an epoch-making year in the world's history. It has brought the bloodiest war of the whole history of the world. Never has this old earth seen as many men in arms; never has it seen as many instruments and methods of war employed, never has as much blood been shed and as many killed and wounded in so short a time. The cruel news of the war have not lost their interest. Even peace-loving for peace praying Christians can not help but wish one or the other party to be victorious and the war to come to an end.

Christians see with sorrowful hearts the hatred engendered on both sides, see how the devil is busily in infernal lies to poison the minds and hearts of the nations engaged in the war.

Each one of us has had experiences brought by this year which will leave impressions upon our characters, may they be of a joyful or sorrowful nature.

The new year at whose threshold we stand will go down in history as the most important year. At least we hope that the war will find an end during this year and if so it will be of great importance. If the allies are victorious the whole map of the world will be rearranged. If Germany is victorious there will not be many changes.

The Mennonite will make a change, the associate editor becoming sole editor. We bid farewell to our friends. May God bless the editor and the Mennonite. May it grow in usefulness and in numbers of subscribers. Thanking the readers for their help by their prayers, their essays and correspondences, we ask you to help Bro. S. Grubb more faithfully so as to make "The Mennonite" a blessing for many.

Fraternally,

C. van der Smissen.

Notice—Please send all the news, essays, etc., to Bro. Silas Grubb, 3004 N. 11th Str., Philadelphia, Pa.

Correspondence.

Sauderton, Pa., Dec. 17, 1914. Readers of the Mennonite:—Greetings in His name. Thanksgiving morning, as is our custom, many of our members assembled together in a praise and thanksgiving service to thank and praise almighty God for His bountiful blessings which He has showered upon us as a congregation and upon us as individuals during the past year, the congregation feels especially thankful that God has so blessed our efforts to the extent that 21 souls have been added to our membership during the year, the present membership of good standing numbers 215. Owing to the increase of our membership and the many neighbors who worship with us, the church auditorium is getting too small to accommodate the worshippers.

The Place Where the General Conference Was Held.

The congregation at its annual business meeting immediately following the Thanksgiving service, authorized the church council to have plans and specifications prepared by an architect and bids secured to rearrange the interior of the church so that more people could be accommodated.

This change, should the congregation so decide after the cost of the change is presented at a congregational meeting, will mean that the present Sunday school room will be added to the church auditorium, then giving a seating capacity of between 500 and 600 people. This change will be heartily welcomed.

The Sunday school will celebrate the birth of our Lord and Savior by rendering an appropriate program on Christmas evening.

The Bluffton College Glee Club was with us on two occasions—once at our regular services and then on the evening of Dec 3rd, when they rendered their regular concert program. On Dec. 3rd the house was packed to overflowing, the program was thoroughly enjoyed and the wish expressed for a return visit soon. Our pastor reports that at the Eden church, Schwenksville a similar crowd greeted them and we feel highly grateful to the sisters and brethren for coming east. The writer was told, the crowds were larger at these two places than at any other in the East.

The impression, we are sure, means more students for Bluffton in the future, from the Eastern Conference.

Extending to all the season's greetings,

H. A. A.

BILLY

By Frank H. Sweet.

A dozen or more boys were off on a tramp. They had traversed several miles of woods and fields, shouting, racing, climbing trees and rocks and every hill they came to, flinging stones at marks and even at a derisive, scampering squirrel, and having what they jubilantly called "a gay old time."

At length they emerged from a thick piece of woods, skurried through a large apple orchard, and found themselves at an old-fashioned cider-press. A number of barrels were lying near the press. Several of the boys sprang forward.

"Hooray!" one of them yelled, "it's old Jobson's press. I heard he'd been making lots of cider. This must be old enough now to have on a good sting. We're in luck, fellows. Old Jobson lives 'most a mile off, and we can stay and drink just as long as we like. There are plenty of straws, and we can slip the bungs out easy. Come on!"

But one of the boys held back. "Oh, come on, Billy! What are you holding back for?" the leader called derisively. Then all the boys laughed.

Billy turned red and dug his bare feet in the sand. All the other boys had shoes on their feet, and their clothing was mostly good. Billy's were little more than tatters. But Billy's father was a common drunkard, and he had two brothers who were little better than their father. Often his only lodging was a box or a corner of some barn. He knew why they were laughing. They thought it funny that he, of all boys, should hold back from a drink of hard cider.

But as he dug his bare feet in the sand he was thinking of a man who had once placed a hand upon his shoulder and looked down compassionately into his eyes.

"Billy," he had said, "you have a terrible struggle ahead, more terible than those who go out on the field to do battle, or those who go out on the sea to fight storms. You will have this craving for drink as your inheritance, and you must not only fight your natural weaknesses, but this great evil which your people have thrust upon you. It will be a long, hard fight, Billy, which will never end. If you do not wish to be like your father and brothers you must keep it up, always. You must call on the Lord to help. There is no other way."

Billy did not know much about prayer, or much about anything except his squalid home and the hard things he had learned upon the streets. But he did not want to be like his father; he would rather die. And with an unutterable loathing at the thought, and that mocking "What you holding back for?" ringing in his ears, he dropped suddenly upon his knees in the sand and cried, "Lord, help me! Lord, help me! Lord, help me!"

Some of the boys began to laugh. Two of them caught up things to throw. One hesitated a moment, as though doubtful what to do. Then he sprang forward and grasped an uplifted arm.

"Stop that, Tom!" he cried. "Billy's right, and we all know it. He's better than the whole lot of us. No hard cider for me today."

He turned abruptly and struck back into the orchard. Several followed him. Then those who had caught up missiles looked at each other shamefacedly, hesitated,, dropped what they had picked up, and turned and followed the rest. Billy's prayer for help had been answered.

—Am. Messenger.

New subscribers receive "The Mennonite from now until January, 1916, for $1.00.

Editorial.

The suggestion made to the warring powers that a truce be observed by the nations at war during the festival of Christmastide seems not to have received serious consideration by those now in the death-struggle. There would be no use in stopping for a little while only to go on again in their horrid careers of murder, lust and arson, they no doubt think. Then, again, it emphasizes the inconsistency of the whole position, if there is right in honoring the Prince of Peace for a season it is just as right to honor Him all the time with peace. The only consistent position for a nation aggressively engaged in war to take is the position of not being Christian at all, for only when a people live and practice the doctrines of Christianity in the spirit of Christ can it profess to be Christian. The cloak of hypocricy which would cover wars and implements of war under the mantel of the religion of Jesus is after all so transparent that no one is deceived except those who try to deceive themselves by assuming it.

This Christmas season is perhaps the saddest of all the world has seen since the time when the little Babe of Bethlehem was given to the world amid songs of peace to all the world from the happy lips of angels. In many lands there are widows and fatherless without number, in unhonored graves there lie thousands of the bodies of men, cut down in the flower of their manhood, who, a year ago, were happy useful citizens of the world without hatred in their hearts and with hands free from the Cain curse of their brother's blood upon them. Where once there was thrift and industry making homes happy there is now black, desolate ruin. It seems that the only idea of peace the warring powers now allow to enter their minds is that peace which comes of devastating earth, making it a desert and calling that peace. Civilization, culture are, in spite of professions to the contrary, thrown recklessly to the winds and the peace spirit of Christ is entirely disregarded.

Do peace-loving Christians remember that in October the president of the Chinese Republic, Yuan Shi Kai, called upon all religious bodies in the nation to set apart a day in that month for prayer that peace might come to Europe? The third Sunday was chosen for the purpose and solemnly dedicated to intercession before God. Chinese Christians were most scrupulous in their observance of the day, and were in most instances encouraged by the presence of government officials at their public services. When China prays for Europe, there is hope that Europe will be moved to pray for itself. The moment the contending nations cease to petition for victory, and begin to pray that righteousness may prevail, the approach of peace will be assured."—Christian Advocate.

The greatest artists have often given their best efforts to picturing their conception of the Christ-child. The most priceless pictures, carefully guarded in the costly palaces of art the world over, representing to the eye of the devout the Christ who came to earth, too poor to be born in anything but a stable, are praised by admirers, copied by imitators, owned by the wealthiest, but it was far from the purpose of the Father to send His Son to earth only to become an inspiration to art. Art in its highest sense is an appreciation of the beautiful. The artist makes it the effort of his life to convey to his work what his soul feels.

There is a sense of spiritual art. The soul feels the wonderful things of God which the common herd misses. It appreciates the beauty of holiness, of purity, of truth and faith, it feels the power of love. All these things find their most beautiful delineation in the Christ. When the soul appreciates them and feels them it must give expression to them. Not everyone is a painter or is possessed of the skill by which the soul may speak through carved marble, but everyone, touched with God's fire, must express himself in life. The character that has its inspiration in the Christ and endeavors to show itself to the world in all the Christ-like beauty of holiness is after all the most beautiful work of art men may know and does the greatest honor to the Christ.

As we close another year we do so with a feeling that the past is marked by many sins of omission. By God's grace we have had many doors of opportunity opened to us and those we entered we found gave us unnumbered blessings. Alas! That we should have neglected any when we knew that it was the goodness of God that made them possible to us. But it is not natural for one to spend his time "crying over spilled milk". The past is dead and we generally incline toward letting the dead bury the dead. On the other hand we have the future before us. It will be as bright and clean and true as we care to make it. Its prospects are better than any we have ever known before. Our opportunities will be greater and richer in promise of blessings. The only thing about the future of which we are uncertain is its length. We do not know how long it will last. Tomorrow is not ours until the shades of today have forever faded away, but today is ours, we have the strength to do our tasks, God urges us that they be done so that He is glorified and our fellows are blessed and helped. Next year, after it fades in the past, will be glorious or a failure in just the proportion of our faithfulness to our task our loyalty to God and our love for our brethren.

NOTES ON THE C. E. TOPIC

Jan. 3.

Who is on the Lord's Side?

Matt. 10:32-39.

It is said that during the great crisis of our national existence some one expressed to Mr. Lincoln the hope that "The Lord is on our side." To this he is said to have replied. "That don't concern me. My concern is whether we are on the Lord's side." God does not take sides with one or the other. He calls upon us to be on His side. God's side is the side of holiness, of right, of love and of faithfulness.

Are we on the side of holiness? To be holy we must hate sin of every kind. We must endeavor to lead others to holy living and thinking. Holiness means consecration to God. An absolute surrender to Him to be used as He demands. It is only as we are committed to a life of holiness here that we can hope to enter His eternal holy presence.

Are we on the side of right? If we are we will speak against every form of wrong and back up our speech with a life of righteousness. The unrighteous are those who defeat the will of God. There is a constant call for men and women who are righteous in business, in politics and in their religion. Many people have religion but they don't practice it righteously, just as many people in their business and political relations do not do righteously.

Are we on the side of love? Read the "Little Gospel", John 3; 16, or any of the Epistles of John: Then, read Paul's 13th chapter of I Corinthians. After that ask yourself, "Am I on the side of love?" Love demands absolute devotion to God, it calls upon us to be unselfish and helpful to the degree of forgetting ourselves in our relation to our brethren.

Are we on the faithful side? Faithfulness simply means being full of faith. It is the faith which takes God at His word, which gives all to Him, which obeys Him in all things without question?

To be on the Lord's side one is on the side of His church, His Book, His little ones and His Honor.

The church is the visible body of the Lord upon earth of which every true believer is a part. No one can honestly regard himself on the Lord's side without identifying himself with the church. The church stands in opposition to the world, not being in the church means that one is in the world. There is nothing in the Bible to warrant one's being a secret or a Christian separated from the church.

The Bible, God's book, is His inspired and living word. It is to be taken as coming literally from Him. To reject a portion, to deny the accuracy or the truth of another portion, or to disobey its rules laid down for our living is denying God and arraying one's self on the side of unbelief.

Our Lord was careful to impress the fact that the distressed and unfortunate ones of this world are his "little children", the special object of His care and affection. A sign by which we may know whether one is on the right side or not is found in the way one deals with these little ones.

The honor of God is in the keeping of those who profess to be on His side. They certainly will not dishonor Him by taking His name in vain. Neither will they let Him suffer by neglecting His church, and His work. All those who have the true honor of God at heart will use every ability and talent God bestows upon them for bringing men the world over to know and love Him.

Jan. 10.

Our Denominational Boards and Our Relation to Them.

II Cor. 8:8-15.

The most important work of any denominational general body is done by its boards. The boards are composed of a few able men especially fitted for their peculiar work who carry out the will of their church, keep the people interested in their particular branch of the work, raise the funds for carrying it on and perform whatever other responsibility is involved. Work on the various denom-

inational boards is the most difficult because the boards must carry out in detail what the conference or general body only takes up in a general way. It is the pennies as well as the dollars, the men as well as the churches and the debts as well as the incomes that not only concern but continually worry boards.

In our General Mennonite Conference there are five boards. The Conference having had its origin in a growing missionary sentiment among Mennonites in various parts of the country nearly sixty years ago, the foreign missionary board comes first in importance and consideration. This board has complete charge of our missions to the heathens. It receives funds from whatever sources they come and appropriates them to mission work wherever it, in its judgment, sees fit. The missionaries are directly responsible to them. Our duty to the mission board is one of prayer, financial support and keeping alive missionary enthusiasm at all times.

The Home Mission Board of our Conference does city missionary work, supplies preaching services in places where they are needed; helps weak churches and endeavors to secure the organization of new churches in places where there is a promising field. This branch of the service is as important as any. It emphasizes our duties at home. A truly missionary church is one that is as enthusiastic for home missions as for foreign missions.

The Publication Board attends to the churches' literature. It publishes the church papers and does a business in books, etc. The best way to do one's duty to the church through the Publication Board is to subscribe for the church papers, buy all your books and papers through it and see to it that all printed supplies of the church, Sunday school and Christian Endeavor Society are bought through the Mennonite Book Concern, Berne, Ind. There is nothing in the line of printed matter that our house is not prepared to supply just as quickly and just as cheaply as any house in the country. Good churchhouse-keeping demands that we patronize our own.

The Relief Commission of our General Conference is prepared to receive and promptly apply any money donated for the relief of suffering humanity anywhere. Just now they would gladly receive funds for Red Cross service or for the starving of Europe. When we give, and our people are liberal givers, let us at least do it through those whom we know and who represent our church. There is very little denominational loyalty shown when our relief funds go to their proper destination through any other channels than our own church relief board.

The Educational Board of our Conference is the last we have added to our work. It is to take care of the educational interests of our church and to work with our various schools and colleges to the best interest of the church, the institution and the student. The best way to work with this board is by liberal financial support of schools and by Mennonite students patronizing Mennonite institutions.

NOTES ON THE S. S. LESSON

Jan. 3.

God's Patience With Israel.

Judges 2:7-19.

Golden Text—Hos. 14:4.

For the coming year our lessons are selected from the Old Testament. Old Testament lessons are important because a Christian should be familiar with the whole Bible, because in the Old Testament there is so much to be learned about Jesus, because we see our own faults and weaknesses portrayed in the history of Israel and because we learn in it so much of the mercy and long-suffering of God.

The period of the Judges with which our lesson begins is one of confusion and anarchy. It shows a terrible reaction toward the worst types of sins, but even in this dark period we still find the light of truth and loyalty burning here and there. No matter how dark the age, the light of true faith can never be extinguished. God loves the souls of men too well to permit that.

Great and good as Joshua was, the time at last came when he must go the way of all on earth. By the power of his personality the loyalty of Israel to Jehovah was kept at the top-notch. One after another the elders of Israel passed with Joshua out of the land of the living. They had been eye-witnesses of all that the Lord had done, they had participated in the very many victories of faith and had done well their work. Then came the generations following them. The struggles and efforts of their fathers were no more appreciated. The faith was forgotten. Life had been made too easy for them and they fell into sin. A hard life-struggle is always a blessing. To miss it means to miss the influences of discipline and the occasions that call forth mighty faith.

Israel had been a separated people. So long as they were no enemy could stand before them. But with Joshua and their fathers gone they soon learned to assume a more liberal attitude toward their heathen neighbors; first they tolerated them, then they forgot their own God and took to the gods of their neighbors, then they became as bad as they. The process is always the same that leads to the downfall of the Christian. He mingles with the sinners from whom he is commanded to keep himself separated, he learns to enjoy their pleasures, and then we find him as big a sinner as the rest. Israel forsook Jehovah. It was their doom. He who forsakes God need expect no special favors from Him. This forsaking of God was inexcusable. He had done everything for them and made them mighty and prosperous. It was ungrateful. He had brought them out of the slavery of Egypt to the delightful land they occupied and cared for them and protected them there. In the light of His past mercies every forsaking of God is an act of basest ingratitude.

Israel soon learned that by forsaking God they had placed themselves beyond His help. They lost their power, they lost their liberty and, worst of all, they lost their self-respect. A nation or individuals when they forsake God find themselves in the same plight.

With all their sin we see the goodness of God. He remembered Israel, He determined to help. He sent judges and He was with the judges. This was an act of grace. Israel did not deserve such a consideration. All the means of grace which God provides for us are the gifts of His love and the evidences of His mercy to the undeserving.

This is a lesson about backsliders. There are always plenty of them. They go into sin and reap its bitter wages. God does not forget them. He sends message after message to them and opens opportunity after opportunity for them to return. This He does, not because of anything they deserve, but because He loves them still, though they cease to love Him.

Jan. 10.

Deborah and Barak Deliver Israel

Judges 4:4-16.

Golden Text—Psa. 34:17.

Debora's place is unique in the history of Israel. She was both a prophetess and a judge. The prophet's duty is to speak in the name of the Lord; the judge's duty is to pronounce righteous judgment. In ancient Israel there were no kings. In many particulars the judges took the kings' place. Judges were not elected or called by the people. They were commissioned directly by God. Previous to Debora's time, Miriam, the sister of Moses and Aaron, had been a prophetess, but she possessed no such dignity as Debora who ruled Israel in Jehovah's name. In her judgment she found plenty of occasion for rebuking the sins of Israel, for they had gone off into sin, and that was the reason why they found themselves so very much oppressed by the enemy. They had quit serving Jehovah and Jehovah had withdrawn His protection and His power from them. No matter how weak a people or an individual may appear, if they are true to God, God will be true to them under all circumstances. The hour of greatest weakness comes when God is forgotten or forsaken.

In the North the oppressing King Jabin ruled at Hazar. Joshua had destroyed a city and a king hearing these names in his times but now this Jabin, possibly a descendant, ruled over another city of the same name in the same place. The carelessness of Israel had permitted a new evil to grow upon the foundation of an old one. It is always so. One evil destroyed only makes room for another if we do not exercise continual care to prevent it.

The name of the Prophetess Debora means a "bee", and we see in her industry, sagacity and usefulness evidence that she was true to her name. It was a name which was a true index to her character. Everyone may, by his faithfulness, make his name stand for a character.

The message of Deborah to Barak was that he should call his neighbors together and destroy the evil in their midst. Barak's name means "lightning" and he possessed the qualification of striking quickly and with great power. Evil, to be destroyed, must be met by those whom it most affects. They must act quickly and powerfully. In the case of Barak, he depended more upon the prophets than upon the Word of God. He had received explicit directions to do a mighty thing with a few men, but these few were sufficient because they had the assurance of God to back them up.

Sisera came out against Barak with a powerful army. He depended on that alone and was sure he could win. Barak and Deborah had the Word of God to arm them, though they were few. The few won against the many because the few were on the right side. They were on the Lord's side. The chariots upon which Sisera depended failed him, then he made as bad a mistake, he left the chariots and depended on himself, fleeing by foot. The end was certain as it is with all those who depend upon external things or upon themselves. He and his army were completely destroyed.

SUBJECTS FOR THE WEEK OF PRAYER

Suggested by the World's Evangelical Alliance.

Sunday, Jan. 3, 1915.
Universal and United Prayer. John 17:23; Cor. 12:13; I John 1:7; John 11:52; James 5:16.

Monday, Jan. 4.
Thanksgiving and Humiliation. Psa. 65; Isa. 58; Jas. 4.

Tuesday, Jan. 5.
The Church Universal — The "One Body" of which Christ is the Head. John 17:14-26; Eph. 4:1-16; Psa. 122; Rev. 19:7-16.

Wednesday, Jan. 6.
Nations and Their Rulers.— I Tim. 2:1-8; I Peter 2:13-25; Psa. 2; Romans 13.

Thursday, Jan. 7.
Missions and the Jews. Psa. 67; Isa. 49:3-15; Acts 1:1-8; Eph. 3:1-10.

Friday, Jan. 8.
Families, Schools and Colleges, and the Young. Matt. 18:1-14; II Tim. 3:14-17; Psa. 34:11-22; Deut. 6:4-9; Isa. 59:21.

Saturday, Jan. 9.
Home Missions. Psa. 90:12-17; Luke 8:35-39; I Thess. 1.

SOME DETAILS OF THE SPECIAL BIBLE COURSES

Those who attend the Special Bible Courses at Bluffton College and Mennonite Seminary, which begin on Tuesday, Jan. 5, 1915, and continue six weeks, will be treated to an unusual variety of studies and lectures. No Christian worker, minister or layman, who can possibly arrange to be present, can afford to miss these good things.

The following are the courses offered for-class room work:

Biblical Introduction, Studies in the Gospels.—Rev. J. A. Huffman.

Sunday School Methods.—Prof. N. E. Byers.

Church History.—Prof. C. Henry Smith.

Mennonite Doctrine.—Rev. W. S. Gottshall.

English and Oratory.—Prof. Detweiler.

Vocal Music.—Prof. Lehman.

SPECIAC LECTURES

Besides the regular class room work, several attractive and interesting series of lectures have been arranged.

John Timothy Stone, D.D., Chicago.

Dr. Stone will be with us from February 8-12 inclusive, and will deliver two addresses daily. He is recognized as one of the greatest inspirational preachers in America. While he has not yet informed us of the subjects upon which he will speak, we are prepared to say that they will be upon vital Biblical topics.

Rev. Josiah P. Landis, D.D., Pres. Bonebrake Theol. Seminary.

During the third week in January Dr. Landis will deliver a series of six lectures (two daily) on the following subjects: "The Challenge of the Church", "The Triumphs of Christianity", "The Bible Divine", "Science and the Bible", "The Young Man of Nazareth" and "The Unity of the Race."

Dr. Landis is a speaker of unusual talent and clearness, and these lectures will be of extraordinary interest.

Rev. J. H. Langenwalter.

Rev. Langenwalter will be present from January 24-28, and will deliver two lectures daily. He will deliver six lectures on "Seeing God." 1. God in the Beginning. 2. God in Images. 3. God in Nature. 4. God in Thought. 5. God in Human Beings. 6. God in Jesus Christ. He will also conduct daily lectures on "Fundamentals for Ministers." These will be open to all Bible students, and will be followed by class discussions.

Rev. M. C. Lehman, Missionary.

Mr. Lehman, who is a missionary on furlough, will give a series of illustrated lectures on India during the second week of January. His two lectures last year proved to be interesting and inspirational, and he will be welcomed again this year.

Rev. Albert Schumacher.

Rev. Schumacher will deliver two lectures during the course upon "Rural Church Problems." The speaker has been specializing in this department, and an effort will be made to have his lectures heard by the entire student body.

Dedication of New Woman's Dormitory.

The new and commodious Woman's building is now completed and occupied. This building will be dedicated by appropriate ceremonies on Wednesday, Feb. 10. A more detailed program of this dedication may appear in the next issue.

Conveniences and Expenses.

With the completion of the Woman's Dormitory the conveniences offered this year are much superior to those of previous years. Good board can be secured at the College dining hall at $2.50 per week, if rooming in dormitories, or $2.75 per week if rooming elsewhere. Price for room, lighted and heated, is $1.25 per week.

The tuition for all the courses and lectures for the entire Special Bible Term is $5, and the cost of books is but a trifle.

Write at once and arrange for room and board. Address,

The Mennonite Seminary, Bluffton, Ohio.

THE HOPI REVIVAL

(Continued from page 3.)

be tamed, but now Thou hast opened our eyes . . . There are many others just like we were. Help us to tell them, too, what we have heard, that their eyes may be opened, too, that Thou mayest save them. Help us to bring at least one or two to Thee!" The old woman that was saved spoke to God. Her tears were freely flowing, her voice trembling, when she said: "So long have I lived a sinner, and now when I am old Thou hast saved me. Thanks! Thanks!" She could say no more. One young woman said, the following Sunday: "Now we know what peace and joy is; we have never known it before! it can only be found in Jesus." There was a singing of gospel songs as never before. They were all persecuted, they were laughed to scorn, they were belied and in most all the gatherings the Hopis had they were spoken of with ridicule. One girl was beaten by her uncle for wanting to be a Christian, but she would wait with her baptism, as all her people were so much against that. One man said he would sure leave his wife if she were baptized. She wept much and was very unhappy that her husband did not give her permission to be baptized. She came to all the meetings, but she was not baptized. She said: "I am not going to give up Jesus, although I cannot be baptized. "One of the girls when she came home found that her sister had thrown out her bed and other belongings. They said they rather would see her dead than to become a Christian. She was not moved by anything they did to her. Another woman, when she heard that her sister had accepted Christ, said that if her sister ever should come home she would throw her out of the house. And the answer was: "Well, if they do not want me there I can stay at home; but I am going to follow Jesus." And the 25th of October was the day when thirteen of these were baptized. It was a very solemn occasion. We had both the forenoon and also afternoon service on the mesa in the chapel. We had a big audience in the afternoon, when the candidates were baptized, and they gave close attention to what was said. Some of the Hopis said later on that they wished they could have been baptized too. That Sunday night, after baptism, was communion service in Miss Olson's house. It was a small gathering of believers (twenty Hopis and seven white people). The meaning of Christ's death and the believer's position in Him; and the promise of His return were spoken of. It was a happy company. There were those who, in bygone years, had been through the storms of persecution and suffering, and whom the Lord Jesus had kept through it all, and whose faith had grown stronger through it all. There were those who, through persecution and temptation and hard fighting had gotten discouraged and weary and faint; but who, through the grace of God, had received new courage and a strong desire to be restored to that full and blessed fellowship with the Lord Jesus. Their confession showed that our faithful High Priest and Advocate still owned them as His dear children. And there were the new born babies in Christ, with their full trust and confidence in Christ. We are as near to Christ as near can be, and yet it seemed this night there was a oneness of the believers and a nearness of their blessed Head, as it is not always the case. There was a lingering after the meeting and a speaking of the things of God and an encouraging of one another, and a praising God for His wonderful love. Old Talasnomtiwa said: "No more shall I bear my sins and suffer for it all. Long have I groaned under the load, but now it's gone; I am so happy. Thank Jesus who saved me!" And his wife joined him, saying: "Yes, indeed, we are glad, and it is so quiet in us." That night as I was speaking to these happy children of God, who had been dead in trespasses and sins and had belonged to Satan so long, I met the eyes of the missionaries who had labored and prayed so faithfully, waiting for the Lord of the harvest to manifest His mighty power in saving the Hopis. Their faces were beaming with true joy and their eyes filled with tears. He that has been laboring and praying for the salvation of sinners for many long years will understand those tears. It is joy unspeakable. The workers among the Hopis feel and believe that this awakening is God's answer to the prayers of those who have been earnestly interceding for this hard and dark field. It is only the beginning of something more wonderful yet. Pray that these native Christians may be strong and faithful to their Lord, so that God may use this little flock as He used the Thessalonian church, and His name will be glorified among this people and they will be a rebuke to the unbelieving church.

J. B. Frey.

News of the Week.

TAFT ASSAILS RECALL, INITIATIVE, REFERENDUM

Says Principles Failed in Athens and Rome.

Detroit, Dec. 19. — "The initiative, the referendum and the recall are a complete negation of the representative system established by the Pilgrims and Puritans", asserted former President Wiliam H. Taft, in an address tonight at the annual dinner of the New England society of Detroit. "The greatest debt we owe the Pilgrims and Puritans is for the principle of representative government, he said.

Reversion to Earlier Type.

"The initiative, referendum and recall are a reversion to an earlier type of pure democracy that failed in Athens and Rome and that always has failed where it has been given a trial in any community, except a small community under peculiar conditions different from ours," continued Mr. Taft.

"Legislation should be discussed and should be formulated to meet the defects that come out in discussion. That is what legislators are for. The details of legislation involve that constructive ability that only experts can be expected to have. The initiative gives to a small percentage of the electorate an opportunity to compel the whole electorate to continue to vote on referendum and increases their electoral duties beyond the point where they are willing to perform them. The consequence is that instead of stimulating attention to electoral duties, these new nostrums tire the voters and leave the government to the control of a small minority.

Recall Would Sap Courage.

"The recall is an institution calculated to take all the courage and stiffening out of public officials and to make the agents of the public jellyfish in the most constructive work intrusted to them, in doing the business of the people. It has the strongest tendency to limit the public servants to a listless and colorless performance of their duties in order not to arouse the enmity of any one. I am glad to see from the results of the last election that this cult of pure democracy is losing its fascination and that the party which is chiefly responsible for its spread has almost wholly ceased to lie.

"The representative system will work well if the people will attend to their duties and those duties need not be so onerous under the representative system as under this system of pure democracy, and if they are not so onerous human nature shows conclusively that the electorate is more likely to perform them well."

VON HINDENBURG TAKES LOWICZ

100,000 Prisoners Taken.

London, Dec. 20. — The occupation of Lowicz, Russian Poland, and a further retirement of the Russians defending Warsaw is reported in an official German communication from Posen, the headquarters of the kaiser's eastern forces.

"Field Marshal Von Hindenburg's army defeated the Russian right wing after heavy fighting for several days," says the report. "The capture of the city compelled the further retirement of the Russian lines, which have lost 34 kilometers (21 miles), since the evacuation of Lodz. The lines are not scarcely 40 kilometers from Warsaw.

"The German pursuit is proceeding successfully along the whole front, but the Russians are offering a firm resistance in positions which were previously fortified in preparation for defeat. The resistance of the Russians has by no means been fully broken, but their losses in the most recent battles have been enormous.

Greater Than Tannenberg.

"Field Marshal Von Hindenburg says that the Russian losses since November 13, including about 100,000 prisoners, have been enormous. Even the killed and wounded at Tannenberg, East Prussia, says General Von Hindenburg, can not be compared with the losses of the Russians in the present battle. Great masses of Russians were captured at Tannenberg, but by no means as many were killed and wounded as in the present battles, according to the general's estimates of the operations.

"Field Marshal Von Hindenburg and General Von Ludendorf, his chief of staff, do not share the optimistic views expressed in certain Berlin newspapers which regard the Russians now as finally disposed of. The opinion expressed here is that the Russians probably will be unable to resume offensive operations, but that they still form a powerful army and that there is yet must to be done before the Germans can establish winter quarters at Warsaw.

Bulletin.

Amsterdam, via London, Dec. 21.— According to the newspaper Tjid, the Germans have evacuated Middelkerke. There has been considerable movement among the German troops in West Flanders.

London, Dec. 21. — In Poland and Galicia battles are being fought between the Russians and the German and Austrian allies amid deep snow in bitter cold. In Belgium and northern France, the Germans and the French, British and Belgian allies are contesting the mud fields, foot by foot.

No news of any decisive gain came from either arena today. The Russian and German claims continue to be directly contradictory.

IT'S BACK TO OLD N. Y. FOR HARRY K. THAW

U. S. Supreme Court Reverses Ruling of New Hampshire Federal Court.

Washington, Dec. 21. — Harry K. Thaw today lost his fight in the supreme court of the United States against being extradited from the state of New York Hampshire to the state of New York.

In a brief decision by Justice Holmes, which was the unanimous decision of the court, it was held that the celebrated prisoner should be turned over at once to the New York authorities to answer an indictment charging conspiracy to escape from Matteawan asylum for the criminal insane.

Whether his escape from the asylum while, as his counsel contended, he was insane, constituted a crime, and other questions, the court could not enter into a habeas corpus proceeding, and that they were proper questions for the state of New York to decide.

Actually, the celebrated Thaw case —the killing of Stanford White—was not before the supreme court. Merely the question of returning Thaw on the conspiracy indictment was up for decision.

What other moves, if any, were open to Thaw's counsel to prevent his return to the state where he was twice tried and had made many futile efforts to be released, those familiar with the legal procedure were unable to forecast.

PEACE PARTY IN AUSTRIA

Washington, Dec. 21. — A dispatch from a prominent neutral diplomat in Vienna to his government of which officials here learned today, states that leading financial and commercial men in Austria are urging the making of peace.

The diplomat in a cipher telegram confirms recent press reports from Home of the dissatisfaction which the Austrian populace feels at the lack of success of its army, and states moreover that indignation has been stirred up among all classes because of the recent reverses suffered at the hands of Servia. The Austrian government, he adds, through a strict censorship of the press, has withheld details of these defeats from an anxious public.

Another phase of the situation said to be disquieting to the Austrian government is the report from the Czech part of Bohemia and Hungary to the effect that sympathy with the war is rapidly diminishing there.

The same diplomat's telegram states that reports are persistent in well-informed circles in Vienna that Italy will declare war against Austria about New Year's Day.

FOREST FIRES OF YEAR MANY; LOSS SMALL

Washington, Dec. 21. — Although the present year has been the worst in the history of the forest service in the matter of forest fires, the value of the timber destroyed was only 6.3 per cent. of that which was lost in 1910, which was the worst of the previous years.

Up to December 1 there were 6,112 fires which threatened the national forests and which were fought by the fire fighters of the forest service. Of these 81 per cent. were put out before they covered ten acres.

The total number of fires this year is about 1,000 greater than those which occurred in 1910, when terrible conflagrations swept the forests of many parts of the west, especially in northern Montana and Idaho. In that year practically one-half of the fires exceeded ten acres in extent.

Preliminary estimates of the losses caused by forest fires this year indicate that the total probably will not exceed $400,000. The fires of 1910 were estimated to have caused a loss of timber valued at $6,500,000.

CORPORATIONS EARNED $4,339,550,208 IN YEAR

Washington, Dec. 21. — The fiscal year which ended with the 31st of last July, was generally regarded as a hard year on business, and yet the corporations in the United States organized for profit earned $4,339,550,208.77 net. As one treasury official remarked today, as he glanced over the returns made to the collector of internal revenue, "there seems to have been a little prosperity somewhere along the line." Returns were received under the income tax law from 316,909 corporations. These concerns have a total capital stock of $64,071,319,185.53, and a bonded indebtedness aggregating $37,136,215,096.65.

RATE INCREASE GRANTED ROADS

Commerce Commission Allows Eastern Lines to Raise Charges 5 Per Cent.

Washington, Dec. 18. — Increases in freight rates, approximating 5 per cent., on all the railroads between the Atlantic seaboard and the Mississippi, north of the Potomac and Ohio rivers, were granted today by the interstate commerce commission in a divided opinion, excepting on certain heavy commodities which comprise a large bulk of the traffic—coal, coke and iron ore—and on lake and rail joint shipments.

The increases will further apply to the railroads west of Buffalo and Pittsburg, to which partial advances were granted in the decision of last August, which denied them altogether to the roads east of those points. It is estimated the advanced rates will increase the annual income of the roads about $30,000,000.

War Brings Emergency.

The commission made its decision on the showing of the railroads that, in addition to conditions from which they previously asked relief, they now are confronted with an emergency because of the war in Europe.

With Commissioners Harlan and Clemens dissenting, the majority of the commission declared:

"Whatever the consequences of the war may prove to be, we must recognize the fact that it exists; the fact that it is a calamity without precedence, and the fact that by it, the commerce of the world has been disarranged and thrown into confusion. The means of transportation are fundamental and indispensable agencies in our industrial life and for the common weal should be kept abreast of public requirements."

CHRISTMAS COLLECTION STOLEN FROM CHURCH

South Bend, Ind., Dec. 21. — Great stress had been laid for weeks in the First Baptist church, of this city, on a special Christmas collection for the poor of the city. The money was collected at the services yesterday and was placed in a small vault in an anteroom of the church. After the collection was taken last night, the entire amount, probably $1,000, or $1,500, was stolen.

Entrance had been gained through a small window. The latch on the window had been previously plugged, it was discovered, and the robbery had probably been planned some time ago. The special Christmas collection had been advertised by various means. It is believed the thief obtained his information in this way and then made arrangements to steal the whole amount.

NAVAL FLYER IS DROWNED WHEN PLANE HITS WAVES

Ocean Side, Cal., Dec. 21.—Lieutenant F. J. Gestner, observer in one of the six United States army scout aeroplanes that started today on a flight from San Diego to Los Angeles, was drowned in the sea ten miles north of here. Captain L. R. Muller, pilot of the wrecked machine, was rescued by Captain L. W. Patterson, another army aviator, whose aeroplane had been wrecked near where Lieutenant Gestner met his death.